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SELECTIONS

FROM

STRABO

WITH AN INTRODUCTION

ON

STRABO'S LIFE AND WORKS

BY THE

REV. H. F. TOZER, M.A., F.R.G.S.

HONORARY FELLOW OF EXETER COLLEGE, OXFORD

AUTHOR OF

'THE ISLANDS OF THE AEGEAN,' ETC.

WITH MAPS AND PLANS

Oxford

AT THE CLARENDON PRESS

1893

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PREFACE

It is hardly too much to say, that there is no author on whom our knowledge of the ancient world so much depends as it does on Strabo; and the information which he imparts is of service, not only to the geographer and the historian, but also to naturalists, and to students of folk-lore and of traditions of various kinds: yet it must be confessed that in our own day, though he is often referred to, he is but little read. In the present volume a number of the most interesting passages in his Geography are presented to the reader; and its purpose will have been fulfilled, if it succeeds in conveying some impression of the valuable material which the complete work contains. At the same time, it is not altogether an easy matter to make satisfactory extracts from Strabo. In the first place, that author's conciseness of statement, which has enabled him to compress so large an amount of matter into a single work, frequently causes important facts to be imbedded in less interesting surroundings, or to be accompanied by enumerations of names of places, which, though they are highly valuable to the professed geographer, are discouraging to the student of other subjects. Besides this, the editor of Strabo so often finds himself treading on the still warm ashes of modern

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controversies, into the service of which his author's remarks have been pressed, that he is forced to be on his guard against making his 'Selections' a text-book of disputed questions. Some sections, again,—including almost every thing that Strabo has said on the subject of mathematical geography—are unsuited for extracts, because they take the form of criticisms of the views of his predecessors; while others it is safe to ignore, because the statements which they contain have been proved by the advance of knowledge to be erroneous. Notwithstanding these limitations, however, a large number of interesting passages remain, which can be presented to the reader independently of their context; and it is hoped that those which are here brought together may be of service in illustrating, as by a series of vignettes, some of the less familiar features of ancient history, and in opening to view here and there a wider field of study than what is contained in the more familiar classical authors.

The editor's best thanks are due to many friends, who have assisted him in his work by supplying him with information on subjects with which he is imperfectly acquainted; and especially to the Rev. C. W. Boase, Fellow of Exeter College, who with great kindness has read through his proof-sheets, and has aided him with valuable suggestions.

The Map of the World according to Strabo has been adapted from that of Dr. C. Müller in the Didot edition.

H. F. T.

Oxford.
Sept. 14, 1893.

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INTRODUCTION.

ON STRABO'S LIFE AND WORKS.

As the events of Strabo's life are almost entirely unnoticed by other writers, we are obliged, in endeavouring to trace them, to have recourse to statements incidentally introduced into his *Geography*. He was born at Amasia in Pontus, of which place —ἡμετέρα πόλις, as he calls it—he has left us a succinct but graphic description in his Twelfth Book (Extract No. 58). That city—the remarkable position of which, and its rock-hewn sepulchres, 'the tombs of the kings,' as they were called, excite the admiration of the modern traveller—was at one time the residence of the sovereigns of Pontus, and became a considerable centre of Greek culture. Of his father and his father's ancestry the Geographer tells us nothing, but his mother's family produced several persons of distinction, whose names occur in the course of his work. The earliest in date of these that he mentions, Dorylaus Tacticus, lived in the latter half of the second century B.C., and was intimate with Mithridates Euergetes. At the time of that monarch's death, in 120, he happened to be absent at Cnossus in Crete, whither he had been sent to enlist mercenaries; and having risen to a high position in that place, owing to the services which he had rendered as general to the Cnossians in a war with Gortyna, he settled there with his

Strabo's birthplace.

His family.

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family. At the commencement of the first century B.C. his son Lagetas, Strabo's great-grandfather, returned to Pontus at the invitation of Mithridates the Great, who subsequently patronized both him and his children, until after a time they fell into disgrace in consequence of a plot to betray the kingdom to the Romans, which was set on foot by a member of another branch of the family[1]. We also hear of a great-uncle of Strabo, called Moaphernes, being made governor of Colchis by Mithridates the Great[2]. The name of this person betrays an Asiatic origin, as also does that of another relation, Tibius, who is mentioned in the same passage; for Strabo tells us elsewhere[3] that Tibius was a familiar Paphlagonian name. From these facts we learn that the Geographer was of mixed lineage, but by language and education he was thoroughly Greek. His family also held a good position in society, and he must have inherited considerable wealth, for his studies and his residence in foreign countries imply that he had ample means at his command, and he nowhere makes mention of any occupation by which he could have obtained a livelihood.

Date of his birth.

Among the many perplexing questions connected with the biography of Strabo, perhaps the one which has been most elaborately discussed is that of the date of his birth. Various arguments—deduced from such points as the period to be assigned to his successive ancestors, the duration of his own life, and the persons whom he mentions that he had seen—though more or less uncertain, seem to point to a time not earlier than 68 or later than 54 B.C.; but, by carefully estimating certain expressions which Strabo employs, it seems possible to arrive at a more definite conclusion than this. In speaking of events which happened during his lifetime, the Geographer often uses the terms καθ' ἡμᾶς and ἐφ' ἡμῶν: and that these were not vaguely employed as an equivalent for 'in recent times,' but that Strabo was both acquainted with the date of his birth, and used it

[1] 10. 4. 10. [2] 11. 2. 18. [3] 7. 3. 12.

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as a definite point from which to calculate, is shown by his speaking of other events as having taken place μικρὸν πρὸ ἡμῶν, while still earlier occurrences are described as ἐπὶ τῶν ἡμετέρων πατέρων. If then we take the latest event to which he affixes the term μικρὸν πρὸ ἡμῶν, and the earliest which he speaks of as καθ' ἡμᾶς, we may conclude that the date of his birth fell in the interval between the two[1]. Now Pompey's division of the inland district of Paphlagonia between several sovereigns, an event which took place in 64 B.C., is spoken of as μικρὸν πρὸ ἡμῶν[2]. On the other hand, καθ' ἡμᾶς is used, both of the division of Galatia into three provinces, the date of which was the end of 63 or the beginning of 62 B.C.[3], and also of the appointment of Tarcondimotus by the Romans to be king of Cilicia, which occurred about the same time[4]. The time-marks thus obtained are corroborated by other passages, and thus we are led to the conclusion that Strabo was probably born in 63 B.C., the year of Cicero's consulate. It may be well to remember, as an answer to any objections to a calculation of this sort that may arise in our minds on the ground of its being too subtle, that all these events took place in Asia Minor, and must therefore have been familiar to Strabo, since he was brought up in that country. Indeed, the soundness of this mode of argument seems to be generally recognized, though some objections have been raised against the application of it in these particular instances. One passage, however, requires to be noticed, because it has been thought to imply a considerably earlier date than the year 63 for Strabo's birth[5]. This is the account which he gives of the re-establishment of the sacerdotal caste at Olba in Cilicia, subsequently to the war of the Cilician pirates in 67 B.C., which event is spoken of as having happened ἐφ' ἡμῶν

Probably 63 B.C.

[1] This argument was brought forward by Niese in *Hermes*, vol. 13, pp. 37 foll., and defended by him in the *Rheinisches Museum*, vol. 38, pp. 567 foll.

[2] 12. 3. 41. [3] 12. 5. 1.
[4] 14. 5. 18.
[5] Meyer, *Quaestiones Straboniana*, p. 54; Schröter, *Bemerkungen zu Strabo*, p. 3.

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ἦδη. It runs as follows:—εἶτ' ἐπέθεντο τῇ χώρᾳ τύραννοι πολλοί, καὶ συνέστη τὰ λῃστήρια· μετὰ δὲ τὴν τούτων κατάλυσιν ἐφ' ἡμῶν ἦδη τὴν τοῦ Τεύκρου δυναστείαν ταύτην ἐπάλυσαν, τὴν δ' αὐτὴν καὶ Ἱεροσύνην[1]. The meaning, however, of the words μετὰ δὲ ... ἦδη, if I mistake not, is not, as has been supposed, that Strabo was born before the war came to an end, but that what is spoken of occurred after the end of that war, but within the period of his lifetime; and this would be quite compatible with the date 63. By this interpretation also we avoid an irreconcilable discrepancy between this passage and another, where Strabo, in describing the establishment by Pompey of a number of the Cilician pirates as a colony at Dyme in Achaia, uses the term μικρὸν πρὸ ἡμῶν[2].

Date of his death not before 21 A. D.

Of the date of Strabo's death we know thus much for certain, that it could not have taken place earlier than 21 A. D., for he mentions the death of Juba, king of Mauretania[3], which took place in that year, or, as some writers maintain on the authority of coins, two years later. It is further argued, with the view of fixing an ulterior limit, that, as he states that Cyzicus at the time when he wrote was still a free city[4] (ἐλευθέρα μέχρι νῦν), whereas we know from Tacitus[5] that that place lost its independence in 25 A. D., he could not, even if he was alive, have been engaged on his Geography as late as that period. This, however, may be equally well explained by supposing that in revising his work Strabo did not in all points bring it up to date—a fact which is sufficiently evident from other passages. Thus he speaks of Arminius, who died in 19 A.D., as continuing the war[6] (νῦν ἔτι συνέχοντος τὸν πόλεμον); and in the Sixth Book he not only regards Germanicus, who also died in that year, as still alive, but Juba as well[7]. No doubt, the supposition that the Geographer did not live long after 21 A. D. is probable enough because of his advanced age, for if he was born in 63 B. C. he would then have reached his eighty-fourth year;

[1] 14. 5. 10. [2] 8. 7. 5. [3] 17. 3. 7 and 25. [4] 12. 8. 11.
[5] *Ann.* 4. 36. [6] 7. 1. 4. [7] 6. 4. 2.

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and it may be remarked in passing, that this is an argument against placing his birth much further back than the date we have assigned to it.

His instruct

Strabo mentions three prominent teachers of that period as having taken part in his education. The first of these in order of date was Aristodemus, the same who gave instruction to Pompey's sons at Rome; his lectures in grammar and rhetoric, Strabo tells us, he had attended when quite a youth, at Nysa on the Maeander[1]. The next was Tyrannion the grammarian, who superintended the education of Cicero's two sons, Marcus and Quintus. As Strabo mentions having been his pupil in his account of Amisus in Pontus, of which city Tyrannion was a native[2], it has been thought by some that he received instruction from him at that place, which was within easy reach of Amasia, before going to Nysa: this, however, is impossible, for we are expressly told by Suidas (s. v. Τυραννίων) that Tyrannion was carried as a captive to Rome by Lucullus after his campaign against Mithridates. This took place in the year 70 B.C., and consequently it must have been in Rome that Strabo was his pupil. It is not an unreasonable supposition that Strabo imbibed a taste for geography from Tyrannion, for we learn from Cicero that he was an authority on that subject[3]. It was at Rome also that he attended the lectures of his third teacher, the Peripatetic philosopher Xenarchus, of whom Strabo says that he devoted himself to education in that city[4]. Perhaps it was at this time that he was a fellow-student with Boëthus, the Stoic philosopher, for he remarks in connexion with Sidon, the birth-place of Boëthus, that they had studied the system of Aristotle together[5]. To these three instructors some authorities would add a fourth, Posidonius. The only support for this statement is found in a passage of Athenaeus[6], where that writer quotes Strabo as saying in the Seventh Book of his *Geography*—apparently in the part of that book which is now

Aristo-demus,

Tyrann

Xenarchi

[1] 14. 1. 48. [2] 12. 3. 16. [3] *Ad Att.* 2. 6. 1. [4] 14. 5. 4. [5] 16. 2. 24. [6] Athen. 14. 75. p. 657.

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lost—that he was acquainted with that philosopher. As Posidonius lived till 45 B.C., it is possible, no doubt, that Strabo may have met him; but even so there is nothing to show that he became his pupil.

His philosophical opinions.

It is somewhat surprising to find that, while two of Strabo's instructors, Tyrannion and Xenarchus, were Peripatetic philosophers, he himself professed the Stoic tenets. About the fact there can be no question; in one passage he calls Zeno ὁ ἡμέτερος[1], and in another he speaks of the Stoics generally as οἱ ἡμέτεροι[2]: in the latter of these two he even finds fault with Posidonius, who was a Stoic, for inclining towards Aristotelian views in investigating the hidden causes of things. By Stephanus (s. v. Ἀμάσεια) he is called without qualification 'Strabo the Stoic philosopher.' At what period of his life, and owing to what influences, he attached himself to this school of philosophy, we have no means of ascertaining; but since he informs us that he was intimate with the Stoic Athenodorus[3], who resided for some time at Rome, and was first the instructor and afterwards the adviser of Augustus, it is possible that the change may have been in some measure attributable to him. As to the effect of this on Strabo's work, it would be too much to say that his method, or the treatment of his subject in general, was influenced by Stoic or any other philosophical tenets; but here and there his views come to the surface in special passages.

Evidences of Stoic tenets in his writings.

Thus his belief in a divinity or in the gods, as far as he possesses any, is pantheistic, and he treats popular religion and the observances of public worship as unworthy of a philosopher[4]. With him the primal agency which caused the organization of the world was Providence (πρόνοια), and by this impersonal force that interconnexion of all the parts was produced, from which its unity and perfection proceeded. The passage in which this principle is most definitely set forth occurs in the Seventeenth Book[5], where Strabo is speaking of the formation of the ground

[1] 1. 2. 34. [2] 2. 3. 8. [3] 16. 4. 21.
[4] 1. 2. 8; 7. 3. 4. [5] 17. 1. 36.

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in Egypt; but a practical illustration of it is furnished in his description of the river-system of Gaul[1], the adaptation of which to the needs of the inhabitants and to their development is described as προνοίας ἔργον, and is characterized by the Stoic expression ὁμολογία or 'conformity to nature.' All these are definitely Stoic doctrines; and the carefulness with which Strabo in his Fifteenth Book expounds the tenets of the Brahmans, corresponding as they did in so many points to those of the Stoics, though it cannot be adduced as a proof of his own philosophical convictions, is at least an evidence of the interest which he felt in that school.

His political opinions.

In politics Strabo was a hearty advocate of the Roman government, and especially of its concentration in the hands of a single ruler. This admiration of the power of Rome he inherited from Polybius, whose views of history he in so many ways adopted; but in this respect he even outstripped his predecessor, for, in describing the destruction of Corinth by Mummius, while he mentions in passing the terms of compassion in which Polybius refers to that event[2] (τὰ συμβάντα περὶ τὴν ἅλωσιν ἐν οἴκτου μέρει λέγων), he himself regards the inhabitants as having paid the penalty of their misdeeds (ἀντὶ τούτων μὲν οὖν καὶ ἄλλων ὧν ἐξήμαρτον ἔτισαν δίκας αὐτίκα). Similarly he mentions the conquest of his own fatherland, Pontus, by the Romans with a singular absence of feeling[3]. Elsewhere he constantly betrays his sympathy with the ruling power, both as maintaining the *pax Romana*, and as being the primary agent in advancing civilization. At the beginning of his work he extols those leaders, who by obtaining the command of land and sea succeed in bringing all nations and states under one political administration[4]; and, in particular, he refers to the security afforded to commerce by the tranquillity (ἡ νῦν εἰρήνη) arising from the extinction of piracy[5], and to the safety of life and property in

Strong Roman a Imperial sympathi

[1] 4. 1. 14. [2] 8. 6. 23. [3] 12. 3. 33. [4] 1. 1. 16. [5] 3. 2. 5.

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districts formerly disturbed, such as Lycia and Syria, owing to the cessation of brigandage in consequence of the Roman system of government[1]. In Spain, he says, the well-being of the country was in proportion to the advance of the Roman arms[2], and elsewhere that power had succeeded in introducing communication among hostile tribes[3]. Similarly, the prosperity of Gades and Massilia was in great measure due to their friendship and alliance with the Romans[4], and the people of Tarentum were better off after they had received a Roman colony[5]. Indeed, throughout the work the conquests and administrative measures of the Romans are spoken of in the highest terms, and even their harsh treatment of revolted provinces is represented as a form of necessary discipline[6] (πολλοῖς κακοῖς ἐσωφρόνισαν αὐτούς). And, as regards the imperial power, he remarks that the administration of an empire of such magnitude could hardly be carried on except under the paternal rule of a single governor[7]. The impression made on him by the solicitude of the emperors for the welfare of the provincials is shown by his referring more than once to the assistance afforded by Augustus and Tiberius to the cities of Asia Minor which had been ruined by earthquakes[8].

His places of residence.

In endeavouring to trace the course of Strabo's life after he quitted Asia Minor, which is in most respects obscure, we have at least one definite date to start from. In his description of the Cyclades he tells us that he was at the island of Gyaros at the time when Augustus was at Corinth, returning from Egypt, on his way to celebrate his triumph for the victory at Actium[9]. This was in 29 B.C.; and as the Geographer says that one of his fellow-passengers, when he left the island, was a delegate from that place, commissioned by the inhabitants to obtain from Augustus a diminution of the tribute which they paid, he

[1] 14. 3. 3; 16. 2. 20.
[2] 3. 3. 8.
[3] 2. 5. 26.
[4] 3. 1. 8; 4. 1. 5.
[5] 6. 3. 4.
[6] 5. 4. 13.
[7] 6. 4. 2.
[8] 12. 8. 18; 13. 4. 8; cp. Tac. *Ann.* 2. 47.
[9] 10. 5. 3.

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was evidently on his way to Europe; and it has reasonably been assumed that he was journeying from Asia by way of Corinth to Rome. From another passage, however, we gather that this was not his first visit to the capital. When speaking of the works of art that were carried to Rome after the capture of Corinth, he states that he had himself seen the famous picture of Dionysus by Aristides, which was taken from that place, and set up in the temple of Ceres at Rome, and that it had subsequently perished, when that building was consumed by fire[1]. Now we learn from Dion Cassius that this conflagration took place in 31 B.C., that is to say, two years before the date given above[2]. It is not improbable also that he stayed at Corinth on the occasion of his earlier voyage to Rome, for he mentions having seen the place shortly after it was restored by the Romans, referring to the establishment of a Roman colony there, after it had been deserted for a century, by Julius Caesar in 44 B.C.[3]. Certainly his description of the devastation wrought by the new colonists in the necropolis of Corinth, and of their finds of works of art, seems to proceed from one who was on the spot at the time when this occurred, or shortly after. The date, 44 B.C., for his first visit to Rome would further correspond to another occurrence, which on any other supposition cannot easily be reconciled with the facts of Strabo's life, viz., his having seen Publius Servilius Isauricus, a circumstance which he mentions in his account of Isauria[4]. Servilius died in 44; and, though it is possible that Strabo may have seen him elsewhere than at Rome, yet the advanced age of that commander—he was probably about eighty years old at the time of his death—renders it highly improbable that for some time before this he should have been absent from the capital. If the date which has been given above for Strabo's birth, 63 B.C., is accepted, he would have been at this time nineteen years of age. There is no evidence to show how long was the duration of these sojourns in Rome,

Rome.

[1] 8. 6. 23. [2] Dion Cass. 50. 10. [3] 8. 6. 21. [4] 12. 6. 2.

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or where the intervening or the subsequent period was passed; but it is clear—as will appear when we come to speak of Strabo's travels—that some part of his life after he had reached maturity was spent in his native country. Not only does he allude to his having resided in certain cities in Asia Minor, but his exact and observant descriptions of places in Cappadocia, Pontus, and elsewhere in that region, imply that he had seen them as a grown-up man. That he was in Asia during the interval between his two visits to Italy is evident from our finding him journeying from east to west in 29 B.C.

Asia Minor.

Subsequently to this, as we know from his own testimony, Strabo resided for a long period in Alexandria[1] (ἡμεῖς ἐπιδημοῦντες τῇ Ἀλεξανδρείᾳ πολὺν χρόνον); and it was then that he made the expedition through Egypt, in the company of his friend and patron, Aelius Gallus, which was the most considerable of his journeys. Gallus was appointed praefect of Egypt in 26 B.C., and returned to Rome in 22 B.C., when his office came to an end; but whether Strabo accompanied him from Rome, and returned thither along with him, we have no means of deciding. The expedition on the Nile seems to have taken place in 25–24 B.C. One of the latest and best critics of Strabo[2] holds it to be probable that he continued to reside at Alexandria until 12 B.C.—relying, among other evidences that seem to point in that direction, on an inscription[3], which states that the Caesareium in that city, the position of which Strabo mentions[4], was dedicated in the year 13–12. It should be remarked, however, that it is so habitual with Strabo to supplement the information which he acquired at an earlier period, either through his own observation or from the testimony of others, by the addition of facts subsequently obtained, that no great stress can be laid on such a mode of proof. In any case, there can be no doubt

Alexandria.

[1] 2. 5. 8.

[2] Pais, *Straboniana*, in the *Rivista di Filologia classica*, vol. 15, pp. 229, 230.

[3] *Ephemeris Epigr.*, vol. 4, p. 34; vol. 5, p. 8; it is bilingual, in Greek and Latin.

[4] 17. 1. 9.

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that after leaving Egypt he revisited Rome, though it is a much disputed point how long he remained there. This question must mainly be solved, as far as it admits of solution, by noticing his descriptions of buildings which were erected in Rome, and of objects that were brought thither, during the remainder of his life, together with his accounts of events that happened within that period, and then seeing whether they give clear evidence of personal observation and inquiry on the spot. The facts themselves may in some cases be of slight importance; but in estimating the work of a geographer everything is of value which enables us to appreciate aright his opportunities of gathering information.

Rome revisited.

The following circumstance renders it probable that Strabo was in Rome in or after the year 20 B.C. In his account of India he tells us that Porus, an Indian prince, sent an embassy to Augustus, bearing a friendly letter to him, and accompanied by a number of presents, one of which was a living man without arms, or, as he is called in the Greek, a Hermes[1]. This object the Geographer had inspected, but the same was not the case with the embassy and the other objects, for he describes them on the authority of Nicolaus of Damascus, who was at Antioch in Syria when they passed that way. It follows that the Hermes, when Strabo saw him, was not *en route*, and in that case he must almost certainly have seen him at Rome, which was his natural destination. Now we learn from Dion Cassius that the date of the arrival of this embassy was 20 B.C.[2]. A further reason renders it likely that Strabo was in Rome subsequently to 12 B.C. In various parts of his *Geography* he quotes an authority whom he calls ὁ χωρογράφος, and speaks of his work as ἡ χωρογραφία. Now it has been conjectured with much probability that this was none other than the great survey of Agrippa, who caused a map of the Roman empire and the countries adjacent to it to be set up in the Porticus

[1] 15. 1. 73.

[2] Dion Cass. 54. 9.

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Octaviae at Rome, and accompanied it with a detailed commentary, stating the distances from one important point to another, and the length and breadth of the different provinces. This work was not completed until after Agrippa's death, which took place in 12 B.C.[1] Again, when in his description of Rome he speaks of the splendour of the objects to be seen in the Porticus Liviae, we may gather that he was in Rome later than 7 B.C., the year in which that building was erected. The passage no doubt is rhetorical in tone, but it is evidently intended to convey the impression that the writer had himself viewed them[2]. On the other hand, he could hardly have lived in Rome without intermission during the next few years, for he states in his account of Germany that the Romans had never passed the Elbe[3], whereas we know from Tacitus[4] that Domitius Ahenobarbus crossed that river and received the triumphal *insignia* in consequence; and this expedition took place between 7 B.C. and 1 A.D. Had Strabo been in Rome at the time when this occurred, he could not have failed to hear of so important an event. In 6 A.D., however, it seems not unlikely that he was there, for he mentions the appointment of the *vigiles* as a provision against the frequent conflagrations in the capital, and the restriction on the height of the houses to prevent the fall of buildings, both which measures were carried out in that year[5]; and he also notices the vase sent by the Cimbri to Augustus[6], the presentation of which was probably a result of the expedition of Tiberius in 5 A.D.: but statements like these cannot be regarded as certain evidence, for the writer may have obtained information concerning them when at a distance from Rome. The question of Strabo's place of residence during the remainder of his life is still more difficult to determine. As it is closely connected with another point, viz., the place where he composed his *Geography*, it may

[1] Ridgeway in *Class. Review*, vol. 2. p. 84; Bunbury, *Hist. of Anc. Geogr.*, vol. 2. p. 177.
[2] 5. 3. 8.
[3] 7. 2. 4.
[4] *Ann.* 4. 44.
[5] 5. 3. 7.
[6] 7. 2. 1.

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be well to defer the consideration of it until we reach that part of our discussion.

Let us now turn to the subject of Strabo's travels. To these he himself attached great importance, for he boasts that he had journeyed in different directions as far as any other writer on geography—that is to say, from Armenia to the western part of Etruria, and from the Euxine to the confines of Aethiopia; whereas other travellers, who had reached a further limit towards the west, had not proceeded so far eastward, and vice versa; and the case was the same with those who had travelled towards the north and the south[1]. This may very well have been literally true, but it does not therefore follow that Strabo was a great traveller, any more than visits to Japan and Australia justify the excursionist of the present day in claiming that title; indeed, a boast of this kind is liable to raise a presumption adverse to the claims of him who makes it. Everything must depend on the extensiveness of the travels that were carried out within the given area, and on the scientific spirit of research in which they were undertaken. In investigating these points there is great need of caution, to avoid being led away, on the one hand by insufficient evidence, on the other by unreasonable scepticism. The Geographer is fond of mentioning the places which he visited, and the objects which he saw in them. There are thirty notices of this kind in the course of his work, relating to twenty different localities[2]; and he seems to go out of his way to introduce these, as if he desired by this means to confirm his statements, and to produce in his readers'

Strabo's travels

[1] 2. 5. 11.

[2] These are the following: in Africa ten—Cyrene, Egypt generally, Alexandria, Arsinoë, Heliopolis, Memphis, the Pyramids, Thebes, Syene, Philae; in Asia Minor six—Cappadocia generally, the river Pyramus, Comana, Hierapolis, Ephesus, Nysa; in Europe four—Gyaros, Corinth, Rome, Populonium. See Schröter, *De Strabonis Itineribus* (Leipz. 1874), p. 13, where the references are given. This excellent dissertation has brought together all the information that is obtainable on the subject, but I find myself obliged to differ somewhat widely from the writer in respect of the extent which he assigns to Strabo's travels.

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minds the impression that he was an independent inquirer. This does not prove that he did not see other places about which he makes no such remark; indeed, in some cases we can demonstrate that he did so. For instance, though he nowhere tells us that he visited Puteoli, yet the account which he gives of the unlading of Egyptian merchant ships at that port in his description of Alexandria is a sufficient proof that he had been on the spot when this was being done[1]; and many similar passages might be named. But it suggests that we should require tolerably clear evidence of his having seen them; and to establish this the accurate description of a city or an object is not sufficient, for that might be obtained at second-hand from other writers; what is wanted is the mention of such details as imply personal observation. Thus, when he describes the view of, and still more the view from, a place—when we read of the vast caves in the rocks between Terracina and Formiae, which are occupied by handsomely furnished dwellings, and look out upon the islands of Pandataria and Pontia[2]; or of the Plutonium at Hierapolis, where the spectator can hardly see the bottom for the exhalations that are emitted from it[3]; or when he speaks of the Paneium at Alexandria as commanding from its summit a panorama of the city[4]—we should feel a strong presumption that he is speaking as an eye-witness, even if in some of these instances he had not actually stated it. Yet in other cases not unlike these we know that the descriptions were borrowed from other writers. Thus in his account of Spain, a country which he certainly did not visit, he remarks on the lofty position of Hemeroscopeium, a colony of Massilia, which causes it to be visible from afar when approached from the sea[5]; and on the charming scenery (τὸ τῆς ὄψεως τερπνόν) on the banks of the Baetis, which is due to the ground being laid out in plantations and well cultivated fields[6]. Bearing these

[1] 17. 1. 7. [2] 5. 3. 6. [3] 13. 4. 14. [4] 17. 1. 10.
[5] 3. 4. 6. [6] 3. 2. 3.

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cautions in mind, we may proceed to inquire, within such limits as our space allows, what parts of the world Strabo had visited, and with what completeness he had explored them.

In Africa the only country with which he was acquainted was Egypt, though he mentions that he saw Cyrene from the sea[1]; this may easily have occurred when he was sailing from Rome to Alexandria, or in the opposite direction. His knowledge of Egypt was very thorough, as might be expected from his long residence in Alexandria, and from his having ascended the Nile along with Aelius Gallus as far as the First Cataract. The results of this are traceable, not only in his elaborate sketch of the topography of Alexandria and the account which he has given of the chief cities on the banks of the river, but in his descriptions of the Lake Moeris, the Labyrinth, and the Nilometer at Elephantine; and in addition to this his narrative contains graphic notices of a variety of curious episodes—his inspection of the bull Apis at Memphis[2], his feeding the sacred crocodile at Arsinoë[3], his listening in a critical spirit to the sound emitted from the statue of Memnon[4], and his fears of drowning, at which he himself laughs, when he crossed on a frail native craft to the island of Philae[5]. In consequence of this the Seventeenth Book is one of the most interesting parts of Strabo's *Geography*. Egypt,

In Asia again he seems hardly to have visited any country except Asia Minor. The regions further to the east, Mesopotamia and Babylonia, are excluded from the area of his travels by his own statement that he had not advanced beyond Armenia in that direction: and by Armenia is here meant the western boundary of that land, for he does not appear to have set foot in it. Nor can I find any evidence that he travelled in Syria, or even coasted along it. Tyre, in particular, which he would hardly have left unvisited if he had been in that in Asia Minor,

[1] 17. 3. 20. [2] 17. 1. 31. [3] 17. 1. 38.
[4] 17. 1. 46. [5] 17. 1. 50.

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neighbourhood, he certainly did not see, for in describing its many-storied houses, which, he says, exceeded in height those in Rome, he quotes from other authorities [1]. On the other hand, he was well acquainted with his native land of Asia Minor, especially with its extreme eastern and western districts—with Cilicia, Cappadocia, and Pontus, and with western Phrygia, Lydia, Ionia, and Caria. In Cilicia his descriptions of the city of Tarsus [2] and of the Corycian cave [3]—the latter a very remarkable account, the accuracy of which has been recently established by Mr. Bent's interesting discovery of the site [4]—bear all the marks of personal observation, and the presumption thus raised is confirmed by our discovering that Strabo was familiar with the neighbouring province of Cappadocia. There he tells us that he visited the gorge of the river Pyramus in Cataonia, the appearance of which he has strikingly delineated [5]; there also he was present at the Magian rites, which he says were still celebrated in his time in numerous Persian shrines in that country [6]; at the Cappadocian Comana, which was one of the greatest centres of the native worship in those parts, he resided for some time [7]; and Mazaca (afterwards called Caesareia), the capital of this province, together with the imposing mass of Mount Argaeus in its neighbourhood, he had evidently seen [8]. With Pontus he was of course well acquainted, and his narrative proves his familiarity, not only with the cities of the interior, like Comana, another religious centre [9], and his birthplace Amasia [10], but also with those on the sea-coast, especially Sinope, his account of which contains highly interesting details [11]. In western Asia Minor, we know that as a boy he resided at Nysa, and he mentions having been at Ephesus and Hierapolis—the former in connexion with the works of art which he saw in the

[1] 16. 2. 23 ἐνταῦθα δέ φασι πολυστέγους τὰς οἰκίας, ὥστε καὶ τῶν ἐν Ῥώμῃ μᾶλλον.
[2] 14. 5. 12.
[3] 14. 5. 5.
[4] See *Hellenic Journal*, vol. 12, pp. 212 foll.
[5] 15. 3. 15.
[6] 12. 2. 7. 8.
[7] 12. 2. 3.
[8] 12. 3. 36.
[9] 12. 3. 39.
[10] 12. 3. 11.
[11] 12. 3. 11.

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temple of Artemis [1], the latter, as having tested the overpowering force of the vapours in the Plutonium at that place by letting loose some sparrows into it, which immediately fell dead [2]. His notices also of Philadelphia, with the walls of its houses cracked by earthquakes [3], of Sardis [4], and of Mylasa [5] and Alabanda in Caria, the latter of which he compares, on account of its position at the foot of two hills, to a crouching mule [6], are very graphic; and from his having seen these places, which lie at a considerable distance from one another, we may conclude that he was acquainted with much of the intervening district. Similarly, his appreciative description of the city of Rhodes [7] would lead us to think that he had visited that island; and the same thing may be true also of Cos [8] and Samos [9]. Perhaps it is safe to conclude that once at least—that is, on the occasion when he passed by Gyaros—he made Trogilium his starting-point for a voyage to Europe, for he says that that port offered the shortest passage by sea to Sunium, and he describes the first part of the route between it and the Cyclades [10]. We cannot speak with equal confidence of Strabo's visits to other places in Asia Minor, but with some at least he could hardly fail to become acquainted in journeying to and from Amasia. His descriptions of Selge in Pisidia [11], of Pessinus in Galatia [12], and of Cyzicus on the Propontis [13], are all striking, and still more so is that of Nicaea in Bithynia [14], though none of these necessarily imply personal observation. But I fail to discover any evidence that he had seen the Plain of Troy, notwithstanding that he has written at great length about it in his Thirteenth Book. Probably all his details on this subject are borrowed from the work of Demetrius of Scepsis, who, from living close by, had ample opportunities of collecting information about it; and if Strabo himself had visited the Troad, he might have been saved from

[1] 14. 1. 23.
[2] 13. 4. 14.
[3] 13. 4. 10.
[4] 13. 4. 5.
[5] 14. 2. 23.
[6] 14. 2. 26.
[7] 14. 2. 5.
[8] 14. 2. 19.
[9] 14. 1. 14.
[10] 14. 1. 13.
[11] 12. 7. 3.
[12] 12. 5. 3.
[13] 12. 8. 11.
[14] 12. 4. 7.

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the unfortunate mistake of fixing the site of Troy at Ἴλιόν κώμη —a position which is neither strong, nor conspicuous, nor suitable to the Homeric descriptions.

in Greece,

This brings us to Greece. And here at starting I must plainly say that, with the exception of Corinth, about which he has written with a fullness that contrasts strongly with his treatment of the other cities, I hardly think he visited any place in that country. An exception may be made in favour of the port-town of Munychia and the pass of the Scironian rocks, his descriptions of which are certainly vivid[1]; he probably touched at the former of these, and sailed within sight of the latter, on his way to Corinth. Professor Ernst Curtius puts in a claim also for Olympia and the coast of Elis in its neighbourhood[2]; but it is doubtful whether in Strabo's notices of these there is anything that might not have been borrowed. He certainly had not been on the site of Mycenae, for he remarks that not even a trace of that city was preserved[3]; whereas its ruins were subsequently seen by Pausanias[4], and are not unknown at the present day. Nor had he visited Delphi, as is shown by his erroneous statement about the position of Crisa; for, while that town was situated on a spur of Mount Parnassus, in the vicinity of Delphi, he places it on the sea-coast[5]. Finally, though it may seem almost incredible that he should have omitted to see Athens, yet the evidence points strongly in that direction. The apologies which he makes for omitting all details respecting it, as being superfluous in the case of so world-renowned a place, excite our suspicions; and on the one point which he singles out for criticism, viz., the question whether the water of the stream of the Eridanus near the Lyceum was pure or impure, about which the authorities differed, he has to refer to the statements of others, thus making it clear that he had not himself inspected it[6].

[1] 9. 1. 15; 9. 1. 4.
[2] 8. 3. 30; Curtius, *Peloponnesos*, vol. 2, p. 114.
[3] 8. 6. 10.
[4] Pausan. 2. 16. 5-7.
[5] 9. 3. 1.
[6] 9. 1. 19. The opinion here advanced with regard to Strabo's

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Possibly he may have paid a hurried visit to Athens from Munychia, but of any real acquaintance with the city itself or with its environs there is no trace in his work.

With Italy the case is altogether different. Here we find clear proof that he had turned to account his sojourns in Rome by exploring the neighbouring country in various directions. This is especially true of Latium, where—to cite only two from among a great number of instances—his account of the Pomptine Marshes[1], and that of the Lacus Nemorensis near Aricia[2], are remarkably graphic. He had visited also the coast-towns of Etruria; this he definitely mentions in the case of Populonium, where he saw the iron being worked, which was brought across from the island of Aethalia[3] (Ilva); and his remarks also about the Bay of Luna and the quarries of white marble in its vicinity (the modern Carrara), and about Pisae, imply personal observation[4]. Again, he shows an intimate acquaintance with the whole district that bordered on the Bay of Naples—with the cities of Cumae and Neapolis, in which he was struck by the survival of Greek customs and culture[5]; with the lake Avernus[6], and with the harbour-works of Puteoli[7]—and he descants with evident enthusiasm, both on the volcanic features of this region, and on the aspect presented by the dwelling-houses and plantations which fringed the shore of the bay in every direction[8]. With the line of the Appian Way he seems to have become acquainted in journeying from Asia to Rome, for he remarks that every one who proceeded to the capital from Greece and the East travels by way of Brundisium[9]; and his description of that port[10], and still more that of Tarentum[11], are singularly accurate. But the remainder of the Adriatic coast of Italy was an unknown land to him. In the case of

in Italy a Sicily.

not having visited Athens is shared by Dr. Vogel (*Philologus*, vol. 41, p. 516) and Professor Mahaffy (*Greek World under Roman sway*, p. 192).

[1] 5. 3. 6.
[2] 5. 3. 12.
[3] 5. 2. 6.
[4] 5. 2. 5.
[5] 5. 4. 4; 5. 4. 7.
[6] 5. 4. 5.
[7] 5. 4. 6.
[8] 5. 4. 8.
[9] 6. 3. 7.
[10] 6. 3. 6.
[11] 6. 3. 1.

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Ravenna, which from its great importance we should expect to have had especial attraction for him, this is unquestionable, for his account of that city represents it as it appeared at an earlier date, and omits all notice of the great works which were carried out there by the orders of Augustus[1]. Of Sicily he would naturally see something when on his way from Rome to Alexandria, for which place Puteoli formed his natural point of embarkation. That he did so is rendered probable by his saying in his description of the crater of Etna, that his information was derived from persons who had recently ascended the mountain[2]; and his narrative leaves little doubt that he had communicated with them on the spot.

Summary of results.

The conclusion which seems to follow from the preceding review is this—that, though Strabo was led by the circumstances of his life to visit countries widely distant from one another, yet he was not a great traveller, and his journeys were not undertaken with the object of research, or in order to verify the statements of former writers. Except in Asia Minor, in Egypt, and in Central Italy, he had not deviated far from the route which he would naturally take in passing to and from his home and the great centres of civilization in which he resided at different intervals. To compare him to an eminent explorer like Posidonius, who traversed a great part of Europe, including some of the remotest districts of Spain and Gaul, and collected original information in those countries on numerous subjects, is absurd. But it would be equally far from the truth, if we were to regard Strabo's travels as having been of slight importance to him as a writer on geography. In reality, he learnt from them what was most important for him to learn, to take a comprehensive view of his subject, to interest himself in a variety of topics and in different races of men, and to get that power of vividly realizing and forcibly representing to others the matters he treats of, which can only be obtained from ocular inspection,

[1] 5. 1. 7. [2] 6. 2. 8.

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or at least from familiarity with similar objects. Being an intelligent and keen-sighted man, he kept his eyes open wherever he went, and the result is that he writes, not as a student in his closet, but as one who was trained to observe and to criticize. This practical view is conspicuous throughout his work, and greatly enhances its usefulness.

Strabo's historical writings.

We are so accustomed to regard Strabo as a geographer, that we are apt to forget that a considerable part of his life was spent in writing a work on history. This was his Ἱστορικὰ Ὑπομνήματα, or 'Historical Memoirs,' which he mentions by name in two passages of his *Geography*. Early in Book I, when speaking of the object which he has in view in writing, he says, Διόπερ ἡμεῖς πεποιηκότες ὑπομνήματα ἱστορικὰ χρήσιμα, ὡς ὑπολαμβάνομεν, εἰς τὴν ἠθικὴν καὶ πολιτικὴν φιλοσοφίαν, ἤγημεν προσθεῖναι καὶ τήνδε τὴν σύνταξιν· ὁμοειδὴς γὰρ καὶ αὐτή[1]: and again in Book XI, where he is treating of the Parthians, he remarks, Εἰρηκότες δὲ πολλὰ περὶ τῶν Παρθικῶν ν· ἱμων ἐν τῇ ἕκτῃ τῶν ἱστορικῶν ὑπομνημάτων βίβλῳ, δευτέρᾳ δὲ τῶν μετὰ Πολύβιον, παραλείψομεν ἐνταῦθα, μὴ ταυτολογεῖν δόξωμεν[2]. This work is often quoted by Josephus, who speaks of the author as Strabo the Cappadocian, though he does not mention the title of his book; and both he and Arrian made extensive use of it. Plutarch also refers to it, and on one occasion by name as ἱστορικὰ ὑπομνήματα[3]. The question has been raised with regard to the latter of the two passages quoted above, whether τὰ μετὰ Πολύβιον is the title of a portion of the Ἱστορικὰ Ὑπομνήματα, or whether it does not rather designate a separate work[4]. It is perhaps a sufficient answer to this, that, if Strabo had here been referring to two separate works, he would have written, ἐν τῇ ἕκτῃ τῶν ἱστορικῶν ὑπομνημάτων βίβλῳ, καὶ ἐν τῇ δευτέρᾳ τῶν μετὰ Πολύβιον[5]; but it is further noticeable, that Plutarch, in his reference to the *Memoirs* which we have already noticed, is speaking of an event belonging to

[1] I. 1. 23.
[2] XI. 9. 3.
[3] *Lucull.* 28.
[4] See Ridgeway in the *Encycl. Brit.*, art. Strabo, vol. 22, p. 581.
[5] See Otto in the *Leipziger Studien*, vol. 11 (supplement), p. 8.

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the later period, the defeat of Tigranes by Lucullus, which would naturally be found in τὰ μετὰ Πολύβιον. The most probable explanation is, that the entire work was called Ἱστορικὰ Ὑπομνήματα, but the books from Book V onwards were separately entitled τὰ μετὰ Πολύβιον: and that the first four books contained a rapid survey of the preceding period, while the remaining ones—which, as we learn from Suidas (s.v. Πολύβιος), were forty-three in number—were devoted to the history proper. In this arrangement Strabo would be following the example of his great prototype in historical writing, for a similar προπαρασκευή is found in the first two books of Polybius[1]. The history itself must have commenced from 146 B.C., the date of the destruction of Carthage and the subjugation of Greece by the Romans, at which point the narrative of Polybius ended; perhaps it may have been carried down as late as the battle of Actium, but on this point we are left to conjecture. It seems probable that these *Memoirs* were not so much a formal historical treatise as materials for such a work, perhaps consisting of *excerpta* from the writings of others. The historical notices which are found in the Geography are regarded by Dr. Otto as being for the most part summaries of portions of that book, and these he has collected and published under the title of *Strabonis* Ἱστορικῶν Ὑπομνημάτων *Fragmenta*[2]. It has also been suggested, as an explanation of a number of puzzling anomalies, which are apparent in Strabo's use of Caesar's writings in his notices of Gaul and Britain, that the passages in which these occur were derived from the *Historical Memoirs*, and that in compiling these he had made use of other authorities along with Caesar[3]. Finally, it should be noticed that, before writing this work, Strabo seems to have composed a treatise on the exploits of Alexander, for this is implied in his remark concerning the fabulous character of much that had been written about India—

[1] Polyb. 1. 3. 7–10.

[2] In the *Leipziger Studien*, ubi supra.

[3] See Vogel in the *Philologus*, vol. 41, pp. 519 foll.

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καὶ ἡμῖν δ' ὑπῆρξεν ἐπὶ πλέον κατιδεῖν ταῦτα, ὑπομνηματιζομένοις τὰς Ἀλεξάνδρου πράξεις[1].

Turning now to Strabo's *Geography*, we have first to consider three points of some difficulty relating to it, all of which have been much debated; namely the period of the author's life to which this work is to be ascribed, the place at which it was written, and the class of readers for whom it was intended. These are naturally important, because the view which we take of them cannot fail in some measure to influence, not only the interpretation of various details, but also our estimate of the scope and purpose of the treatise at large. As regards the first of these questions, the time of writing—until recently it has been generally assumed that Strabo was far advanced in years when he commenced it; indeed, until the year 1879, when Dr. Paul Meyer published his *Quaestiones Strabonianae*, almost every one who had written on the subject was agreed that the period of its composition lay between the years 17 and 23 A. D. The support of this view was found mainly in the numerous passages in different parts of the work, in which occurrences are mentioned that took place during that interval; and these were thought to imply that the work could not have been begun earlier than the year 17. It may, however, fairly be asked—and it is to Dr. Meyer's credit that he has brought this point prominently forward—whether it is necessary to suppose, either that Strabo composed the whole of his *Geography* at one time, or that he did not afterwards revise it, and introduce the mention of subsequent occurrences. It is surely unreasonable to argue from the incidental mention of an event, that the book in which it is found, and still more that the whole work, must have been compiled after that event occurred. Indeed, the opposite supposition, viz. that the execution of the work extended over a great number of years, not only involves no antecedent improbability, but in the case of a subject of such magnitude appears only

Strabo's Geography

Date of its composition.

[1] 2. 1. 9.

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natural. In this way also we escape from the necessity of believing that a treatise, which is characterized in a high degree by freshness and vigour, was produced by an old man—for, if we have rightly fixed 63 B.C. as the year of Strabo's birth, he would have been 80 years of age in 17 A.D. Moreover, the view that it was not written at a stretch, but at different periods of the author's life, may serve to some extent to account for the marked inequality in style and treatment which is traceable in various parts. Episodes too, which otherwise appear out of place in the connexion in which they occur—such as the description of the triumph of Germanicus in Book VII[1], which stands out as it were from a strange setting in the account of Germany in which it is found—are easily explained as having been of later introduction. In saying this much, however, we would not deny that this task occupied the later rather than the earlier portion of Strabo's life; this indeed would naturally follow from his having been previously engaged on his historical work. With regard to the time at which particular portions of the Geography were composed, the evidence is too slight to enable us to speak with confidence; but the period of revision we can fix with some certainty as having fallen in the years 18 and 19 A.D., because the latest events that are introduced—and they are somewhat numerous—occurred about that date. This was the case with Germanicus' triumph, which was celebrated in 17 A.D.; with the death of Archelaus king of Cappadocia in the same year[2], concerning which event Strabo says, that his kingdom had been reduced to a Roman province, but that its organization was not yet known[3]; with the appointment of a son of Pythodoris and Polemo as king of Armenia[4]; with the conversion of Commagene into a Roman province[5]; and with the great earthquakes in Asia Minor, and the measures which Tiberius took for restoring

[1] 7. 1. 4. [2] Tac. *Ann.* 2. 42. [3] 12. 1. 4. [4] 12. 3. 29. [5] 16. 2. 3; these events, which were the result of Germanicus' progress through those countries, took place in 18 A.D.: see Tac. *Ann.* 2. 56.

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the cities then injured[1]. Still more conclusive is the evidence afforded by the passage in Book IV relating to the final pacification of Rhaetia—the only event in his whole work to which Strabo assigns a definite date[2]. It is there stated that the Noricans and Carnians had paid tribute regularly for thirty-three years; and as the date of their subjugation by Tiberius and Drusus was the summer of 15 B.C., the date at which this was written would be the latter half of 18 A.D. That Strabo did not altogether cease from making additions to his work after that time is clear from his mentioning the death of Juba; and we have already noticed that he did not in all points bring it up to date, e. g. in omitting to record the deaths of Germanicus and Arminius. This is hardly a matter for surprise, when we take into account his advanced age.

Place where it was written.

The question where Strabo's *Geography* was written, and the closely allied question, where he passed the later portion of his life, have been much more keenly disputed, and are much more disputable. At one time the point was supposed to be decided in favour of Rome by the author's use of the words ἐνθάδε and δεῦρο in certain parts of his work to designate that city[3]. Thus in Book XIII, when referring to the destruction of Aristotle's library, he says, πολὺ δὲ εἰς τοῦτο καὶ ἡ Ῥώμη προσελάβετο· εὐθὺς γὰρ μετὰ τὴν Ἀπελλικῶντος τελευτὴν Σύλλας ἦρε τὴν Ἀπελλικῶντος βιβλιοθήκην ὁ τὰς Ἀθήνας ἑλών, δεῦρο δὲ κομισθεῖσαν Τυραννίων τε ὁ γραμματικὸς διεχειρίσατο φιλαριστοτέλης ὤν, θεραπεύσας τὸν ἐπὶ τῆς βιβλιοθήκης, καὶ βιβλιοπῶλαί τινες γραφεῦσι φαύλοις χρώμενοι καὶ οὐκ ἀντιβάλλοντες, ὅπερ καὶ ἐπὶ τῶν ἄλλων συμβαίνει τῶν εἰς πρᾶσιν γραφομένων βιβλίων καὶ ἐνθάδε καὶ ἐν Ἀλεξανδρείᾳ[4]. From this passage it would seem at first sight as if he was writing at Rome. It is, however, a sufficient answer, that Strabo elsewhere employs both these terms of the place *about* which he

[1] 12. 8. 18; 13. 3. 5; 13. 4. 8.

[2] 4. 6. 9.

[3] The arguments on this side were brought forward by Niese in *Hermes*, vol. 13, pp. 36, 37; they were answered by Häbler in the same journal, vol. 19, pp. 235–241.

[4] 13. 1. 54.

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was writing at the time. Thus in his account of India he speaks of Heracles as δεῦρο ἀφιγμένον[1]: and when writing of the cave of Zeus on Mount Ida in Crete, he describes Minos as δι' ἐννέα ἐτῶν, ὡς ἔοικεν, ἀναβαίνων ἐπὶ τὸ τοῦ Διὸς ἄντρον καὶ διατρίβων ἐνθάδε[2]. Another passage, which does not contain either of these words, has been quoted with greater advantage in support of Rome as the place of composition. In his account of Lampsacus Strabo remarks: ἐντεῦθεν δὲ μετήνεγκεν Ἀγρίππας τὸν πεντηκοντόρυ λέοντα, Λυσίππου ἔργον· ἀνέθηκε δὲ ἐν τῷ ἄλσει τῷ μεταξὺ τῆς λίμνης καὶ τοῦ εὐρίπου[3]. The places here referred to are the Nemus Caesarum and the lake or naumachia in its neighbourhood, on the right bank of the Tiber towards the Janiculan hill; and the mention of these points of local topography without further explanation may be thought to imply that the person who spoke so familiarly of them must have been living at Rome. It is somewhat hazardous to insist much on a single passage, where Strabo, who himself knew the spot, may have forgotten for the moment his readers' need of further explanation; but—*valeat quantum*. It does not at all events prove more than that the chapter about the Troad, in which it occurs, was composed in that city. The other arguments on this side turn mainly on Strabo's intimate acquaintance, as shown in his work, until quite the end of his life, with monuments recently set up at Rome, with events that were passing there, and with occurrences affecting the Roman empire, which might not be expected to reach the ears of provincials. Great weight has been attributed to his description of the Mausoleum of Augustus[4], which, it is thought, must have been composed subsequently to the death of that emperor in 14 A.D. The date of the erection of this building was 28 B.C., and Strabo, as he visited Rome in 29 B.C., must have seen it shortly afterwards; but at that time it was empty, and in this passage he speaks of it as containing the tombs of members of

[1] 15. 1. 8.
[2] 10. 4. 8.
[3] 13. 1. 19.; see Niese, p. 37.
[4] 5. 3. 8.

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the imperial family and of Augustus himself. He also mentions that it was surmounted by a bronze statue of Augustus; and it has been shrewdly remarked, that it would have been inconsistent with that ruler's injunctions to the effect that the silver statues which had been dedicated in his honour should be melted down[1], if he had allowed such a figure to be set up during his lifetime. Still, it is conceivable, if Strabo's account was written at an earlier date, that these details may have been inserted afterwards; and I cannot help thinking that the fact of his having singled out this building, alone of all the objects in Rome, for description, as if it were the sight of the day, points to a period before the erection of the numerous splendid edifices by which the capital was subsequently adorned. Again, it has been maintained that his description of the triumph of Germanicus, which is unquestionably graphic, proves that he was present when it took place; but there is force in M. Dubois' observation on this: 'The description of this triumph contains no detail which might not have come to the knowledge of the educated provincials. It is highly probable that the Romans, in pursuance of an easily intelligible policy, did their best to spread so important a piece of news as the capture of Arminius' wife and son[2].' The same remark as to the facility of obtaining information in the provinces will apply to Strabo's knowledge of such facts as the continuance of payment of their taxes by the Noricans and Carnians, and the death of Juba. With regard to the latter of these it may be added, that the war of Tacfarinas in Africa, which belongs to the same period (17–24 A.D.), is not mentioned by Strabo; and it would hardly have escaped his notice, if he had been living at Rome. Still, after making all deductions, the supposition that Strabo wrote either the whole or the greater part of his *Geography* in Rome, and ended his life there, might appear on the whole the most probable, were it not for one overpowering argument on

[1] Sueton. *Octav.* 52; see Schröter, *Bemerkungen zu Strabo*, p. 8.

[2] *Examen de la Géographie de Strabon*, p. 73.

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the other side. It seems almost impossible that so instructive a work, if it had been published in a great literary centre, should have met with so little recognition as it did in antiquity; and especially that it should have escaped the notice of so omnivorous a reader, and so diligent a compiler, as Pliny, by whom it is not even named. If we suppose that it was published in a remote place like Strabo's native city of Amasia, this difficulty at once disappears.

The readers for whom he wrote.

As regards the class of readers for whom Strabo's work was intended, it has been maintained with equal confidence that he wrote specially for Romans, and that he wrote specially for Greeks. In favour of the former view his own statement at the commencement of his treatise is quoted, that the object of geographical study is that it should be of service to men in high position[1]—to the ἡγεμόνες, or, as he elsewhere calls them, οἱ ἐν ταῖς ὑπεροχαῖς[2]. By these he clearly means the generals and statesmen, to whom were assigned the conquest and administration of provinces. Thus, when speaking of astronomy and mathematical geography, as subjects subsidiary to general geography, he says that they ought to be studied so far as they are useful to the statesman and the general[3]; and to prove the serviceableness of geography to the latter of these two classes, he notices various instances of campaigns which had been seriously affected by ignorance of the features of the country—notably, the recent reverses which had befallen the Roman arms in Parthia, and the difficulties which they had experienced in carrying on the war in Germany[4]. There can be no doubt that the persons here referred to were Romans. Besides this, those critics who support the view that Strabo's *Geography* was composed at Rome suggest, that his purpose in writing was affected by his residence in that city, and by the influence of Roman dignitaries, whose confidence he enjoyed. The sketch

[1] 1. 1. 18 ἔστι δὲ καὶ ἡ γεωγραφία περὶ τὰς ἡγεμονικὰς χρείας.
[2] 1. 1. 23.
[3] 1. 1. 21.
[4] 1. 1. 17.

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of the Roman empire, and of its division into provinces, with which he concludes his work, is thought to point in the same direction. On the other side it is contended that, however much the writer may have professed the desire to be of service to Roman officials, there is very small trace in his work of his having kept this in view. His elaborate disquisitions on mythology, his long historical notices, his enumerations of philosophers and literary men produced by different cities, and these too in almost every instance Greeks, his descriptions of remarkable physical phenomena, and the other topics which he introduces in rich profusion, while they would render his work acceptable to his own countrymen, could hardly serve the purposes of Roman statesmen and generals. It is also remarked that here and there he gives evidence of writing for persons unacquainted with Latin, by explaining the meaning of Latin words; for instance, when he mentions the derivation of the name Sinuessa from *sinus*, he adds, σῖνος γὰρ ὁ κόλπος[1], and when he names Vada Sabatia (Βάδρων Οὐίδα), he says, ὅπερ ἐστὶ πεδίαγε[2]. Again, if his work was intended to win the ears of Romans, his depreciation of Roman in comparison of Greek authors, and the want of originality which he attributes to them, would certainly be strange. 'Roman writers,' he says, when speaking of Spain, 'imitate the Greeks, but not with much success; for they borrow their statements from them, and do not for themselves bring to the subject much love of enquiry; so that where the Greeks fail us, these do not greatly help to supplement them[3].' The number of Roman writers whom he quotes by name is, no doubt, remarkably small; besides Cicero, whom he cites twice[4], the only others are Caesar[5], Asinius Pollio[6], and Fabius Pictor[7].

It cannot be denied that the arguments thus adduced on both sides have considerable weight; but a third view has now to be

[1] 5. 3. 6. [2] 4. 6. 1. [3] 3. 4. 19. [4] The Brutus in 14. 2. 25, and a speech now lost in 17. 1. 13. [5] 4. 1. 1. [6] 4. 3. 3. [7] 5. 3. 1.

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mentioned, which, if established, may serve to neutralize the apparent antagonism between them. It has been suggested that Strabo wrote, neither for Greeks nor for Romans exclusively, but for cultivated men in general without reference to their nationality[1]. He seems, indeed, to imply as much as this, when he says that he intends his treatise to be popular (δημωφελές), and defines the πολιτικός for whom it was intended as 'one who is not wholly uneducated, but has gone through the general course of study which is pursued by free-born and cultured men[2].' In other words, he expects his readers to be educated gentlemen; but beyond this he does not appeal exclusively to any particular class or body of men. He would naturally assign the foremost position among them to Roman statesmen, for it was reasonable that he should wish to instruct the masters of the world, especially as they were extremely ignorant of geography; at the same time, the thought suggests itself, that some of Strabo's introductory remarks on this point may partake of the nature of an advertisement, the object of which was to attract Roman readers. The contents of the *Geography* fully bear out this larger view of the public to which it was addressed, for it is congenial both to the scientific spirit of the Greeks and to the practical ideas of the Romans, and the information which is found in it would be interesting to persons of both those races. Yet, after all has been said, it is not perhaps far from the truth, that Strabo, while he *wished* to be read by Romans, *expected* to be read by Greeks.

Reasons for his neglect of mathematical geography.

The object then which Strabo had in view in writing his *Geography* was a practical one, to instruct and interest intelligent readers. Thus he himself says, that the criterion of such a study is its usefulness[3]; and applying this principle in another passage, where he is speaking of his accounts of modes of life and political constitutions that had become extinct, he explains that

[1] Bunbury, *Hist. of Anc. Geogr.*, vol. 2, p. 217; Dubois, *Examen*, p. 104.

[2] 1. 1. 22; cp. 2. 5. 1.

[3] 1. 1. 16.

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these were introduced as lessons for the instruction of others, either for imitation or for avoidance[1]. It is important that we should bear this in mind in estimating his work, because it explains his comparative neglect of mathematical geography. This no doubt is the weakest side of his treatise, for he deals with this part of his subject only in his Introduction, and there unsystematically in the form of controversy with his predecessors in that study. The excuse for this is to be found in his considering that this branch was sufficiently represented in works already existing, especially in the writings of Eratosthenes, Hipparchus, and Posidonius, so that he felt it to be sufficient if he corrected what he supposed to be their mistakes. This would satisfy his contemporaries, who had those works in their hands, though to us who have lost them the omission is a matter for serious regret. At the same time, there can be no doubt that Strabo was in this respect greatly inferior to those eminent writers, and that sometimes, when he criticizes them, he either misunderstands them, or is himself in error. But the point of view from which he regarded geography was a different one from theirs. For the globe at large, or even for the northern temperate zone, which alone he believed to be the dwelling-place of man, he cares nothing, except in so far as a knowledge of it serves for a preliminary to the study of the inhabited world. Hence, when discussing the use of such aids to geography as globes and maps, he professes himself contented with a simple sketch (ὁλοσχέρεια), which, without any attempt at scientific delineation, supplies a general idea of the features of a country[2].

The greatness of Strabo's work consists in its encyclopaedic character. His aim was to bring together, and to exhibit in a readable form, all that it was important to know about the different countries of the world and their occupants. No treatise of this kind had been produced before, and nowhere else can be found so comprehensive a view of the οἰκουμένη. The modern

Encyclopaedic character of Strabo's work.

[1] 2. 5. 17.

[2] 2. 1. 23 and 30.

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book to which it can best be compared is Ritter's *Erdkunde*, in which almost all the information which a reader can desire, about Asia at all events, is contained. In both these works the conformation of the ground in each district, the nature of the products, the character and condition of the inhabitants, and similar topics, are dealt with; in both cases also the most prominent element is historical geography. In Strabo this is especially conspicuous. Not only does he everywhere introduce the history of a country side by side with its geography, but he endeavours to show the intimate connexion that existed between the two. Thus in describing the lines of Roman roads through eastern Spain he refers to Caesar's march along them before the battle of Munda[1]; in his account of the passes that lead from Upper Italy into Etruria he distinguishes the one by which Hannibal crossed[2]; the mention of the condition of the Samnite towns in the Augustan age introduces a sketch of Sulla's campaign by which they were finally subjugated[3]; the pass of the Climax on the coast of Lycia recalls the danger to which Alexander's troops were exposed in traversing it[4]; and so on throughout the whole work. Still more striking is the way in which he traces the influence of the features of a land on the character and history of its inhabitants. On a large scale this is noticeable in his comparison of Europe with the other great continents in its effect on the races that occupied it[5], and in his discussion of the influence exercised by the physical features of Italy on the development of the power of Rome[6]; and in a more restricted area the same thing appears in his remarks on the advantages enjoyed by Corinth for purposes of commerce owing to its position between two seas and on the line of road between Northern Greece and the Peloponnese[7], and on the effect produced on the inhabitants of Aegina by the barrenness of its soil, which forced them to betake them-

The historical element in it.

[1] 3. 4. 9. [2] 5. 2. 9. [3] 5. 4. 11. [4] 14. 3. 9.
[5] 2. 5. 30. [6] 6. 4. 1. [7] 8. 6. 20.

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selves to the sea and become a naval power[1]. Nowhere is Strabo's originality more clearly seen than here. He is in fact the only writer in antiquity who has systematically treated of the influence in this respect of nature on man. Both here and in the general conception of his work a tendency towards generalization is apparent which is highly philosophical. As M. Dubois epigrammatically expresses it;—if the title of *Philosophy of History* is rightly assigned to treatises which generalize on that subject, then on the same principle Strabo's book might be called the *Philosophy of Geography*[2].

While such, however, was the Geographer's conception of what his work should be, and while his execution of his plan has in many ways been so successful, we cannot but feel that not unfrequently he fails to reach his ideal. There is indeed a strange inequality in his treatment of his subject, so that from time to time the feebleness of his criticism, and a want of exactness and method in the arrangement of his facts, impress us with the idea that we are not listening to one who possessed a powerful grasp of mind. Often, too, we perceive that he is too much disposed to make the geographical portion subservient to the historical, and still more to the mythological. There is an almost comical instance of this in his account of the district Adiabene in Babylonia, which he commences by saying, 'Adiabene is for the most part level;' and then, after giving an account of its historical relations to the neighbouring peoples, he concludes it with the words, 'such is Adiabene[3].' The long-protracted discussion, also, about the Curetes in Book X shows how far the writer could be carried in his enthusiasm for mythology. Inquiries such as these were no doubt acceptable to the Greeks of his time, who took a special interest in such questions, but they mar the unity of his work. Again, it is a distinct drawback to the usefulness of such a treatise that it

Its defec

[1] 8. 6. 16.
[2] Dubois, *op. cit.*, p. 121.
[3] 16. 1. 19; see Butzer, *Ueber Strabo's Geographica*, p. 25.

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cannot be regarded as a picture of the known world, as it existed at the time when the author wrote—a point which the student requires to bear constantly in mind, when employing it as an authority. In his account of India, for instance, Strabo has to follow the narratives of persons who wrote some centuries before his age; and the same thing is true in a lesser degree of Spain, Gaul, and other lands. The deficiencies which arise from this cause, however, cannot to any great extent be attributed to the author, who could but avail himself of such information as was forthcoming in his day. And, whatever deductions have to be made on these grounds, we cannot but feel that the wide range of Strabo's interests, the judgement with which he selects the facts that were most important and most attractive, and the literary skill by which he renders a geographical work at once readable and of permanent value, entitle him to a high position among authors.

Its artistic treatment of the subject.

There is, indeed, both in the method and the execution of the *Geography*, a thoroughly Greek feeling for the due proportion of things, and for the need of considering the form as well as the matter in combining so great a variety of materials. In entering on such a work the author feels that he is an artist, and that it must be executed in an artistic spirit. This becomes at once apparent, when we compare the skilful grouping of the facts which make up Strabo's compact and well-arranged chapters, with the lists of names and catalogues of objects which are crowded together in Pliny's *Natural History*, or with the dry details that compose the work of Ptolemy. To say this is not to depreciate the work of those authors, but to point out that the object with which they wrote was different from Strabo's. He speaks of a geographical treatise as a colossal work (κολοσσουργία), in which, as in a colossal statue, the general effect should be studied, and insignificant minutiae, which would detract from this, should be omitted[1]. This is

[1] 1. 1. 3.

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especially conspicuous in the dislike he expresses for superfluous and cacophonous names. Thus, in speaking of the mountain tribes of Spain, he says, 'I shrink from accumulating their names, odious as they are to write—unless any of my readers are gratified by hearing such names as Pleutauri and Bardyetae and Allotriges, and others even worse and more unimportant[1].' The same remark he applies to the names of some of the Arabian tribes, which he omits on account of the vulgarity and clumsiness of their pronunciation[2]. The exclusion of some of these we at the present day may regret, because the knowledge of them would have assisted our researches, but they would have rendered his work less readable: nor can he be accused of sacrificing his scientific to his literary aims, for in reading his accounts of countries historically famous, such as Italy and Greece, our pleasure is often marred by the lists of towns which he feels it his duty to introduce. In the main, also, notwithstanding what has just been said about the preponderance that he assigns to the historical element, he shows tact in combining a number of subjects in such a manner as not to allow any one of them to overbalance the rest. Besides this, he endeavours in many ways to vary and enliven his narrative, with the view of interesting his readers as well as instructing them. He enables them to realize geographical features by comparing them to familiar objects. Thus he likens Spain to a bull's hide[3], the Peloponnese to the leaf of a plane-tree[4], the Oases in the Lybian desert to the spots on a leopard's skin[5], the harbour of Brundisium and the Golden Horn at Byzantium with their winding inlets to a stag's head and horns[6], Mesopotamia to a cock-boat[7], the Trojan Ida, with its long range and numerous spurs, to a milleped[8]; and other comparisons of the same kind might be mentioned[9]. Many of these, no doubt, were borrowed, especially from

Exclusion of superfluous names.

Methods of illustration.

[1] 3. 3. 7.
[2] 3. 1. 3.
[3] 2. 5. 33.
[4] 16. 4. 18.
[5] 8. 3. 1.
[6] 6. 3. 6; 7. 6. 2.
[7] 2. 1. 23.
[8] 13. 1. 5.
[9] See Butzer, *op. cit.*, pp. 16, 17.

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Eratosthenes, but Strabo's skill is shown by the way in which he utilizes them. In the same manner he enlarges his reader's view by noticing the similarities between places, districts, and features of the ground in different countries. He compares the height of the houses in Tyre and Rome[1], the healthiness of Ravenna and Alexandria notwithstanding the shallows in their neighbourhood[2], the size and shape of the Peloponnese and the Tauric Chersonese[3], the intermittent streams by which the Lacus Fucinus in Latium and the river Amenanus in Sicily were fed[4], and the periodical inundations of the Nile and the rivers of India[5]; and he also quotes the saying, in which the Acro-corinth and the acropolis of Messene on Ithome were spoken of as the two horns by which the cow (the Peloponnese) might be held[6]. Nor does he consider it below the dignity of his subject to introduce a humorous, and sometimes even a comical element. Of this nature are the admirable story of the musician and the deaf man[7], the riddle about the unprofitableness of the mines in Attica[8], the mention of the mistake of the Vettones, who when they saw Roman centurions walking up and down for the sake of exercise, treated them as madmen[9], and the narrative of the Salassi, who, after rolling down boulders on Caesar's army, excused themselves on the ground that they were constructing roads or bridges[10]. The proverbs and proverbial expressions that are scattered over the work are very numerous; more than thirty such have been collected by Dr. Paul Meyer in his *Straboniana*[11]. Two of the best known of them, which occur in the same chapter of the Eighth Book[12], are 'Double Malea and forget your home' (Μαλέας δὶ κάμψας ἐπιλάθου τῶν οἴκαδε), with reference to the danger to which sailors were exposed in rounding that promontory; and 'Not every one can

Introduction of stories and proverbs.

[1] 16. 2. 23.
[2] 5. 1. 7.
[3] 3. 2. 9, Extract No. 10.
[4] 7. 4. 5.
[5] 5. 3. 13.
[6] 15. 1. 19.
[7] 8. 4. 8; Butzer, pp. 17, 18.
[8] 14. 2. 21, Extract No. 66.
[9] 3. 4. 16.
[10] 4. 6. 7; Butzer, p. 8.
[11] p. 8, note 1.
[12] 8. 6. 20.

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afford a trip to Corinth' (οὐ παντὸς ἀνδρὸς ἐς Κόρινθον ἔσθ' ὁ πλοῦς), which turns on the extravagant rate of living in that luxurious city.

Variety of topics treated of.

The most characteristic feature of Strabo, however, as an author is his manysidedness. His work is a mine of information on subjects connected with the ancient world—to use that term in a much wider sense than that of classical antiquity; and in consequence of the extent of its range it is referred to more than any other ancient treatise by students of various subjects; indeed, in some instances it is our only source of information about them. To put aside for the moment the themes which form the staple of the book—geography proper, history and sociology, together with the reflexions and general deductions which these give birth to—let us notice a few of the topics, which occupy a secondary place in it, and are in many cases introduced incidentally.

Geological phenomena.

Strabo's interest in peculiarities in the physical conformation of the earth, especially in volcanic phenomena, is very marked, and for these he possessed a rich store from which to draw in the work of his predecessor Posidonius. Hence his accounts of the chief volcanic centres, whether extinct or still active, which were known in his age—Vesuvius, the Lipari islands, Etna, Thera (*Santorin*), the Catacecaumene in western Asia Minor, and Mount Argaeus in Cappadocia—as well as of the most important eruptions and earthquake movements that were on record, are of extreme value both for geologists and others. Nor does he ever miss an opportunity of noticing other strange features of the ground, such as the rolled stones of the Plaine de la Crau (Campi Lapidei) in Southern France, or the subterranean passages that are of frequent occurrence in the limestone soil of Greece, by which rivers are engulfed and lakes are drained.

Climate and its effects.

Climate also has an especial attraction for him; he does not fail, for instance, to notice the cloudy, sunless atmosphere of Britain,[1] and the monsoons and the rainy season

[1] 4. 5. 2.

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in India[1]; and he remarks that the amount of snow that falls is greater, and the snow-line is lower, on the northern side of a range of mountains than on the southern[2]. And in innumerable passages he draws attention to the effect of varieties of climate on the vegetation, on the animals, both wild and domesticated, on the physical characteristics of the inhabitants, on the food and clothing of various tribes, and on the rapid development of civilization in regions which, like Baetica in southern Spain, are especially favoured in this respect[3]. On the subject of trees and plants he furnishes a great variety of information: the banyan-tree in India, with its self-formed layers, the papyrus and the Egyptian bean, the palm-groves and balsam-gardens of Jericho, the iris (orrice-root) and gum-producing storax, for both of which Selge in Pisidia was famous, the trees which supplied the finest of the precious woods that were used for the furniture of the wealthy Romans, and many others, are described, together with their mode of growth and the purposes which they were made to serve. Again, to turn to subjects more immediately connected with man, he gives detailed accounts of engineering works, like the mines in Spain and the canal-system by which the inundations of the Euphrates were checked and its waters utilized; of inventions, such as that of glass by the Phoenicians; and of scientific discoveries, e. g. that of the true calendar by the priests of Heliopolis, and those of arithmetic and astronomy by the Sidonians. The ethnologist and the anthropologist will find in the *Geography* an ample store of facts in the observations it contains on the early history and traditions of numerous peoples, on their dress, their character, their dwellings and mode of life, and their manner of fighting. Finally, the history of religion is largely illustrated by what is there recorded concerning the opinions and forms of worship of castes in all respects widely removed from one another, as of the Druids in Gaul, and of the Brahmans in India, and concerning

Vegetation.

Engineering works and inventions.

Anthropological notices.

[1] 15. 1. 13. [2] 16. 1. 13. [3] Butzer, pp. 23, 24.

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the great centres of religious observance and ceremonial, such as the two Comanas, and others hardly less important, in Asia Minor, with their orgiastic rites and organized system of temple votaries. Most of the points here referred to will be found illustrated in the following extracts.

Strabo's love of curiosities.

Another source of unfailing interest in Strabo's work is found in his love of curiosities. Owing to this a large amount of information has been preserved, which, while it may possibly have only amused his contemporaries, yet to us, with our partial acquaintance with antiquity, is an important source of knowledge. No gazetteer was ever more on the look-out for every thing that could minister to the taste of the general reader. A number of these notices may be grouped under the heading of what at the present day would be called 'sport,' though Strabo himself would hardly have classified them under that title. In the account of Spain we find a description of ferreting, which was largely employed as a remedy for a plague of rabbits that infested the country[1]. In connexion with the Straits of Messina we have a graphic and exciting account, derived from Polybius, of the capture of the sword-fish in that neighbourhood[2]; and elsewhere there are interesting details of the migrations of tunnies between the Mediterranean and the Palus Maeotis. In the Fifteenth Book we read of the methods of hunting and decoying elephants in India, which closely correspond to those that are observed in that country at the present day[3]. The use of crampons in mountain climbing, and tobogganing on the snow-slopes, are described as being familiarly practised in the Caucasus[4]; and the ascents of high summits, like Etna and Argaeus, are noticed, together with the experiences of those who made them[5]. Other points are of a nature to engage the attention of naturalists—the fish that live embedded in the ice of the Palus Maeotis[6], the red rock-

Sport.

Natural history.

[1] 3. 2. 6. [2] 1. 2. 16. [3] 15. 1. 42. [4] 11. 5. 6. [5] 6. 2. 8; 12. 2. 7. [6] 7. 3. 18.

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salt which turns white when pounded[1], and tidal peculiarities, such as the occurrence of tides at the head of the Adriatic[2], and the constantly shifting currents of the Euripus at Chalcis[3].

Strange Customs.

Other students again may be interested in the curious customs which from time to time are noticed, such as the habit of tattooing among the Illyrians and Thracians[4], the practice of casting malefactors over precipices, with which the story of the Lover's Leap seems to have been connected[5], the custom of widow-burning in India[6], and numerous observances in connexion with death and burial.

Contents of the several books.

It is hardly necessary to review in detail the accounts which Strabo has given of the various countries of the then known world, but for the sake of clearness it may be well to notice briefly the contents of the seventeen books which compose his treatise. The first two of these are devoted to the Introduction, in which he states the aim and scope of his work, and the principles on which he conceives that it ought to be composed, and draws attention to the general features which characterize both the entire area and the several continents; he also sets forth his views on mathematical and physical geography, and criticizes at some length the opinions of former geographers on those subjects. After these preliminaries he commences his survey, and in the remaining fifteen books, starting from the west, conducts his readers over the *οἰκουμένη*, with the Mediterranean Sea for his central point; so that at last, after reviewing successively Europe, Asia, and Africa, he finds himself once more at the western limit of the world. The third book deals with the Iberian peninsula, the fourth with Gaul, including Britain on the one side and the Ligurian sea-coast on the other; the fourth and fifth with Italy and Sicily. Then, before proceeding to Hellenic lands, Strabo retraces his steps, and gives an account in Book VII, as far as his scanty information allows,

[1] 3. 3. 7. [2] 5. 1. 5. [3] 9. 2. 8. [4] 7. 5. 4. [5] 10. 2. 9. [6] 15. 1. 62.

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of the northern and eastern districts of Europe—Germany and the lands which lie between it and the Euxine, the countries to the north of that sea and about the Palus Maeotis, and the region to the south of the Danube, comprising Illyricum, Epirus, Macedonia, and Thrace. The end of this book, which deals with the two last-named countries, is unfortunately lost, and all our knowledge of its contents is derived from epitomes. The three next books (VIII–X) describe respectively the Peloponnese, Northern and Central Greece, and the Greek islands. With the eleventh book we enter Asia, the boundary between which and Europe, according to Strabo, is the Tanais; and here, after noticing the main divisions of that continent, and the chain of the Taurus as its determining geographical feature —including under that name the Himalaya and other mountains which run through it from west to east—he surveys, first the lands which lie between the Euxine and the Caspian and to the eastward of the last-named sea, and afterwards the more central regions of Parthia, Media, and Armenia. Then follow three books (XII–XIV) on Asia Minor, about which, as might be expected in the case of the Geographer's native country, the information given is very full. India and Persia form the subject of the fifteenth book, while the sixteenth comprises the remaining portions of Asia—Assyria, Babylonia, Syria, and Arabia. The seventeenth, which concludes the work, treats of Egypt and of the remainder of Africa.

Style and language of Strabo.

The Greek of Strabo is usually clear and intelligible, especially in the descriptive portion of his work, for his sentences are seldom long or complicated, and his diction is simple and, as befits the subject, devoid of ornament. But when he comes to discuss disputed questions and investigate doubtful points, he is often involved and obscure, so that it is no easy task to make sure of his meaning, as is shown by the great divergence that is found in the interpretation of such passages by his translators. A further difficulty will be found in the wide range of his vocabulary, which arises from the great variety of subjects of

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which he treats; and owing to the same cause, and partly also to the change that had passed over the language in the transition from earlier to later Greek, the words are frequently employed in unfamiliar senses—a fact which accounts for the constant recurrence of Strabo's name in Greek lexicons, though notwithstanding this not a few of his meanings are left unexplained.

Estimates of the Geography; in antiquity.

The fortunes of Strabo's work, in respect of the attention which it has attracted, and the estimates which have been formed of it at different periods, have been strangely chequered. The neglect from which it suffered in antiquity has been already noticed. On this subject a first-rate authority says—'It was certainly in the hands of the learned as early as the time of Athenaeus (about the beginning of the third century), who refers to it in two passages, neither of them having any direct bearing on geography[1]: but its geographical importance is for the first time recognized by Marcianus of Heraclea—a writer who cannot be placed earlier than the third century—who mentions Strabo, in conjunction with Artemidorus and Menippus of Pergamus, as one of the authorities most to be relied on with respect to distances. With this exception we find hardly any reference to it till the time of Stephanus of Byzantium, towards the end of the fifth century, by whom it is frequently cited[2].' Possibly Harpocration also should be noticed, by whom the *Geography* is twice named (s. vv. Ἀτυπάς and Δέχαιον). Perhaps Strabo's contemporaries, who possessed works such as those of Artemidorus and Posidonius, from which he largely borrowed, may not have estimated his work as highly as we do. Perhaps also the voluminous nature of the treatise, and the consequent expense involved in copying it, may have restricted the sale; and its publication at Amasia, if this supposition is a true one, would have been unfavourable to its circulation. But the fact remains that it was almost ignored. In the middle ages, how-

[1] Athen. 3, p. 121; 14, p. 657.
[2] Bunbury, *Hist. of Anc. Geogr.*, vol. 2, pp. 334, 335.

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ever, the case was quite different. To the writers of that period he was known as the geographer *par excellence* (ὁ γεωγράφος), and Eustathius in particular frequently calls him by that name. His popularity at that time is attested by the formation of two chrestomathies of his work. In like manner in modern times Strabo's treatise has been very variously appreciated. To some writers—notably to Müllenhoff[1]—he seems to be a dull unintelligent compiler; and others, who judge him somewhat more dispassionately, regard his *Geography* as little more than a new edition of the treatise of Eratosthenes. That it was not this is sufficiently proved by a comparison of the size of the two works; for, whereas Strabo's, as we have seen, extended to seventeen books, that of Eratosthenes was comprised in three, and the greater part of these must have been devoted to general views of the subject and technical details of mathematical geography, so that but small space could have been left for minute description, or for the miscellaneous information which Strabo so bountifully supplies. Nor will any one be ready to regard Strabo as a mere compiler, who observes how careful he is to cast his materials into a shape of his own, and to give the result of his comparison of various authorities. In answer to such views it may be sufficient to quote the judgement of some of the greatest authorities of the present century. To pass by our own Lyell, whose opinion will be cited later on in the present volume, Alexander von Humboldt says, 'The gifted geographer of Amasia does not possess the numerical accuracy of Hipparchus, or the mathematical and geographical information of Ptolemy; but his work surpassed all other geographical labours of antiquity by the diversity of the subjects, and the grandeur of the composition[2].' Lassen also, the great Indian authority, remarks, 'Strabo's work holds a very conspicuous position among the creations of the Greek intellect, both in

in the middle ages,

in modern times.

[1] *Deutsche Alterthumskunde*, vol. 1, p. 315.
[2] *Cosmos* (Otté's translation), vol. 2, p. 555.

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respect of the fullness of its contents and the thoroughness of its investigations, and of the well-considered arrangement of the matter, and the clearness and gracefulness of its descriptions[1].' Nor should it be overlooked, as evidencing the judgement of one who never failed to recognize genius, that it was the admiration felt by Napoleon I for this ancient writer, which caused him to authorize the French translation of Strabo by Gossellin, La Porte du Theil, Coray and Letronne (Par. 1805–1819), which, with its introductions, notes and appendices, is the greatest work which has been accomplished for the elucidation of the *Geography*.

Strabo's devotion to Homer.

In considering the use which Strabo made of the authorities from whom his materials are derived, we are struck both by his sympathies and his antipathies. His devotion to Homer as a source of geographical information was unbounded, so that his judgement is frequently hampered by it in a prejudicial manner. In this, it is true, he was only following the example of most of his predecessors in scientific geography, especially Hipparchus, Polybius, and Posidonius, to whom the Homeric poems had become a sort of Sacred Book, the statements contained in which might not be questioned. Possibly in Strabo's case two other influences may have been at work in increasing his bias in that direction; the first, his Stoic views, for an exaggerated devotion to Homer had become one of the tenets of that sect; the second, his relation to the literary schools of Pergamus and Alexandria, which were at variance as to the extent of the authority to be attributed to the poet, the former maintaining, the latter opposing, his claims to decide questions of general geography. On this subject Strabo ranged himself on the side of the Pergamene school[2], and in consequence of this we find him attacking the statements of Eratosthenes, who had ventured to advance the opposite opinion[3]. But the veneration which he

[1] *Indische Alterthumskunde*, vol. 2, p. 744.

[2] Dubois, *op. cit.*, pp. 176-179.

[3] 1. 2. 17, 20.

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His neg
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author

[illegible] 2 II. 6 3.

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remarkable. It has sometimes been explained by the supposition that he was not thoroughly conversant with the Latin language[1], but in the case of one who had spent many years of his life at Rome this seems highly improbable. The reason may with more likelihood be found in the deficiency of Roman literature, not only in the production of systematic treatises on geography, but also in the intelligent description of the natural features of countries. His sense of this may have discouraged him from further investigation of works in that language from which valuable facts might have been gleaned.

Strabo's authorities.

Of the authorities whom Strabo used, by far the most important is Eratosthenes; he cites him continually, and from him he derived both the plan of his work, and the greater part of his scientific views. After him come Hipparchus, Polybius, Ephorus, Artemidorus, and Posidonius, all of whom contributed extensive materials for the treatment of various sides of his subject. In particular, it was from Polybius that he derived his interest in historical geography, and learnt to take a comprehensive view of the history of mankind, and of the earth's surface as the sphere of its operation and as modifying its development. Posidonius furnished him with a large store of observations about the phenomena of physical geography, together with miscellaneous information on numerous subjects, which he had collected in the course of his extensive travels. Of this latter kind also were the valuable contributions of Artemidorus. Besides these, there were numerous other writers on geography, of whose compilations and narratives Strabo availed himself for special countries, and additional details were supplied from local sources. To discuss their merits and the debt which Strabo owed to them respectively is a task beyond the scope of this Introduction, but for the convenience of the reader a list of those who are mentioned in the following extracts is appended. On the general subject of the sources of

[1] Groskurd, vol. 1, Introd. p. xxxv.

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[illegible] work of M. Dubois[illegible]

[illegible] WHO ARE MEN-
[illegible] EXTRACTS.

[illegible] B.C.; philosopher of the [illegible] Thales. He introduced the use of the [illegible] and was said to have invented geographical [illegible]

[illegible] one of the companions of Alexander the Great [illegible] and wrote a history.

[illegible] B.C. He travelled [illegible] about the coasts of the Mediterranean, [illegible] a treatise on geography, containing much general [illegible] with a numerous extract by Strabo.

[illegible] commander of Alexander, and author of [illegible] Asiatic campaigns, which ancient writers did not [illegible]

[illegible] of Cabana or Mareia, date un[illegible] wrote a geographical treatise on Europe and Asia in [illegible] books.

[illegible] of Sidon, about the middle of the second [illegible] a Greek grammarian, who wrote a disquisition, [illegible] on geographical or native books, on the Trojan allies [illegible] of the Homeric catalogue.

[illegible] of Andros, b. about 60 B.C.; [illegible]

[illegible] B.C.; wrote [illegible] a treatise, and a topographical [illegible] of the first persons who attempted to [illegible]

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geography of Europe, Asia and Africa. Strabo often quotes him, especially with regard to Greece.

10. ERATOSTHENES, of Cyrene, b. 276 B.C.; the greatest mathematical geographer of antiquity before Ptolemy. His work on geography was comprised in three books, the first of which was introductory, while the second was devoted to mathematical, and the third to political and descriptive geography.

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12. HECATAEUS, of Miletus, *circ.* 520 B.C.; historian and geographer. Herodotus mentions him in connexion with the Ionian revolt against the Persians. He appears to have travelled extensively both in Asia and about the shores of the Mediterranean. His geographical work, which was called Γῆς περίοδος or Περιήγησις, seems to have embodied all the information on that subject which the Greeks of his time possessed.

13. HIPPARCHUS, *circ.* 150 B.C., the famous astronomer. He divided the known world into *climata*, or zones of latitude.

14. MEGASTHENES, *circ.* 290 B.C. He was sent by Seleucus Nicator as ambassador to Chandragupta (Sandrocottus) at Pataliputra (Palibothra) on the Ganges. His writings were the chief source from which the knowledge of India which the Greeks and Romans possessed was drawn.

15. NEARCHUS, one of Alexander's companions in his Eastern expedition. He was appointed in 326 B.C. to command the fleet of that monarch, which descended the Indus, and proceeded from the mouth of that river to the mouth of the Euphrates. His narrative of this expedition has been preserved for us in substance in Arrian's *Indica*. Strabo also borrowed from it, though he censures Nearchus as a retailer of fables (2. 1. 9).

16. ONESICRITUS, another companion of Alexander and historian of his campaigns. He accompanied Nearchus as second in command on the voyage down the Indus to the Persian Gulf. He was also sent by Alexander to communicate with the Indian Gymnosophists. Strabo severely criticizes his exaggerations.

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17. POLYBIUS, the historian, b. *circ.* 204 B.C. He travelled in Spain, Gaul and Africa, and recognized the importance of geography as an aid to history, interspersing his historical narrative with geographical remarks, and devoting one entire book (now lost) to that subject.

18. POSIDONIUS, of Apamea in Syria, b. *circ.* 135 B.C.; a Stoic philosopher who taught at Rhodes. He wrote a continuation of the history of Polybius, and, like that writer, introduced into it numerous geographical notices, accounts of the manners and customs of the peoples whom he had visited, and especially observations on physical phenomena. For all these subjects Strabo was largely indebted to him, especially in connexion with Spain and Gaul, in which countries he had travelled extensively; and from the information which can thus be traced to him we gather that he was one of the most intelligent observers in all antiquity.

19. PYTHEAS, of Massilia, a navigator and author of travels, of uncertain date, but probably contemporary with Alexander the Great. The scene of his voyages was the western and north-western coasts of Europe. Strabo treats his statements as unworthy of credit, and his alleged discoveries have often been regarded as fictitious; but the tendency of modern investigation is to rehabilitate him.

20. STRATON, of Lampsacus, a Peripatetic philosopher, who became head of that school in 287 B.C. He received the surname of ὁ φυσικός on account of the attention he devoted to the physical branches of philosophy.

21. THEOPHANES, of Mytilene, *circ.* 60 B.C.; a friend and companion of Pompey, who accompanied him on many of his campaigns, and wrote a history of them. Strabo uses his work especially for the region between the Euxine and the Caspian.

22. TIMOSTHENES, of Rhodes, *circ.* 280 B.C.; admiral of the Egyptian fleet under Ptolemy Philadelphus. He wrote a work on Harbours in ten books, which was apparently designed as a practical guide to the navigator.

23. XANTHUS, a Lydian historian, *circ.* 480 B.C. Strabo quotes him more than once in reference to changes that have taken place on the earth's surface.

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The text of Strabo.

A few words may be added as to the text of Strabo. Hardly any other ancient author has suffered so much in respect of the condition in which his writings have been handed down

Its corrupt state.

to posterity—a misfortune which is due, we may suppose, in the first instance to the neglect of his work in antiquity, and the rarity of its transcription at an early period, which would be the necessary result of that neglect. In consequence of the limited number of copies that were in circulation, there were hardly any means of checking errors by comparison. As it is, all the existing MSS. are known to be derived from one archetype, for—not to mention other lacunae which universally occur—the latter part of the seventh book is wanting in all of them, though that portion of the work was complete in the MS. from which the Palatine Epitome was made in the tenth or eleventh century. The text has suffered severely also at the hands of unintelligent copyists, as is shown by the frequent recurrence of certain classes of errors, such as the transposition of passages, and the omission or insertion of pronouns, conjunctions, and prepositions, involving a hopeless confusion of syntax. The archetype just mentioned is proved to have been itself exceedingly corrupt by the correspondence in error which prevails in the manuscripts that are derived from it[1]. A further

Aldine edition.

mischance, the ill effects of which were not counteracted until the present century, was the adoption of a singularly bad MS. —Par. No. 1395—for the text of the Aldine edition of 1516, the first that was printed. The mistakes and imperfections which originated in this manner were modified, but only partially remedied, by means of revision and the comparison of other MSS., by Casaubon and subsequent editors. It may be noticed in passing, that it is to Casaubon's edition (C) that reference is always made at the present day, when Strabo's work is quoted by pages. It was reserved for the famous Modern Greek scholar, Coray, at the beginning of the present

[1] See Kramer's Preface to his 3 vol. edition, p. lxxxiv.

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the *Geography* I may refer to the work of M. Dubois[1], who has treated it more fully than any previous writer.

LIST OF WRITERS ON GEOGRAPHY, WHO ARE MENTIONED IN THE FOLLOWING EXTRACTS.

1. ANAXIMANDER, of Miletus, b. 610 B.C.; philosopher of the Ionian school, and pupil of Thales. He introduced the use of the gnomon into Greece, and was said to have invented geographical maps.

2. ARISTOBULUS; one of the companions of Alexander the Great in his campaigns in Asia, of which he composed a history.

3. ARTEMIDORUS, of Ephesus, *circ.* 100 B.C. He travelled extensively, especially about the shores of the Mediterranean, and wrote a treatise on geography, containing much general information, which is frequently quoted by Strabo.

4. CLEITARCHUS; companion of Alexander, and author of a history of his Asiatic campaigns, which ancient writers did not highly estimate.

5. DEMETRIUS CALLATIANUS, of Callatia in Moesia, date uncertain; wrote a geographical treatise on Europe and Asia in twenty books.

6. DEMETRIUS, of Scepsis, about the middle of the second century B.C.; a Greek grammarian, who wrote a disquisition, historical and geographical, in thirty books, on the Trojan allies mentioned in the Homeric catalogue.

7. DEMOCRITUS, the philosopher of Abdera, b. *circ.* 460 B.C.; he was an extensive traveller and observer.

8. DICAEARCHUS, a pupil of Aristotle, *circ.* 320 B.C.; wrote a treatise on general geography (Γῆς περίοδος), and a topographical description of Greece. He was the first person who attempted to measure the altitude of mountains.

9. EPHORUS, of Cume in Aeolis, *circ.* 400 B.C.; wrote a general history in thirty books, two of which were specially devoted to the

[1] *Examen de la Géographie de Strabon*, pp. 153 foll.

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geography of Europe, Asia and Africa. Strabo often quotes him, especially with regard to Greece.

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[2] Bunbury, *Hist. of Anc. Geogr.*, vol. 2, pp. 334. 335.

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ever, the case was quite different. To the writers of that period he was known as the geographer *par excellence* (ὁ γεωγράφος), and Eustathius in particular frequently calls him by that name. His popularity at that time is attested by the formation of two chrestomathies of his work. In like manner in modern times Strabo's treatise has been very variously appreciated. To some writers—notably to Müllenhoff[1]—he seems to be a dull unintelligent compiler; and others, who judge him somewhat more dispassionately, regard his *Geography* as little more than a new edition of the treatise of Eratosthenes. That it was not this is sufficiently proved by a comparison of the size of the two works; for, whereas Strabo's, as we have seen, extended to seventeen books, that of Eratosthenes was comprised in three, and the greater part of these must have been devoted to general views of the subject and technical details of mathematical geography, so that but small space could have been left for minute description, or for the miscellaneous information which Strabo so bountifully supplies. Nor will any one be ready to regard Strabo as a mere compiler, who observes how careful he is to cast his materials into a shape of his own, and to give the result of his comparison of various authorities. In answer to such views it may be sufficient to quote the judgement of some of the greatest authorities of the present century. To pass by our own Lyell, whose opinion will be cited later on in the present volume, Alexander von Humboldt says, 'The gifted geographer of Amasia does not possess the numerical accuracy of Hipparchus, or the mathematical and geographical information of Ptolemy; but his work surpassed all other geographical labours of antiquity by the diversity of the subjects, and the grandeur of the composition[2].' Lassen also, the great Indian authority, remarks, 'Strabo's work holds a very conspicuous position among the creations of the Greek intellect, both in

in the middle ages,

in modern times.

[1] *Deutsche Alterthumskunde*, vol. 1, p. 315.
[2] *Cosmos* (Otté's translation), vol. 2, p. 555.

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respect of the fullness of its contents and the thoroughness of its investigations, and of the well-considered arrangement of the matter, and the clearness and gracefulness of its descriptions[1].' Nor should it be overlooked, as evidencing the judgement of one who never failed to recognize genius, that it was the admiration felt by Napoleon I for this ancient writer, which caused him to authorize the French translation of Strabo by Gossellin, La Porte du Theil, Coray and Letronne (Par. 1805–1819), which, with its introductions, notes and appendices, is the greatest work which has been accomplished for the elucidation of the *Geography*.

Strabo's devotion to Homer.

In considering the use which Strabo made of the authorities from whom his materials are derived, we are struck both by his sympathies and his antipathies. His devotion to Homer as a source of geographical information was unbounded, so that his judgement is frequently hampered by it in a prejudicial manner. In this, it is true, he was only following the example of most of his predecessors in scientific geography, especially Hipparchus, Polybius, and Posidonius, to whom the Homeric poems had become a sort of Sacred Book, the statements contained in which might not be questioned. Possibly in Strabo's case two other influences may have been at work in increasing his bias in that direction; the first, his Stoic views, for an exaggerated devotion to Homer had become one of the tenets of that sect; the second, his relation to the literary schools of Pergamus and Alexandria, which were at variance as to the extent of the authority to be attributed to the poet, the former maintaining, the latter opposing, his claims to decide questions of general geography. On this subject Strabo ranged himself on the side of the Pergamene school[2], and in consequence of this we find him attacking the statements of Eratosthenes, who had ventured to advance the opposite opinion[3]. But the veneration which he

[1] *Indische Alterthumskunde*, vol. 2, p. 744.

[2] Dubois, *op. cit.*, pp. 176-179.

[3] 1. 2. 17, 20.

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His depreciation of Herodotus

His neglect of Pytheas the traveller.

His neglect of Roman authors

[1] II. 3. 4, 11. 1. 3a. [2] II. 6. 3.

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remarkable. It has sometimes been explained by the supposition that he was not thoroughly conversant with the Latin language[1], but in the case of one who had spent many years of his life at Rome this seems highly improbable. The reason may with more likelihood be found in the deficiency of Roman literature, not only in the production of systematic treatises on geography, but also in the intelligent description of the natural features of countries. His sense of this may have discouraged him from further investigation of works in that language from which valuable facts might have been gleaned.

Strabo's authorities.

Of the authorities whom Strabo used, by far the most important is Eratosthenes; he cites him continually, and from him he derived both the plan of his work, and the greater part of his scientific views. After him come Hipparchus, Polybius, Ephorus, Artemidorus, and Posidonius, all of whom contributed extensive materials for the treatment of various sides of his subject. In particular, it was from Polybius that he derived his interest in historical geography, and learnt to take a comprehensive view of the history of mankind, and of the earth's surface as the sphere of its operation and as modifying its development. Posidonius furnished him with a large store of observations about the phenomena of physical geography, together with miscellaneous information on numerous subjects, which he had collected in the course of his extensive travels. Of this latter kind also were the valuable contributions of Artemidorus. Besides these, there were numerous other writers on geography, of whose compilations and narratives Strabo availed himself for special countries, and additional details were supplied from local sources. To discuss their merits and the debt which Strabo owed to them respectively is a task beyond the scope of this Introduction, but for the convenience of the reader a list of those who are mentioned in the following extracts is appended. On the general subject of the sources of

[1] Groskurd, vol. 1, Introd. p. xxxv.

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the *Geography* I may refer to the work of M. Dubois[1], who has treated it more fully than any previous writer.

LIST OF WRITERS ON GEOGRAPHY, WHO ARE MENTIONED IN THE FOLLOWING EXTRACTS.

1. ANAXIMANDER, of Miletus, b. 610 B.C.; philosopher of the Ionian school, and pupil of Thales. He introduced the use of the gnomon into Greece, and was said to have invented geographical maps.

2. ARISTOBULUS; one of the companions of Alexander the Great in his campaigns in Asia, of which he composed a history.

3. ARTEMIDORUS, of Ephesus, *circ.* 100 B.C. He travelled extensively, especially about the shores of the Mediterranean, and wrote a treatise on geography, containing much general information, which is frequently quoted by Strabo.

4. CLEITARCHUS; companion of Alexander, and author of a history of his Asiatic campaigns, which ancient writers did not highly estimate.

5. DEMETRIUS CALLATIANUS, of Callatia in Moesia, date uncertain; wrote a geographical treatise on Europe and Asia in twenty books.

6. DEMETRIUS, of Scepsis, about the middle of the second century B.C.; a Greek grammarian, who wrote a disquisition, historical and geographical, in thirty books, on the Trojan allies mentioned in the Homeric catalogue.

7. DEMOCRITUS, the philosopher of Abdera, b. *circ.* 460 B.C.; he was an extensive traveller and observer.

8. DICAEARCHUS, a pupil of Aristotle, *circ.* 320 B.C.; wrote a treatise on general geography (Γῆς περίοδος), and a topographical description of Greece. He was the first person who attempted to measure the altitude of mountains.

9. EPHORUS, of Cume in Aeolis, *circ.* 400 B.C.; wrote a general history in thirty books, two of which were specially devoted to the

[1] *Examen de la Géographie de Strabon*, pp. 153 foll.

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geography of Europe, Asia and Africa. Strabo often quotes him, especially with regard to Greece.

10. ERATOSTHENES, of Cyrene, b. 276 B.C.; the greatest mathematical geographer of antiquity before Ptolemy. His work on geography was comprised in three books, the first of which was introductory, while the second was devoted to mathematical, and the third to political and descriptive geography.

11. EUDOXUS, of Cnidos, *circ.* 366 B.C.; a famous astronomer, who also wrote a geographical work, which Strabo several times quotes. The same writer mentions that the observatory of Eudoxus in Cnidos was still shown in his time (17. 1. 30; cp. 2. 5. 14).

12. HECATAEUS, of Miletus, *circ.* 520 B.C.; historian and geographer. Herodotus mentions him in connexion with the Ionian revolt against the Persians. He appears to have travelled extensively both in Asia and about the shores of the Mediterranean. His geographical work, which was called Γῆς περίοδος or Περιήγησις, seems to have embodied all the information on that subject which the Greeks of his time possessed.

13. HIPPARCHUS, *circ.* 150 B.C., the famous astronomer. He divided the known world into *climata*, or zones of latitude.

14. MEGASTHENES, *circ.* 290 B.C. He was sent by Seleucus Nicator as ambassador to Chandragupta (Sandrocottus) at Pataliputra (Palibothra) on the Ganges. His writings were the chief source from which the knowledge of India which the Greeks and Romans possessed was drawn.

15. NEARCHUS, one of Alexander's companions in his Eastern expedition. He was appointed in 326 B.C. to command the fleet of that monarch, which descended the Indus, and proceeded from the mouth of that river to the mouth of the Euphrates. His narrative of this expedition has been preserved for us in substance in Arrian's *Indica*. Strabo also borrowed from it, though he censures Nearchus as a retailer of fables (2. 1. 9).

16. ONESICRITUS, another companion of Alexander and historian of his campaigns. He accompanied Nearchus as second in command on the voyage down the Indus to the Persian Gulf. He was also sent by Alexander to communicate with the Indian Gymnosophists. Strabo severely criticizes his exaggerations.

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17. POLYBIUS, the historian, b. *circ.* 204 B.C. He travelled in Spain, Gaul and Africa, and recognized the importance of geography as an aid to history, interspersing his historical narrative with geographical remarks, and devoting one entire book (now lost) to that subject.

18. POSIDONIUS, of Apamea in Syria, b. *circ.* 135 B.C.; a Stoic philosopher who taught at Rhodes. He wrote a continuation of the history of Polybius, and, like that writer, introduced into it numerous geographical notices, accounts of the manners and customs of the peoples whom he had visited, and especially observations on physical phenomena. For all these subjects Strabo was largely indebted to him, especially in connexion with Spain and Gaul, in which countries he had travelled extensively; and from the information which can thus be traced to him we gather that he was one of the most intelligent observers in all antiquity.

19. PYTHEAS, of Massilia, a navigator and author of travels, of uncertain date, but probably contemporary with Alexander the Great. The scene of his voyages was the western and north-western coasts of Europe. Strabo treats his statements as unworthy of credit, and his alleged discoveries have often been regarded as fictitious; but the tendency of modern investigation is to rehabilitate him.

20. STRATON, of Lampsacus, a Peripatetic philosopher, who became head of that school in 287 B.C. He received the surname of *ὁ φυσικός* on account of the attention he devoted to the physical branches of philosophy.

21. THEOPHANES, of Mytilene, *circ.* 60 B.C.; a friend and companion of Pompey, who accompanied him on many of his campaigns, and wrote a history of them. Strabo uses his work especially for the region between the Euxine and the Caspian.

22. TIMOSTHENES, of Rhodes, *circ.* 280 B.C.; admiral of the Egyptian fleet under Ptolemy Philadelphus. He wrote a work on Harbours in ten books, which was apparently designed as a practical guide to the navigator.

23. XANTHUS, a Lydian historian, *circ.* 480 B.C. Strabo quotes him more than once in reference to changes that have taken place on the earth's surface.

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The text of Strabo.

A few words may be added as to the text of Strabo. Hardly any other ancient author has suffered so much in respect of the condition in which his writings have been handed down

Its corrupt state.

to posterity—a misfortune which is due, we may suppose, in the first instance to the neglect of his work in antiquity, and the rarity of its transcription at an early period, which would be the necessary result of that neglect. In consequence of the limited number of copies that were in circulation, there were hardly any means of checking errors by comparison. As it is, all the existing MSS. are known to be derived from one archetype, for—not to mention other lacunae which universally occur—the latter part of the seventh book is wanting in all of them, though that portion of the work was complete in the MS. from which the Palatine Epitome was made in the tenth or eleventh century. The text has suffered severely also at the hands of unintelligent copyists, as is shown by the frequent recurrence of certain classes of errors, such as the transposition of passages, and the omission or insertion of pronouns, conjunctions, and prepositions, involving a hopeless confusion of syntax. The archetype just mentioned is proved to have been itself exceedingly corrupt by the correspondence in error which prevails in the manuscripts that are derived from it[1]. A further

Aldine edition.

mischance, the ill effects of which were not counteracted until the present century, was the adoption of a singularly bad MS. —Par. No. 1395—for the text of the Aldine edition of 1516, the first that was printed. The mistakes and imperfections which originated in this manner were modified, but only partially remedied, by means of revision and the comparison of other MSS., by Casaubon and subsequent editors. It may be noticed in passing, that it is to Casaubon's edition (C) that reference is always made at the present day, when Strabo's work is quoted by pages. It was reserved for the famous Modern Greek scholar, Coray, at the beginning of the present

[1] See Kramer's Preface to his 3 vol. edition, p. lxxxiv.

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century, to purge the text of Strabo of its chief errors, and to restore to soundness innumerable corrupt passages. To the extraordinary acuteness of perception and critical insight, which are displayed in his edition of the *Geography* (Par. 1815–19), a high tribute has been paid, both by Groskurd in the Preface to his German translation (vol. 1. p. lviii), and by Dr. C. Müller in the prefatory remarks to his *Index Variae Lectionis* in the Didot edition of Strabo. The latter of these two authorities (p. 940) speaks of him as 'Corayus, vir nunquam satis laudandus, quem unum, modicis licet copiis instructum, plus quam ceteros omnes et praedecessores et successores in Strabone pristino nitori restituendo praestitisse sincerus quisque ingenue profitebitur.' What was wanting to Coray's work was a complete examination of the MSS. of Strabo, with the view of determining their family affinities, and their relative value in the constitution of the text. This task was executed with devoted industry and excellent judgement by Dr. G. Kramer, of Berlin, whose edition in three volumes (1844–52), with its *apparatus criticus* and preface containing an account of the MSS., at once became the groundwork of all future study of the subject. Through him we know that the Paris MS. No. 1397 is the chief authority for the first nine books, which are all that it contains; and that for the remaining books we have mainly to depend on Vat. No. 1329, on the *Epitome Vaticana*, and on Venet. No. 640. The one defect which is traceable in Kramer as an editor is his timidity, or, as it may more correctly be termed, his too great modesty. In consequence of this he has relegated to the notes numerous emendations, which might with advantage have been introduced into the text. Meineke, in his edition, subsequently published (1866–77), has largely occupied himself in embodying these; indeed, if we were to trust his own account of the matter, we should be led to believe that this was the sum of his work, for he says (Pref. p. iv), 'si quid in hac Strabonis editione ad meliorem rationem revocasse judicabor, id totum Kramero deberi lubens fateor.' But in reality he did

Coray's emendations.

Kramer and the MSS.

Meineke's edition.

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much more than this, for he suggested not a few important corrections of his own, and his greater boldness formed an excellent corrective to Kramer's caution—a quality which is of the highest value in textual criticism generally, but is somewhat out of place in dealing with so corrupt a text as that of Strabo. On this subject Meineke remarks (ibid. p. iii)—'cum corruptissimi sint Strabonis codices, in refingenda scriptoris oratione paulo plus libertatis mihi concessum putavi.' In the following selections the text of Meineke's edition has been adopted. At the same time it was impossible to ignore what has been accomplished in the way of emendation since it was published; and I have therefore occasionally introduced new readings, though in all such cases the variation from Meineke's text has been noticed. The chief sources of these have been Madvig's *Adversaria Critica*, Cobet's *Miscellanea Critica*, and the selection of recent emendations which is given by Dr. Vogel in vols. 39 and 41 of the *Philologus*. On the general subject of various readings and emendations of Strabo's text, Dr. C. Müller's *Index Var. Lect.* is of the utmost value for the information which it contains up to the time of its publication in 1857; some of his own emendations also, which occur there, are excellent, and will be mentioned from time to time in the following pages.

Later critical work.

In writing this Introduction I have made use of the following works:—

BUNBURY, *History of Ancient Geography*, vol. 2. chs. 21, 22.

BUTZER, *Ueber Strabos Geographica.*

DUBOIS, *Examen de la Géographie de Strabon.*

GROSKURD, *Introduction to German Translation of Strabo.*

HÄBLER, *Hat Strabo seine Geographie in Rom verfasst?* in *Hermes*, vol. 19.

HASENMÜLLER, *De Strabonis Geographi Vita.*

MEYER, *Quaestiones Strabonianae.*

—— *Straboniana.*

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AUTOBIOGRAPHY.

Nitzsch, *Beiträge zur Biographie Strabos*, in *Rh*

—— *Strabonica*, in the *Rheinisches Museum* vol. 38.

Otto, *Strabonis Isagoges hexapleae Fragmenta nova Strabonicae*, in the *Leipziger Studien Philologie* vol. 10 (supplement).

Pais, *Strabonica*, in the *Rivista di Filologia*

Rossbach, art. *Strabo* in *Encyclopaedia Britt*

—— *Contributions to Strabo's Biography*, in vol. 2, p. 84.

Schmidt, *De Strabonis Rhetorika*.

—— *Bemerkungen zu Strabo*.

Vogel, *Literarhistorisches über Strabon*, in *P* pp. 308–330.

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NIESE, *Beiträge zur Biographie Strabos*, in *Hermes*, vol. 13.

—— *Straboniana*, in the *Rheinisches Museum*, Neue Folge, vol. 38.

OTTO, *Strabonis ἱστορικῶν ὑπομνημάτων Fragmenta*, and *Quaestiones Strabonianae*, in the *Leipziger Studien zur classischen Philologie* vol. 11 (supplement).

PAIS, *Straboniana*, in the *Rivista di Filologia classica*, vol. 15.

RIDGEWAY, art. *Strabo* in *Encyclopaedia Britannica*.

—— *Contributions to Strabo's Biography*, in *Classical Review*, vol. 2. p. 84.

SCHRÖTER, *De Strabonis Itineribus*.

—— *Bemerkungen zu Strabo*.

VOGEL, *Literaturhistorisches über Strabon*, in *Philologus*, vol. 41. pp. 508–531.

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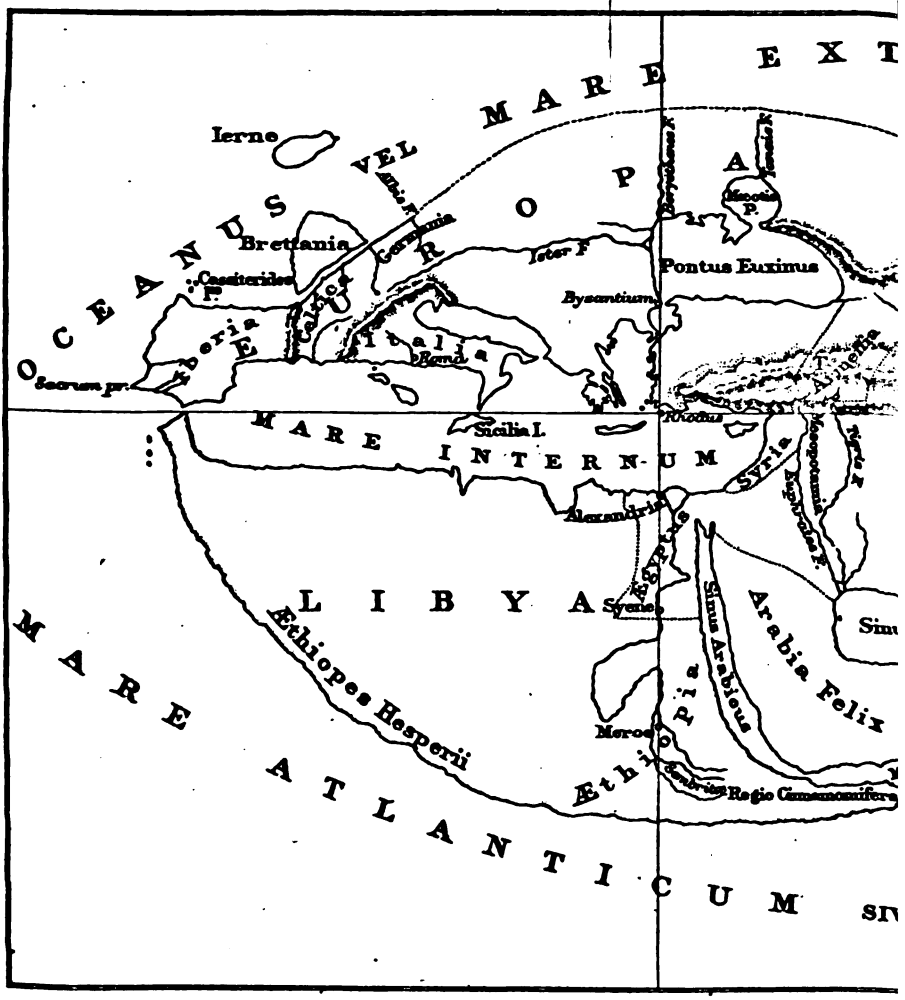

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EXTRACTS FROM STRABO.

BOOK I.

PROLEGOMENA.

No. 1.—Comprehensiveness of the study of Geography.

(I. 1. 1.)

'The Geography of Strabo is not only the most important geographical work that has come down to us from antiquity; but it is unquestionably one of the most important ever produced by any Greek or Roman writer. It was indeed, so far as we know, the first attempt to bring together all the geographical knowledge that was attainable in his day, and to compose what would be called in modern times a general treatise on geography.' Bunbury, *History of Ancient Geography*, vol. 2. p. 213.

1. Τῆς τοῦ φιλοσόφου πραγματείας εἶναι νομίζομεν, εἴπερ ἄλλην τινά, καὶ τὴν γεωγραφικήν, ἣν νῦν προῃρήμεθα ἐπισκοπεῖν. ὅτι δ' οὐ φαύλως νομίζομεν ἐκ πολλῶν δῆλον· οἵ τε γὰρ πρῶτοι θαρρήσαντες αὐτῆς ἅψασθαι τοιοῦτοί τινες ὑπῆρξαν, Ὅμηρός τε καὶ Ἀναξίμανδρος ὁ Μιλήσιος καὶ Ἑκαταῖος, ὁ πολίτης αὐτοῦ, καθὼς καὶ Ἐρατοσθένης φησί· καὶ Δημόκριτος δὲ καὶ Εὔδοξος

Geography a philosophical study.

5. Ἀναξίμανδρος: for Anaximander and the other geographers mentioned in this passage consult the table in the Introduction, pp. 47–49.

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καὶ Δικαίαρχος καὶ Ἔφορος καὶ ἄλλοι πλείους· ἔτι δὲ οἱ μετὰ τούτους, Ἐρατοσθένης τε καὶ Πολύβιος καὶ Ποσειδώνιος, ἄνδρες φιλόσοφοι. ἥ τε πολυμάθεια, δι' ἧς μόνης ἐφικέσθαι τοῦδε τοῦ ἔργου δυνατόν, οὐκ ἄλλου τινός ἐστιν ἢ τοῦ τὰ θεῖα καὶ τὰ ἀνθρώπεια ἐπιβλέποντος, ὥνπερ τὴν φιλοσοφίαν ἐπιστήμην φασίν. ὡς δ' αὕτως καὶ ἡ ὠφέλεια ποικίλη τις οὖσα, ἡ μὲν πρὸς τὰ πολιτικὰ καὶ τὰς ἡγεμονικὰς πράξεις, ἡ δὲ πρὸς ἐπιστήμην τῶν τε οὐρανίων καὶ τῶν ἐπὶ γῆς καὶ θαλάττης ζῴων καὶ φυτῶν καὶ καρπῶν καὶ τῶν ἄλλων ὅσα ἴδεῖν παρ' ἑκάστοις ἔστι, τὸν αὐτὸν ὑπογράφει ἄνδρα, τὸν φροντίζοντα τῆς περὶ τὸν βίον τέχνης καὶ εὐδαιμονίας.

Its comprehensiveness.

Its usefulness.

No. 2.—Subdivisions of the subject.

(I. 1. 13–16, 19.)

The following account of the modern view of the sphere of geography may be found serviceable, as illustrating that which is given by Strabo.

'Geography regards the earth as the platform on which man

4. τὰ θεῖα: this expression perhaps means nothing more than τὰ οὐράνια below, unless indeed it stands for 'the method which is found in creation,' which Strabo elsewhere speaks of as τὸ τῆς προνοίας ἔργον (e.g. 4. 1. 14, and especially 17. 1. 36).

7. ἡγεμονικάς: 'of persons in authority.' The word ἡγεμονικός is several times used by Strabo in this first chapter (e.g. § 16 τὰς πράξεις τὰς ἡγεμονικάς: § 18 τοὺς ἡγεμονικοὺς βίους and τὰς ἡγεμονικὰς χρείας), and always in this sense, the ἡγεμόνες referred to being 'governors' or 'commanders,' whether civil or military. He elsewhere (§ 23) speaks of the same persons as τοὺς ἐν ταῖς ὑπεροχαῖς. It is a mistake therefore to restrict the word, as Dr. Paul Meyer does (*Strabboniana*, p. 1), to military commanders. No doubt Strabo makes prominent mention in §§ 16, 21 of the στρατηλάται, as a class for whom he wrote, and to whom the study of geography was of importance, but he regards them as forming only one section of the ἡγεμόνες. That ἡγεμονικός has a wider application is clear from § 18, where he says, τῆς ἠθικῆς φιλοσοφίας καὶ πολιτικῆς τὸ πλέον περὶ τοὺς ἡγεμονικοὺς βίους.

10. ὑπογράφει: 'sketches in outline,' 'indicates,' 'points to'; cp. 8. 1. 3 αὐτὴ ἡ τῶν τόπων θέσις ὑπογράφει τὴν ἡγεμονίαν ταύτην.

11. καὶ εὐδαιμονίας: καί is epexegetic; 'which constitutes happiness.'

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lives and moves, and, without entering into the theory of such sciences as Astronomy, Botany, Zoology, &c., it culls from them such facts as bear on the interests or sustenance of man. Geography may therefore be defined to be *a description of the earth as the abode of man*. The topics which form its subject-matter may be conveniently classified under the three heads of Mathematical, Physical, and Descriptive Geography.

'I. *Mathematical* Geography includes all such matters as are derived from the Mathematical sciences, and particularly from Astronomy and Geometry. It deals (1) with the planetary relations of the earth, such as its position in the Universe, its size, form and movements; and (2) with the methods by which its surface may be represented. This branch of Geography might otherwise be described as Cosmography.

'II. *Physical* Geography deals with the natural history of the earth's surface. It discusses such phenomena as the distribution of land and water, climate, volcanic agency, the animal and vegetable kingdoms, &c., examining into the causes and effects of each.

'III. *Descriptive* Geography takes as its basis the political divisions of the earth, and gives a *general* survey of the various countries—their physical features, productions, climate, inhabitants, towns, &c. It includes what is termed *Political* Geography, but goes beyond it, inasmuch as it interweaves the purely political with the physical aspect of each country.' Bevan's *Student's Manual of Modern Geography*, p. 1.

13. Πάντες, ὅσοι τόπων ἰδιότητας λέγειν ἐπιχειροῦσιν, οἰκείως προσάπτονται καὶ τῶν οὐρανίων καὶ γεωμετρίας, σχήματα καὶ μεγέθη καὶ ἀποστήματα καὶ κλίματα δηλοῦντες καὶ (1) Mathematical geography;

2. οἰκείως: 'regarding them as part of their subject.'

3. κλίματα: this is almost equivalent to 'parallels of latitude'; cp. 2. 5. 14, No. 6 εἶναι δ' ἐπὶ τοῦ Ῥοδιακοῦ κλίματος τὴν Κνίδον. The κλίματα of the astronomer Hipparchus were lines drawn across the surface of the globe at regular intervals parallel to the equator, or rather perhaps the spaces enclosed between those lines. 'The manner in which his statements are reported by Strabo would at first seem to leave it doubtful whether he applied the term of *climata* to the circles themselves, or to the spaces bounded by them; but as the latter use of the word was that generally adopted in subsequent times, it is probable

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θάλπη καὶ ψύχη καὶ ἁπλῶς τὴν τοῦ περιέχοντος φύσιν. ἐπεὶ καὶ οἶκον κατασκευάζων οἰκοδόμος ταῦτα ἂν προορῷτο καὶ πόλιν κτίζων ἀρχιτέκτων, μή τί γε ὅλην ἐπισκοπῶν τὴν οἰκουμένην ἀνήρ· πολὺ γὰρ τούτῳ προσήκει μᾶλλον. ἐν μὲν γὰρ τοῖς μικροῖς χωρίοις τὸ πρὸς ἄρκτους ἢ πρὸς νότον κεκλίσθαι παραλλαγὴν οὐ πολλὴν ἔχει, ἐν δὲ τῷ παντὶ κύκλῳ τῆς οἰκουμένης πρὸς ἄρκτον μὲν τὸ μέχρι τῶν ὑστάτων ἐστὶ τῆς Σκυθίας ἢ τῆς Κελτικῆς, μέχρι δὲ τῶν ὑστάτων Αἰθιόπων τὰ πρὸς νότον· τοῦτο δὲ παμπόλλην ἔχει διαφοράν. ὁμοίως δὲ καὶ τὸ παρ' Ἰνδοῖς οἰκεῖν ἢ παρ' Ἰβηρσιν· ὧν τοὺς μὲν ἑῴους μάλιστα τοὺς δὲ ἑσπερίους, τρόπον δέ τινα καὶ ἀντίποδας ἀλλήλοις ἴσμεν.

both astronomical

14. Πᾶν δὲ τὸ τοιοῦτον ἐκ τῆς τοῦ ἡλίου καὶ τῶν ἄλλων ἄστρων κινήσεως τὴν ἀρχὴν ἔχον καὶ ἔτι τῆς ἐπὶ τὸ μέσον φορᾶς ἀναβλέπειν ἀναγκάζει πρὸς τὸν οὐρανὸν καὶ πρὸς τὰ φαινόμενα παρ' ἑκάστοις ἡμῶν τῶν οὐρανίων· ἐν δὲ τούτοις ἐξαλλάξεις ὁρῶνται παμμεγέθεις τῶν οἰκήσεων. τίς ἂν οὖν διαφορὰς τόπων ἐκτιθέμενος καλῶς καὶ ἱκανῶς διδάσκοι, μὴ φροντίσας

that it originated with Hipparchus. Strabo however certainly describes the parallels or circles that formed the limits of each *clima*, not the spaces comprised between them': Bunbury, *Hist. of Anc. Geogr.* 2. p. 4.

1. τοῦ περιέχοντος: 'of the atmosphere'; cp. Plut. *Cor.* 38 καὶ γὰρ ξύλα καὶ λίθοι πολλάκις . . . δέχονται βαφὰς ἐκ τοῦ περιέχοντος.

3. μή τί γε: 'ne dicam'; the phrase is used in this way even without a negative preceding.

4. ἐν τοῖς μικροῖς χωρίοις: 'within the area of a small district.'

6. παραλλαγὴν οὐ πολλὴν ἔχει: 'does not involve a great difference.'

11. τρόπον δέ τινα: great stress must be laid on this qualification, for it is only in a very loose sense of the word that the inhabitants of India and Spain can be spoken of as ἀντίποδες ἀλλήλοις.

14. τῆς ἐπὶ τὸ μέσον φορᾶς: cp. I. 1. 20 ὑποθέσθαι δὲ καὶ σφαιροειδῆ μὲν τὸν κόσμον, σφαιροειδῆ δὲ καὶ τὴν ἐπιφάνειαν τῆς γῆς, ἔτι δὲ τούτων πρότερον τὴν ἐπὶ τὸ μέσον τῶν σωμάτων φοράν: 2. 5. 2 σφαιροειδὴς μὲν ὁ κόσμος καὶ ὁ οὐρανός, ἡ βοσὴ δ' ἐπὶ τὸ μέσον τῶν βαρίων: 17. 1. 36 τῶν πάντων ὑφ' ἓν συννευόντων τὸ τοῦ ὅλου μέσον καὶ σφαιρουμένων περὶ τοῦτο. On the views of the ancients concerning attraction, gravitation, and a centripetal force see Henri Martin, *Études sur le Timée de Platon*, vol. 2. pp. 172 foll.

16. ἐξαλλάξεις τῶν οἰκήσεων: i.e. variations in the points of observation.

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τούτων μηδενὸς μηδ' ἐπὶ μικρόν; καὶ γὰρ εἰ μὴ δυνατὸν κατὰ τὴν ὑπόθεσιν τὴν τοιαύτην ἅπαντα ἀκριβοῦν διὰ τὸ εἶναι πολιτικωτέραν, τό γε ἐπὶ τοσοῦτον, ἐφ' ὅσον καὶ τῷ πολιτικῷ παρακολουθεῖν δυνατόν, προσήκοι ἂν εἰκότως.

15. Ὁ δ' οὕτω μετεωρίσας ἤδη τὴν διάνοιαν οὐδὲ τῆς ὅλης ἀπέχεται γῆς· φαίνεται γὰρ γελοῖον, εἰ τὴν οἰκουμένην γλιχόμενος σαφῶς ἐξειπεῖν τῶν μὲν οὐρανίων ἐτόλμησεν ἅψασθαι καὶ χρήσασθαι πρὸς τὴν διδασκαλίαν, τὴν δ' ὅλην γῆν, ἧς μέρος ἡ οἰκουμένη, μήθ' ὁπόση μήθ' ὁποία τις μήθ' ὅπου κειμένη τοῦ σύμπαντος κόσμου, μηδὲν ἐφρόντισε, μηδ' εἰ καθ' ἓν μέρος οἰκεῖται μόνον τὸ καθ' ἡμᾶς ἢ κατὰ πλείω καὶ πόσα· ὡς δ' αὕτως καὶ τὸ ἀοίκητον αὐτῆς πόσον καὶ ποιόν τι καὶ διὰ τί. ἔοικεν οὖν μετεωρολογικῇ τινι πραγματείᾳ καὶ γεωμετρικῇ συνῆφθαι τὸ τῆς γεωγραφίας εἶδος τὰ ἐπίγεια τοῖς οὐρανίοις συνάπτον εἰς ἕν, ὡς ἐγγυτάτω ὄντα ἀλλὰ μὴ διεστῶτα τοσοῦτον, ὅσον οὐρανός ἐστ' ἀπὸ γαίης. Il. 8. 16. and terrestrial.

16. Φέρε δὴ τῇ τοσαύτῃ πολυμαθείᾳ προσθῶμεν τὴν ἐπίγειον ἱστορίαν, οἷον ζῴων καὶ φυτῶν καὶ τῶν ἄλλων, ὅσα χρήσιμα ἢ δύσχρηστα φέρει γῆ τε καὶ θάλασσα· οἶμαι γὰρ ἐναργὲς ἂν γενέσθαι μᾶλλον ὃ λέγω. ὅτι δὲ καὶ τὸ ὄφελος μέγα παντὶ τῷ παραλαβόντι τὴν τοιαύτην ἱστορίαν ἔκ τε τῆς παλαιᾶς μνήμης δῆλον καὶ ἐκ τοῦ λόγου. οἱ γοῦν ποιηταὶ φρονιμωτάτους τῶν (2) Physical geography.

1. εἰ μὴ δυνατὸν: 'though it is not possible in a subject such as this of ours to give full details, because it is mainly intended for men of general culture.' Strabo explains what he means by πολιτικός in 1. 1. 22: πολιτικὸν λέγομεν οὐχὶ τὸν παντάπασιν ἀναίδευτον, ἀλλὰ τὸν μετασχόντα τῆς τε ἐγκυκλίου καὶ συνήθους ἀγωγῆς τοῖς ἐλευθέροις καὶ τοῖς φιλοσοφοῦσιν. He also uses it, no doubt, in the sense of 'a statesman.'

5. οὐδὲ τῆς ὅλης ἀπέχεται γῆς: 'does not fail to pay attention also to the earth at large.'

12. καὶ διὰ τί: sub. ἀοίκητόν ἐστιν.

13. μετεωρολογικῇ: i.e. astronomical.

14. τὸ τῆς γεωγραφίας εἶδος: 'the province of geography.'

20. ὃ λέγω: what has been said in § 1 about the comprehensiveness of the study of geography. Notwithstanding γάρ, which rather confuses the meaning, the general sense of the passage from Φέρε δή is, 'Add to these numerous branches of study that of natural history, and there will be still clearer evidence of the comprehensiveness of geography.'

22. ἐκ τοῦ λόγου: 'from reason'; i.e. it is evident to any one who

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ἡρώων ἀποφαίνουσι τοὺς ἀποδημήσαντας πολλαχοῦ καὶ πλανηθέντας· ἐν μεγάλῳ γὰρ τίθενται τὸ πολλῶν ἀνθρώπων ἰδεῖν ἄστεα καὶ νόον γνῶναι. καὶ ὁ Νέστωρ σεμνύνεται διότι τοῖς Λαπίθαις ὡμίλησεν, ἐλθὼν μετάπεμπτος

Il. 1. 270. τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί.

καὶ ὁ Μενέλαος ὡσαύτως,

Od. 4. 83. Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθεὶς
Αἰθιοπάς θ' ἱκόμην καὶ Σιδονίους καὶ Ἐρεμβοὺς
καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κεραοὶ τελέθουσι,

προσθεὶς καὶ τὸ ἰδίωμα τῆς χώρας,

τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.

πάντα γὰρ τὰ τοιαῦτα παρασκευαί τινες εἰς φρόνησιν μεγάλαι τῷ μαθεῖν τῆς χώρας τὴν φύσιν καὶ ζῴων καὶ φυτῶν ἰδέας. προσθεῖναι δὲ δεῖ καὶ τὰ τῆς θαλάττης· ἀμφίβιοι γὰρ τρόπον τινά ἐσμεν καὶ οὐ μᾶλλον χερσαῖοι ἢ θαλάττιοι. καὶ τὸν Ἡρακλέα εἰκὸς ἀπὸ τῆς πολλῆς ἐμπειρίας τε καὶ ἱστορίας λεχθῆναι

Od. 21. 26. μεγάλων ἐπίστορα ἔργων.

ἔκ τε δὴ τῆς παλαιᾶς μνήμης καὶ ἐκ τοῦ λόγου μαρτυρεῖται τὰ λεχθέντα ἐν ἀρχαῖς ὑφ' ἡμῶν, διαφερόντως δ' ἐπάγεσθαι δοκεῖ μοι πρὸς τὰ νῦν ἐκεῖνος ὁ λόγος, διότι τῆς γεωγραφίας τὸ πλέον ἐστὶ πρὸς τὰς χρείας τὰς πολιτικάς. χώρα γὰρ τῶν πράξεων ἐστὶ γῆ καὶ θάλαττα, ἣν οἰκοῦμεν, τῶν μὲν μικρῶν μικρὰ τῶν δὲ μεγάλων μεγάλη, μεγίστη δ' ἡ σύμπασα, ἥνπερ ἰδίως καλοῦμεν οἰκουμένην, ὥστε τῶν μεγίστων πράξεων αὕτη ἂν εἴη χώρα, μέγισται δ' αἱ τῶν στρατηλατῶν, ὅσοι δύνανται

(3) Descriptive and political geography.

reflects upon it, it 'stands to reason.'

12. παρασκευαί τινες εἰς φρόνησιν: 'means of initiating men into practical wisdom.'

14. προσθεῖναι δὲ δεῖ: δεῖ, which seems to be required by the sense, was inserted by Coray; Meineke does not admit it.

20. ἐπάγεσθαι πρὸς τὰ νῦν: 'to win men over to the view we are maintaining,' sc. of the comprehensiveness of geography.

21. διότι: 'namely that,' as elsewhere in Strabo.

22. τὰς χρείας τὰς πολιτικάς: 'the requirements of the public administration.'

26. μέγισται δ' αἱ: this is Coray's emendation; Meineke retains μί-

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γῆς καὶ θαλάττης ἄρχειν, ἔθνη καὶ πόλεις συνάγοντες εἰς μίαν ἐξουσίαν καὶ διοίκησιν πολιτικήν. δῆλον οὖν ὅτι ἡ γεωγραφικὴ πᾶσα ἐπὶ τὰς πράξεις ἀνάγεται τὰς ἡγεμονικάς, διατιθεῖσα ἠπείρους καὶ πελάγη τὰ μὲν ἐντὸς τὰ δὲ ἐκτὸς τῆς συμπάσης οἰκουμένης. πρὸς τούτους δὲ ἡ διάθεσις, οἷς διαφέρει ταῦτα ἔχειν οὕτως ἢ ἑτέρως καὶ γνώριμα εἶναι ἢ μὴ γνώριμα. βέλτιον γὰρ ἂν διαχειρίζοιεν ἕκαστα εἰδότες τὴν χώραν ὁπόση τις καὶ πῶς κειμένη τυγχάνει καὶ τίνας διαφορὰς ἰσχουσα τάς τ' ἐν τῷ περιέχοντι καὶ τὰς ἐν αὐτῇ. ἄλλων δὲ κατ' ἄλλα μέρη δυνα- Its limitations.
στευόντων καὶ ἀπ' ἄλλης ἑστίας καὶ ἀρχῆς τὰς πράξεις προχειριζομένων καὶ ἐπεκτεινόντων τὸ τῆς ἡγεμονίας μέγεθος, οὐκ ἐπ' ἴσης δυνατὸν οὔτ' ἐκείνοις ἅπαντα γνωρίζειν οὔτε τοῖς γεωγραφοῦσιν, ἀλλὰ τὸ μᾶλλον καὶ ἧττον πολὺ ἐν ἀμφοτέροις καθορᾶται τούτοις. μόλις γὰρ ἂν τὸ ἐπ' ἴσης πάντ' εἶναι φανερὰ συμβαίη τῆς συμπάσης οἰκουμένης ὑπὸ μίαν ἀρχὴν καὶ πολιτείαν ὑπηγμένης· ἀλλ' οὐδ' οὕτως, ἀλλὰ τὰ ἐγγυτέρω μᾶλλον ἂν γνωρίζοιτο. κἂν προσήκοι ταῦτα διὰ πλειόνων ἐμφανίζειν, ἵν' εἴη γνώριμα· ταῦτα γὰρ καὶ τῆς χρείας ἐγγυτέρω ἐστίν. ὥστ' οὐκ ἂν εἴη θαυμαστὸν οὐδ' εἰ ἄλλος μὲν Ἰνδοῖς προσήκοι χωρογράφος, ἄλλος δὲ Αἰθίοψιν, ἄλλος δὲ Ἕλλησι καὶ Ῥωμαίοις. τί γὰρ ἂν προσήκοι τῷ παρ' Ἰνδοῖς γεωγράφῳ καὶ τὰ κατὰ Βοιωτοὺς οὕτω φράζειν ὡς Ὅμηρος,

γίνεται δὲ τῶν στρατηλατῶν, but it makes very poor sense. The στρατηλάται here referred to are commanders like Alexander and some of the great Roman generals, whose conquests led to subsequent political organisation.

3. ἐπὶ τὰς πράξεις: 'bears upon the functions of administrators;' for ἡγεμονικάς see note on extract No. 1.

5. πρὸς τούτους: 'affects, is of importance to, those.'

8. τάς τ' ἐν τῷ περιέχοντι καὶ τὰς ἐν αὐτῇ: 'both of climate and surface.'

10. ἑστίας καὶ ἀρχῆς: 'centre and starting-point.'

13. τὸ μᾶλλον καὶ ἧττον: 'relativity,' i. e. a greater acquaintance with some places and less with others.

16. ἀλλ' οὐδ' οὕτως: 'nay, it would not be so, even in that case.'

20. χωρογράφος: the person designated by this title holds an intermediate position between the γεωγράφος and the τοπογράφος: 'one who describes districts or special countries.'

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Il. 2. 496. οἵθ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν
Σχοινόν τε Σκῶλόν τε;

ἡμῖν δὲ προσήκει, τὰ δὲ παρ' Ἰνδοῖς οὕτω καὶ τὰ καθ' ἕκαστα οὐκέτι· οὐδὲ γὰρ ἡ χρεία ἐπάγεται· μέτρον δ' αὕτη μάλιστα τῆς τοιαύτης ἐμπειρίας.

(4) Historical geography.

19. Ἀλλὰ τοῦτο μὲν τὸ πλεονέκτημα πρὸς τὰς πράξεις· ἔχει δέ τινα καὶ θεωρίαν οὐ φαύλην ἡ πραγματεία, τὴν μὲν τεχνικήν τε καὶ μαθηματικὴν καὶ φυσικήν, τὴν δὲ ἐν ἱστορίᾳ καὶ μύθοις κειμένην οὐδὲν οὖσι πρὸς τὰς πράξεις· οἷον εἴ τις λέγοι τὰ περὶ τὴν Ὀδυσσέως πλάνην καὶ Μενελάου καὶ Ἰάσονος, εἰς φρόνησιν μὲν οὐδὲν ἂν συλλαμβάνειν δόξειεν, ἣν ὁ πράττων ζητεῖ, πλὴν εἰ καταμίσγοι καὶ τῶν γενομένων ἀναγκαίων τὰ παραδείγματα χρήσιμα· διαγωγὴν δ' ὅμως πορίζοι ἂν οὐκ ἀνελεύθερον τῷ ἐπιβάλλοντι ἐπὶ τοὺς τόπους τοὺς παρασχόντας τὴν μυθοποιίαν. καὶ γὰρ τοῦτο ζητοῦσιν οἱ πράττοντες διὰ τὸ ἔνδοξον καὶ τὸ ἡδύ, ἀλλ' οὐκ ἐπὶ πολύ· μᾶλλον γὰρ σπουδάζουσιν, ὡς εἰκός, περὶ τὰ χρήσιμα. διόπερ καὶ τῷ γεωγράφῳ τούτων μᾶλλον ἢ ἐκείνων ἐπιμελητέον. ὡς δ' αὕτως ἔχει καὶ περὶ τῆς ἱστορίας καὶ περὶ τῶν μαθημάτων· καὶ γὰρ τούτων τὸ χρήσιμον ἀεὶ μᾶλλον ληπτέον καὶ τὸ πιστότερον.

No. 3.—The Augustan age especially suitable for Geographical research.

(I. 2. 1.)

Progressive extension of geographical knowledge

1. Εἰ δὲ πολλῶν προειπόντων ἐπιχειροῦμεν καὶ αὐτοὶ λέγειν περὶ τῶν αὐτῶν, οὔπω μεμπτέον, ἂν μὴ καὶ τὸν αὐτὸν τρόπον

3. τὰ δὲ παρ' Ἰνδοῖς: supplying the omissions, this sentence would run thus—τὰ δὲ παρ' Ἰνδοῖς οὕτω φράζειν καὶ τὰ καθ' ἕκαστα παρ' αὐτοῖς οὐκέτι ἡμῖν προσήκει.

7. θεωρίαν: speculative or scientific learning, as opposed to that which is practically useful.

11. ὁ πράττων: 'the man of action.'

12. τῶν γενομένων ἀναγκαίων: 'the unavoidable occurrences which they met with.'

14. τῷ ἐπιβάλλοντι ἐπὶ: 'to one who gives his attention to.'

19. τῶν μαθημάτων: 'mathematics.'

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διελεγχθῶμεν ἐκείνοις ἅπαντα λέγοντες. ὑπολαμβάνομεν δ' ἄλλων ἄλλο τι κατορθωσάντων ἄλλο πολὺ μέρος ἔτι τοῦ ἔργου λείπεσθαι· πρὸς οἷς ἂν καὶ μικρὸν προσλαβεῖν δυνηθῶμεν, ἱκανὴν δεῖ τίθεσθαι πρόφασιν τῆς ἐπιχειρήσεως. καὶ γὰρ δὴ πολύ τι τοῖς νῦν ἡ τῶν Ῥωμαίων ἐπικράτεια καὶ τῶν Παρθυαίων τῆς τοιαύτης ἐμπειρίας προσδέδωκε, καθάπερ τοῖς μετὰ τὴν Ἀλεξάνδρου στρατείαν, ὡς φησιν Ἐρατοσθένης· ὁ μὲν γὰρ τῆς Ἀσίας πολλὴν ἀνεκάλυψεν ἡμῖν καὶ τῶν βορείων τῆς Εὐρώπης ἅπαντα μέχρι τοῦ Ἴστρου· οἱ δὲ Ῥωμαῖοι τὰ ἑσπέρια τῆς Εὐρώπης ἅπαντα μέχρι Ἄλβιος ποταμοῦ τοῦ τὴν Γερμανίαν δίχα διαιροῦντος τά τε πέραν Ἴστρου τὰ μέχρι Τύρα ποταμοῦ τὰ δὲ ἐπέκεινα μέχρι Μαιωτῶν καὶ τῆς εἰς Κόλχους τελευτώσης παραλίας Μιθριδάτης ὁ κληθεὶς Εὐπάτωρ ἐποίησε γνώριμα καὶ οἱ ἐκείνου στρατηγοί· οἱ δὲ Παρθυαῖοι τὰ περὶ τὴν Ὑρκανίαν καὶ τὴν Βακτριανὴν καὶ τοὺς ὑπὲρ τούτων Σκύθας γνωριμωτέρους ἡμῖν ἐποίησαν, ἧττον γνωριζομένους ὑπὸ τῶν πρότερον· ὥστε ἔχοιμεν ἄν τι λέγειν πλέον τῶν πρὸ ἡμῶν. ὁρᾶν δ' ἔσται τοῦτο μάλιστα ἐν τοῖς λόγοις τοῖς πρὸς τοὺς πρὸ ἡμῶν, ἧττον μὲν τοὺς πάλαι, μᾶλλον δὲ τοὺς μετ' Ἐρατοσθένη καὶ αὐτὸν ἐκεῖνον· οὓς εἰκός, ὅσῳπερ πολυμαθέστεροι τῶν πολλῶν γεγόνασι, τοσούτῳ δυσελεγκτοτέρους εἶναι τοῖς ὕστερον, ἄν τι

through Alexander,

the Romans,

Mithridates Eupator, and the Parthians.

Need of supplementing earlier geographies.

3. πρὸς οἷς ἂν καὶ μικρὸν: 'and if I succeed in making even a slight addition to their work, this ought to be regarded as a sufficient excuse for my undertaking.'

6. καθάπερ τοῖς: 'as happened also in the case of those who lived after Alexander's expedition.'

7. τῆς Ἀσίας πολλὴν: by attraction for τῆς Ἀσίας πολύ, as in Thuc. 7. 3 τὴν πλείστην τῆς στρατίας, and elsewhere.

9. μέχρι τοῦ Ἴστρου: this was in his campaign against the Triballi in 335 B.C.

11. Τύρα ποταμοῦ: the Dneister.

13. Μιθριδάτης: Mithridates the Great (Eupator) in the early part of his reign subdued the tribes east of Pontus, the Colchians, and some districts beyond the Caucasus. When Parisades, king of the Bosporus, requested his assistance against the Sarmatians and Rhoxolani, he sent his generals Diophantus and Neoptolemus to his aid, and they overran the country from the Tanais to the Tyras.

18. ἐν τοῖς λόγοις τοῖς πρὸς τοὺς πρὸ ἡμῶν: 'in my criticisms on my predecessors.'

21. δυσελεγκτοτέρους: the difficulty of discovering the mistakes of the more learned geographers is Strabo's reason for criticising them in particular.

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πλημμελῶς λέγωσιν. εἰ δ' ἀναγκασθησόμεθά που τοῖς αὐτοῖς ἀντιλέγειν, οἷς μάλιστα ἐπακολουθοῦμεν κατ' ἄλλα, δεῖ συγγνώμην ἔχειν· οὐ γὰρ πρόκειται πρὸς ἅπαντας ἀντιλέγειν, ἀλλὰ τοὺς μὲν πολλοὺς ἐᾶν, οἷς μηδὲ ἀκολουθεῖν ἄξιον, ἐκείνους δὲ διαιτᾶν, οὓς ἐν τοῖς πλείστοις κατωρθωκότας ἴσμεν, ἐπεὶ οὐδὲ πρὸς ἅπαντας φιλοσοφεῖν ἄξιον, πρὸς Ἐρατοσθένη δὲ καὶ Ἵππαρχον καὶ Ποσειδώνιον καὶ Πολύβιον καὶ ἄλλους τοιούτους καλόν.

No. 4.—Changes of the face of the earth arising from the retirement of the sea.

(I. 3. 4, 5, 10.)

Strabo's views of the laws which regulate the changes that take place on the earth's surface may be summarized as follows:—

All things are continually in a state of change and movement, and on this depends the system that regulates the world (17. 1. 36). The surface of the earth, whether land or water, is affected by this mutability, which is due to the operation of a great variety of forces, sometimes acting separately, sometimes in combination, but influencing, not the entire globe, but only parts of it. Numerous changes are wrought by inundations, earthquakes, and outbursts of subterranean fire; and elevations and depressions of the ground take place, so that extensive tracts of country, which have been at one time overflowed by the sea, at another are exposed to view (1. 3. 4, 16; 17. 1. 36). The islands were for the most part created by volcanic forces, those in the open sea having been upheaved from the depths, while those adjoining the land were either formed in the same manner, or broken away from the continent, and separated from it by a strait (1. 3. 10; 6. 1. 6). Again, from depressions of the surface arise fissures in the earth, the engulfing of towns and districts, and the disappearance or formation of springs and lakes (1. 3. 10; 17. 1. 36). The rivers, also, from the

5. διαιτᾶν: 'to pass judgement on'; this meaning of the word is derived from δίαιτα in the sense of 'arbitration.' When used in this way, διαιτάω usually governs an accusative of the thing decided.

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deposit which they bring down with them, form plains along their courses, and deltas at their mouths (1. 3. 7). The more violent of these movements of the earth's surface, and sudden risings of the sea, Strabo suggests, may be connected with cycles of change, of which we do not possess the explanation (16. 2. 26). See Fischer, *Ueber einige Gegenstände der physischen Geographie bei Strabo*, p. 3.

The two main principles which Strabo enunciates as his own, viz.—(1) the importance of drawing inferences with regard to the more extensive physical changes from those which take place on a lesser scale before our own eyes; and (2) the theory of the alternate elevation and depression of extensive areas—are mentioned with high praise by Sir Charles Lyell, as being anticipations on the part of the ancient geographer of the latest conclusions of modern science. *Principles of Geology*, vol. 1. pp. 24, 25.

The following passage presents us with a summary of the evidence that was in circulation among the ancients with regard to a wider distribution of the sea over the face of the earth at an earlier period. Some of the arguments which were deduced from this evidence are valueless, while others, which were regarded as proving comparatively recent changes, would apply only to a prehistoric era: but they are interesting, as showing how the early observers felt their way towards a scientific explanation of the phenomena. In particular, it furnishes us with their speculations on a subject, which Lyell calls 'one of the most difficult problems in geology, viz. by what cause marine shells came to be plentifully buried in the earth at such great elevations and distances from the sea.' *Op. cit.* vol. 1. p. 23.

Retirement of the sea

4. Μάλιστα δέ φησιν [Ἐρατοσθένης] ζήτησιν παρασχεῖν πῶς ἐν δισχιλίοις καὶ τρισχιλίοις ἀπὸ θαλάττης σταδίοις κατὰ τὴν μεσόγαιαν ὁρᾶται πολλαχοῦ κόγχων καὶ ὀστρέων καὶ χηραμύδων πλῆθος καὶ λιμνοθάλατται, καθάπερ φησὶ περὶ τὸ ἱερὸν τοῦ Ἄμμωνος καὶ τὴν ἐπ' αὐτῷ ὁδὸν τρισχιλίων σταδίων οὖσαν πολλὴν γὰρ εἶναι χύσιν ὀστρέων, ἄλας τε καὶ νῦν ἔτι εὑρίσκε-

(1) in Africa.

4. λιμνοθάλατται: usually 'lagoons,' here 'salt-lakes' or 'salt-marshes.'

5. τρισχιλίων: in reality, the distance from the Ammonium to the Mediterranean at Paraetonium is not more than 1200 stades (150 miles).

6. ἅλας: Arrian (*Anab.* 3. 4. 3)

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σθαι πολλούς, ἀναφυσήματά τε θαλάττης εἰς ὕψος ἀναβάλλειν πρὸς ᾧ καὶ ναυάγια θαλαττίων πλοίων δείκνυσθαι, ἃ ἔφασαν διὰ τοῦ χάσματος ἐκβεβράσθαι, καὶ ἐπὶ στυλιδίων ἀνακεῖσθαι δελφῖνας ἐπιγραφὴν ἔχοντας Κυρηναίων θεωρῶν. ταῦτα δ' εἰκὼν τὴν Στράτωνος ἐπαινεῖ δόξαν τοῦ φυσικοῦ, καὶ ἔτι § (2) in Asia. Ξάνθου τοῦ Λυδοῦ· τοῦ μὲν Ξάνθου λέγοντος ἐπὶ Ἀρταξέρξου γενέσθαι μέγαν αὐχμὸν ὥστ' ἐκλιπεῖν ποταμοὺς καὶ λίμνας καὶ φρέατα· αὐτόν τε εἰδέναι πολλαχῇ πρόσω ἀπὸ τῆς θαλάττης λίθον τε κογχυλιώδη καὶ τὰ κτενώδεα καὶ χηραμύδων τυπώματα καὶ λιμνοθάλατταν ἐν Ἀρμενίοις καὶ Ματιηνοῖς καὶ ἐν Φρυγίᾳ τῇ κάτω, ὧν ἕνεκα πείθεσθαι τὰ πεδία ποτὲ θάλατταν γενέσθαι. τοῦ δὲ Στράτωνος ἔτι μᾶλλον ἀπτομένου τῆς

says of the Oasis of the Ammonium: *γίγνονται δὲ καὶ ἅλες αὐτόματοι ἐν τῷ χωρίῳ τούτῳ ὀρυκτοί· καὶ τούτων ἔστιν οὓς ἐς Αἴγυπτον φέρουσι τῶν ἱερέων τινὲς τοῦ Ἄμμωνος.*

1. ἀναφυσήματά τε θαλάττης: jets of salt water are apparently meant.

2. ἔφασαν: sc. *οἱ ἐπιχώριοι*.

4. δελφῖνας: as the dolphin occurs on coins of Cyrene (Head, *Hist. Num.* pp. 527, 528), it may have been used on this occasion as an emblem of that city.

5. Στράτωνος: on him and Xanthus see Gen. Introd., p. 49.

7. μέγαν αὐχμόν: Berger (*Geschichte der wissenschaftlichen Erdkunde der Griechen*, vol. 1. p. 121) remarks on this passage that, from the way in which Eratosthenes adduces the statement as an evidence of the gradual retirement of the waters, it would seem that Xanthus regarded the occurrence as being periodical.

9. τὰ κτενώδεα: shells of the 'pecten' order.

χηραμύδων τυπώματα: 'impressions of scallop-shells.'

10. ἐν Ἀρμενίοις καὶ Ματιηνοῖς: the lakes Arsene (*Lake of Van*) and Kapauta (*Lake of Urumia*) are meant. On these see 11. 14. 8, No. 54, and notes there. Both of them are brackish.

11. Φρυγίᾳ τῇ κάτω: this title seems to have been used—perhaps at different periods—to represent more than one district in Asia Minor. Stephanus tells us (s. v. Σαγγάριος) that the river Sangarius flowed through Lower Phrygia, which consequently would be the northern part of that country; but in the present passage a different region must be meant, because there are no salt-lakes in that neighbourhood. On the other hand, as Prof. W. M. Ramsay has suggested to me, nothing is more natural than that Strabo, when mentioning salt-lakes, should refer to the two remarkable ones in the extreme south of Phrygia—the Lake Ascania (*Buldur*) and the Lake Anaua (*Chardak*). The district in which these lie, though elevated, is much lower than the great Phrygian table-land, and might therefore reasonably be called *ἡ κάτω Φρυγία*.

12. ἁπτομένου τῆς αἰτιολογίας: 'prosecuting the investigation of causes.' According to Straton, the level of the Mediterranean was

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αἰτιολογίας, ὅτι φησὶν οἴεσθαι τὸν Εὔξεινον μὴ ἔχειν πρότερον τὸ κατὰ Βυζάντιον στόμα, τοὺς δὲ ποταμοὺς βιάσασθαι καὶ ἀνοῖξαι τοὺς εἰς αὐτὸν ἐμβάλλοντας, εἶτ' ἐκπεσεῖν τὸ ὕδωρ εἰς τὴν Προποντίδα καὶ τὸν Ἑλλήσποντον. τὸ δ' αὐτὸ συμβῆναι καὶ περὶ τὴν καθ' ἡμᾶς θάλατταν· καὶ γὰρ ἐνταῦθα τὸν κατὰ Στήλας ἐκραγῆναι πόρον, πληρωθείσης ὑπὸ τῶν ποταμῶν τῆς θαλάττης, κατὰ δὲ τὴν ἔκρυσιν ἀνακαλυφθῆναι τὰ τεναγώδη πρότερον. φέρει δ' αἰτίαν πρῶτον μὲν ὅτι τῆς ἔξω θαλάττης καὶ τῆς ἐντὸς τοὔδαφος ἕτερόν ἐστιν, ἔπειθ' ὅτι καὶ νῦν ἔτι ταινία τις ὕφαλος διατέτακεν ἀπὸ τῆς Εὐρώπης ἐπὶ τὴν Λιβύην, ὡς ἂν μὴ μιᾶς οὔσης πρότερον τῆς τε ἐντὸς καὶ τῆς ἐκτός. καὶ βραχύτατα μὲν εἶναι τὰ περὶ τὸν Πόντον, τὸ δὲ Κρητικὸν καὶ Σικελικὸν καὶ Σαρδῷον πέλαγος σφόδρα βαθέα· τῶν γὰρ ποταμῶν πλείστων καὶ μεγίστων ῥεόντων ἀπὸ τῆς ἄρκτου καὶ τῆς ἀνατολῆς, ἐκεῖνα μὲν ἰλύος πληροῦσθαι, τὰ ἄλλα δὲ μένειν βαθέα. διὸ καὶ γλυκυτάτην εἶναι τὴν Ποντικὴν θάλατ-

'Sluice Theory' of Strabo.

(3) in the basin of the Mediterranean.

The Euxine brackish.

lower than that of the Euxine, and the level of the Atlantic lower than that of the Mediterranean. The accumulation of the waters contributed by the great rivers of eastern Europe caused by its pressure the opening of a passage, first through the Bosporus and Hellespont, and, afterwards through the Straits. At the same time, the deposit which the streams brought down raised the level of the bed of the Euxine, and afterwards that of the Mediterranean, and by the slope thus produced made the water to run off from them more rapidly. Strabo rejects this view.

3. εἶτ' ἐκπεσεῖν τὸ ὕδωρ: according to the legend which Diodorus has preserved (5. 47. 3–5), the flood which burst open the Hellespont extended to Samothrace, and submerged the lower part of that island, forcing the inhabitants to take refuge in the mountain tops. One interesting result of recent hydrographical explorations made by the Russian Government in the Black Sea has been to prove that at the end of the Pliocene epoch that sea was a great brackish lake, which had no connexion with the Mediterranean, and that the Bosporus was probably pierced by the end of the Glacial period: see the *Geographical Journal* for 1893, p. 50.

10. ταινία τις ὕφαλος: such a submarine barrier of rock does exist, extending from Cape Trafalgar to Cape Spartel, which are only 22 miles apart. The crest of this ridge is nowhere more than 167 fathoms below the surface, and owing to this parting wall the colder waters of the Atlantic are prevented from invading the Mediterranean, the temperature of which is much higher.

11. ὡς ἂν μὴ μιᾶς οὔσης: 'implying that they did not form one sea.'

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ταν τάς τ' ἐκρύσεις γίνεσθαι εἰς οὓς ἐγκέκλιται τόπους τὰ ἐδάφη. δοκεῖν δὲ κἂν χωσθῆναι τὸν Πόντον ὅλον εἰς ὕστερον, ἂν μένωσιν αἱ ἐπιρρύσεις τοιαῦται· καὶ γὰρ νῦν ἤδη τεναγίζειν τὰ ἐν ἀριστερᾷ τοῦ Πόντου, τόν τε Σαλμυδησσὸν καὶ τὰ καλούμενα Στήθη ὑπὸ τῶν ναυτικῶν τὰ περὶ τὸν Ἴστρον καὶ τὴν Σκυθῶν ἐρημίαν. τάχα δὴ καὶ τὸ τοῦ Ἄμμωνος ἱερὸν πρότερον ἐπὶ τῆς θαλάττης ὂν ἐκρύσεως γενομένης νῦν ἐν τῇ μεσογαίᾳ κεῖσθαι. εἰκάζει τε τὸ μαντεῖον εὐλόγως ἐπὶ τοσοῦτον γενέσθαι ἐπιφανές τε καὶ γνώριμον ἐπὶ θαλάττῃ ὄν, τόν τε ἐπὶ πολὺ οὕτως ἐκτοπισμὸν ἀπὸ τῆς θαλάττης οὐκ εὔλογον ποιεῖν τὴν νῦν οὖσαν ἐπιφάνειαν καὶ δόξαν· τήν τε Αἴγυπτον τὸ παλαιὸν θαλάττῃ κλύζεσθαι μέχρι τῶν ἑλῶν τῶν περὶ τὸ Πηλούσιον καὶ τὸ Κάσιον ὄρος καὶ τὴν Σιρβωνίδα λίμνην· ἔτι γοῦν καὶ νῦν κατὰ τὴν Αἴγυπτον τῆς ἀλμυρίδος ὀρυττομένης ὑφάμμους καὶ κογχυλιώδεις εὑρίσκεσθαι τοὺς βόθρους, ὡς ἂν τεθαλαττωμένης τῆς χώρας καὶ τοῦ τόπου παντὸς τοῦ περὶ τὸ Κάσιον καὶ τὰ Γέρρα καλούμενα τεναγίζοντος, ὥστε συνάπτειν τῷ τῆς Ἐρυθρᾶς κόλπῳ· ἐνδούσης δὲ τῆς θαλάττης ἀνακαλυφθῆναι, μεῖναι δὲ τὴν Σιρβωνίδα λίμνην, εἶτ' ἐκραγῆναι καὶ ταύτην ὥστε ἑλώδη γενέσθαι. ὡς δ' αὕτως καὶ τῆς Μοίριδος λίμνης τοὺς αἰγιαλοὺς αἰγιαλοῖς θαλάττης μᾶλλον ἢ ποταμοῦ προσεοικέναι. τὸ μὲν οὖν ἐπικλύζεσθαί ποτε πολὺ μέρος τῶν ἠπείρων ἐπὶ καιρούς τινας καὶ πάλιν ἀνακαλύπτεσθαι δοίη τις ἄν· ὡς δ' αὕτως καὶ τὸ τοῖς ἐδάφεσιν ἀνώμαλον εἶναι τὴν γῆν ἅπασαν τὴν νῦν ὖφαλον, καθάπερ γε νὴ Δία καὶ τὴν ἔξαλον, ἐν ᾗ οἰκοῦμεν, τοσαύτας δεχομένην ὅσας αὐτὸς Ἐρατοσθένης εἴρηκε μεταβολάς·

(4) in Egypt.

1. εἰς οὓς ἐγκέκλιται τόπους: 'the outflow takes place towards those parts, in the direction of which the bed of the sea slopes.'

4. τὰ καλούμενα Στήθη: the alluvium at the Delta of the Danube.

5. τὴν Σκυθῶν ἐρημίαν: a general term for south-western Russia.

14. ὑφάμμους εὑρίσκεσθαι: 'are found to have sand underneath'; cp. ὑπόπετρος, 'rocky beneath the surface,' in 12. 2. 7 and 16. 1. 11.

16. τὰ Γέρρα καλούμενα: a town in Egypt between the Mons Casius and the Pelusian mouth of the Nile.

17. ὥστε συνάπτειν: the line of communication between the two seas here intended is in its general direction that of the modern Suez canal: cp. 1. 3. 17, No. 5.

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ὥστε πρός γε τὸν Ξάνθου λόγον οὐδὲν ἂν ἔχοι τις προσφέρειν ἄτοπον.

5. Πρὸς δὲ τὸν Στράτωνα λέγοιτ' ἄν, ὅτι πολλῶν αἰτίων ὄντων ἀφεὶς ταῦτα τὰ μὴ ὄντα αἰτιᾶται. πρώτην γὰρ αἰτίαν φησίν, ὅτι τῆς ἐντὸς θαλάττης καὶ τῆς ἐκτὸς οὐ ταὐτὸν τὸ ἔδαφος καὶ ὁ βυθός. πρὸς γὰρ τὸ μετεωρίζεσθαι ταύτην καὶ ταπεινοῦσθαι καὶ ἐπικλύζειν τόπους τινὰς καὶ ἀναχωρεῖν ἀπ' αὐτῶν οὐ τοῦτό ἐστιν αἴτιον τὸ ἄλλα καὶ ἄλλα ἐδάφη τὰ μὲν ταπεινότερα εἶναι τὰ δὲ ὑψηλότερα, ἀλλὰ τὸ τὰ αὐτὰ ἐδάφη ποτὲ μὲν μετεωρίζεσθαι ποτὲ δ' αὖ ταπεινοῦσθαι καὶ συνεξαίρειν ἢ συνενδιδόναι τὸ πέλαγος· ἐξαρθὲν μὲν γὰρ ἐπικλύσαι ἄν, ταπεινωθὲν δὲ ἀναδράμοι ἂν εἰς τὴν ἀρχαίαν κατάστασιν . . . The encroachment and retirement of the sea is owing to the elevation and depression of its bed.

10. Τὴν μὲν οὖν τοιαύτην αἰτιολογίαν ἧττον ἄν τις ἀποδέξαιτο· μᾶλλον δ' ἀπὸ τῶν φανερωτέρων καὶ τῶν καθ' ἡμέραν τρόπον τινὰ ὁρωμένων ἀναπτέον τὸν λόγον· καὶ γὰρ κατακλυσμοὶ καὶ σεισμοὶ καὶ ἀναφυσήματα καὶ ἀνοιδήσεις τῆς ὑφάλου γῆς μετεωρίζουσι καὶ τὴν θάλατταν, αἱ δὲ συνιζήσεις ταπεινοῦσιν αὐτήν· οὐ γὰρ μύδροι μὲν ἀνενεχθῆναι δύνανται καὶ μικραὶ νῆσοι, μεγάλαι δ' οὔ· οὐδὲ νῆσοι μέν, ἤπειροι δ' οὔ. ὁμοίως δὲ καὶ συνιζήσεις καὶ μικραὶ καὶ μεγάλαι γένοιντ' ἄν, εἴπερ καὶ χάσματα καὶ καταπόσεις χωρίων καὶ κατοικιῶν, ὡς ἐπὶ Βούρας Greater changes to be explained by observing the smaller.

1. προσφέρειν ἄτοπον: 'impute paradox.'

4. τὰ μὴ ὄντα αἰτιᾶται: 'he suggests causes which do not exist,' viz. the raising of the bed of the inland seas by the accumulation of alluvium deposited by the rivers. Strabo shows further on (§ 8) that the deposit is prevented from spreading far by the reflux of the sea.

6. πρὸς γὰρ: Strabo replies to Straton's theory by propounding his own.

9. ἀλλὰ τὸ τὰ αὐτὰ ἐδάφη: here the principle of the alternate elevation and depression of extensive areas, for which Lyell praises Strabo, is used to explain the question of the submergence and the reappearance of continents. The elevation of the bed of the sea raises the level of the surface of the sea, which consequently overflows the land; and the reverse process also takes place.

18. μύδροι: 'burning masses'; the argument here is that changes which we see taking place on a small scale can equally well take place on a large scale.

21. Βούρας: a town in Achaia, which was destroyed by an earthquake at the same time as Helice; see 1. 3. 18, No. 5.

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τε καὶ Βιζώνης καὶ ἄλλων πλειόνων, ὑπὸ σεισμοῦ γενέσθαι φασί· καὶ τὴν Σικελίαν οὐδέν τι μᾶλλον ἀπορρῶγα τῆς Ἰταλίας εἰκάζοι τις ἂν ἢ ἀναβληθεῖσαν ὑπὸ τοῦ Αἰτναίου πυρὸς ἐκ βυθοῦ συμμεῖναι· ὡσαύτως δὲ καὶ τὰς Λιπαραίων νήσους καὶ Πιθηκούσσας. 5

No. 5.—Changes due to eruptions, earthquakes, and other causes.

(I. 3. 16–20.)

A notable feature in Strabo's Geography is the attention which he paid to volcanic phenomena (see Gen. Introd., p. 37). The accounts which he has left us of Vesuvius and its neighbourhood, of Etna and the Lipari Islands, of the district of the Catacecaumene in Western Asia Minor, and of Mount Argaeus in Cappadocia, are highly graphic and full of interesting details. Nor does he overlook other physical features connected with the same branch of study, such as earthquakes, hot springs, and mud volcanoes. The facts which are mentioned in the present extract are mainly derived from the neighbourhood of Greece, and that country was well qualified to furnish information on the subject, because it was situated near a volcanic centre, and its peculiarities in this respect had been observed with more than usual care. This volcanic centre was the island of Thera (the modern *Santorin*), the periodical eruptions of which form a partial vent for the internal heat, and relieve the adjacent continents from more violent movements. As it is, Greece throughout its history has been much exposed to earthquakes, especially the Peloponnese, which was the scene of the destruction of the cities of Helice and Bura, and of the eruption of Methana; and which, for this reason among others, was the focus of the

1. Βιζώνης: on the coast of Thrace towards the Euxine; see Mela, 2. 2. 22 'Fuit hic Bizone, motu terrae intercidit': Pliny, 4. 44, 'Bizonen terrae hiatu raptam.'

2. ἀπορρῶγα: cp. Virg. *Aen.* 3. 414 'Haec loca, vi quondam et vasta convulsa ruina . . . Dissiluisse ferunt.' In 6. 1. 6 Strabo remarks that this was thought by Aeschylus and others to be the origin of the name Rhegium, 'The Rent.'

5. Πιθηκούσσας: now *Ischia*, in the bay of Naples; the name is sometimes used so as to include the island of Prochyta (*Procida*) also.

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worship of Poseidon, the 'earth-shaker.' In Northern Greece also we can trace a line of earthquake movement, extending from Attica through Trachis, the north of Euboea, and the island of Peparethus to Lemnos (see Tozer's *Geography of Greece*, pp. 131, 135). These phenomena have left their mark on Greek mythology, especially in connexion with the fire-gods Hephaestus and Heracles, the former of whom, when cast down from heaven, fell on Lemnos, while the latter ascended in fire from the heights above Trachis. Historical events, also, were influenced by them: thus the great earthquake at Sparta in 464 B.C. gave occasion to the revolt of the Helots, and the outbreak of the third Messenian war; and in 426 the Peloponnesians gave up their annual invasion of Attica on account of the violence of the earthquakes (Thuc. 3. 89). In the interval between classical times and the present day these movements of the earth in Greece have been the chief cause of the destruction of ancient buildings.

Eruptions, earthquakes, and other causes of change

16. Πρὸς δὲ τὴν ἀθαυμαστίαν τῶν τοιούτων μεταβολῶν, οἵας ἔφαμεν αἰτίας εἶναι τῶν ἐπικλύσεων καὶ τῶν τοιούτων παθῶν, οἷα εἴρηται τὰ κατὰ τὴν Σικελίαν καὶ τὰς Αἰόλου νήσους καὶ Πιθηκούσσας, ἄξιον παραθεῖναι καὶ ἄλλα πλείω τῶν ἐν ἑτέροις τόποις ὄντων ἢ γενομένων ὁμοίων τούτοις. ἀθρόα γὰρ τὰ τοιαῦτα παραδείγματα πρὸ ὀφθαλμῶν τεθέντα παύσει τὴν ἔκπληξιν. νυνὶ δὲ τὸ ἄηθες ταράττει τὴν αἴσθησιν καὶ δείκνυσιν ἀπειρίαν τῶν φύσει συμβαινόντων καὶ τοῦ βίου παντός, οἷον εἴ τις λέγοι τὰ περὶ Θήραν καὶ Θηρασίαν νήσους ἱδρυμένας ἐν τῷ μεταξὺ πόρῳ Κρήτης καὶ τῆς Κυρηναίας, ὧν ἡ Θήρα μητρόπολίς ἐστι τῆς Κυρήνης, καὶ τὴν Αἴγυπτον καὶ πολλὰ μέρη τοιαῦτα τῆς Ἑλλάδος. ἀνὰ μέσον γὰρ Θήρας καὶ Θηρασίας at Thera,

1. Πρὸς δὲ τὴν ἀθαυμαστίαν: 'to prevent our marvelling at.'

8. τοῦ βίου παντός: 'of the conditions of life generally.'

10. τῆς Κυρηναίας: in 8. 3. 19 Strabo repeats the statement that Thera lay between Crete and Cyrene, which is a manifest blunder. On the other hand, it is clear from 10. 5. 1 that he was well acquainted with the real position of that island. It has therefore been proposed by Dr. C. Müller (*Index Var. Lect.*, p. 944) to substitute τῆς Πυραίας for τῆς Κυρηναίας in both those passages. The form Πυραία is found as well as Πύρεια.

12. ἀνὰ μέσον γάρ: the island of

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ἐκπεσοῦσαι φλόγες ἐκ τοῦ πελάγους ἐφ' ἡμέρας τέτταρας, ὥστε πᾶσαν ζεῖν καὶ φλέγεσθαι τὴν θάλατταν, ἀνεφύσησαν κατ' ὀλίγον ἐξαιρομένην ὡς ἂν ὀργανικῶς συντιθεμένην ἐκ μύδρων νῆσον ἐπέχουσαν δώδεκα σταδίων τὴν περίμετρον. μετὰ δὲ τὴν παῦλαν τοῦ πάθους ἐθάρρησαν πρῶτοι Ῥόδιοι θαλαττοκρατοῦντες ἐπιπροσπλεῦσαι τῷ τόπῳ καὶ Ποσειδῶνος Ἀσφαλίου ἱερὸν ἱδρύσασθαι κατὰ τὴν νῆσον. ἐν δὲ τῇ Φοινίκῃ φησὶ Ποσειδώνιος γενομένου σεισμοῦ καταποθῆναι πόλιν ἱδρυμένην ὑπὲρ Σιδῶνος, καὶ αὐτῆς δὲ Σιδῶνος σχεδόν τι τὰ δύο μέρη πεσεῖν, ἀλλ' οὐκ ἀθρόως, ὥστε μὴ πολὺν φθόρον ἀνθρώπων γενέσθαι. τὸ δ' αὐτὸ πάθος καὶ ἐπὶ τὴν Συρίαν ὅλην διέτεινε, μετρίως δέ πως. διέβη δὲ καὶ ἐπί τινας νήσους τάς τε Κυκλάδας καὶ τὴν Εὔβοιαν, ὥστε τῆς Ἀρεθούσης (ἔστι δ' ἐν Χαλκίδι κρήνη) τὰς πηγὰς ἀποτυφλωθῆναι, συχναῖς δ' ἡμέραις ὕστερον ἀναβλύσαι κατ' ἄλλο στόμιον, μὴ παύεσθαι δὲ σειομένην τὴν νῆσον κατὰ μέρη πρὶν ἢ χάσμα γῆς ἀνοιχθὲν ἐν τῷ Ληλάντῳ πεδίῳ πηλοῦ διαπύρου ποταμὸν ἐξήμεσε.

in Phoenicia, at Chalcis,

17. Πολλῶν δὲ συναγωγὰς ποιησαμένων τοιαύτας, ἀρκέσει τὰ

in Troas,

Thera is crescent-shaped, and encloses a bay on the north, east, and south, while on the western side lies the island of Therasia. The encircling wall thus formed is eighteen miles round in its inner rim, and is broken in two places, where the extremities of the two islands are separated from one another by straits. In the middle of the basin there rise from the sea in close proximity to one another three small islands, called respectively Palaea, Mikra, and Nea Kaumene, or the Old, the Little, and the New Burnt Island: the first-named of these was elevated in the eruption of 196 B.C., which is here described by Strabo, and the other two in the eruptions of 1573 and 1707 A.D. Most geologists believe that the whole of the area of this basin was once covered by a single volcanic cone, which afterwards fell in, while the position of the crater was that now occupied by the Kaumene islands. Lyell, *Principles*, 2. pp. 65–75; Torer, *Islands of the Aegean*, pp. 97–100.

5. θαλαττοκρατοῦντες: 'at the time of their maritime supremacy.' The period referred to is that preceding the fall of the Macedonian monarchy in 168 B.C.

6. Ἀσφαλίου: 'the Securer.'

16. τῷ Ληλάντῳ πεδίῳ: the level ground at the back of Chalcis.

18. συναγωγὰς: 'collections of instances.'

ἀρκέσει οἰκείως παρατεθέντα: 'it will suffice if we place before the reader so as to illustrate the matter on hand.'

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διελεγχθῶμεν ἐκείνοις ἅπαντα λέγοντες. ὑπολαμβάνομεν δ' ἄλλων ἄλλο τι κατορθωσάντων ἄλλο πολὺ μέρος ἔτι τοῦ ἔργου λείπεσθαι· πρὸς οἷς ἂν καὶ μικρὸν προσλαβεῖν δυνηθῶμεν, ἱκανὴν δεῖ τίθεσθαι πρόφασιν τῆς ἐπιχειρήσεως. καὶ γὰρ δὴ πολύ τι τοῖς νῦν ἡ τῶν Ῥωμαίων ἐπικράτεια καὶ τῶν Παρθυαίων τῆς τοιαύτης ἐμπειρίας προσδέδωκε, καθάπερ τοῖς μετὰ τὴν Ἀλεξάνδρου στρατείαν, ὡς φησιν Ἐρατοσθένης· ὁ μὲν γὰρ τῆς Ἀσίας πολλὴν ἀνεκάλυψεν ἡμῖν καὶ τῶν βορείων τῆς Εὐρώπης ἅπαντα μέχρι τοῦ Ἴστρου· οἱ δὲ Ῥωμαῖοι τὰ ἑσπέρια τῆς Εὐρώπης ἅπαντα μέχρι Ἄλβιος ποταμοῦ τοῦ τὴν Γερμανίαν δίχα διαιροῦντος τά τε πέραν Ἴστρου τὰ μέχρι Τύρα ποταμοῦ· τὰ δὲ ἐπέκεινα μέχρι Μαιωτῶν καὶ τῆς εἰς Κόλχους τελευτώσης παραλίας Μιθριδάτης ὁ κληθεὶς Εὐπάτωρ ἐποίησε γνώριμα καὶ οἱ ἐκείνου στρατηγοί· οἱ δὲ Παρθυαῖοι τὰ περὶ τὴν Ὑρκανίαν καὶ τὴν Βακτριανὴν καὶ τοὺς ὑπὲρ τούτων Σκύθας γνωριμωτέρους ἡμῖν ἐποίησαν, ἧττον γνωριζομένους ὑπὸ τῶν πρότερον· ὥστε ἔχοιμεν ἄν τι λέγειν πλέον τῶν πρὸ ἡμῶν. ὁρᾶν δ' ἔσται τοῦτο μάλιστα ἐν τοῖς λόγοις τοῖς πρὸς τοὺς πρὸ ἡμῶν, ἧττον μὲν τοὺς πάλαι, μᾶλλον δὲ τοὺς μετ' Ἐρατοσθένη καὶ αὐτὸν ἐκεῖνον· οὗς εἰκός, ὅσῳπερ πολυμαθέστεροι τῶν πολλῶν γεγόνασι, τοσούτῳ δυσελεγκτοτέρους εἶναι τοῖς ὕστερον, ἄν τι

through Alexander,

the Romans,

Mithridates Eupator, and the Parthians.

Need of supplementing earlier geographies.

3. πρὸς οἷς ἂν καὶ μικρὸν: 'and if I succeed in making even a slight addition to their work, this ought to be regarded as a sufficient excuse for my undertaking.'

6. καθάπερ τοῖς: 'as happened also in the case of those who lived after Alexander's expedition.'

7. τῆς Ἀσίας πολλήν: by attraction for τῆς Ἀσίας πολύ, as in Thuc. 7. 3 τὴν πλείστην τῆς στρατίας, and elsewhere.

9. μέχρι τοῦ Ἴστρου: this was in his campaign against the Triballi in 335 B.C.

11. Τύρα ποταμοῦ: the Dneister.

13. Μιθριδάτης: Mithridates the Great (Eupator) in the early part of his reign subdued the tribes east of Pontus, the Colchians, and some districts beyond the Caucasus. When Parisades, king of the Bosporus, requested his assistance against the Sarmatians and Rhoxolani, he sent his generals Diophantus and Neoptolemus to his aid, and they overran the country from the Tanais to the Tyras.

18. ἐν τοῖς λόγοις τοῖς πρὸς τοὺς πρὸ ἡμῶν: 'in my criticisms on my predecessors.'

21. δυσελεγκτοτέρους: the difficulty of discovering the mistakes of the more learned geographers is Strabo's reason for criticising them in particular.

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πλημμελῶς λέγωσιν. εἰ δ' ἀναγκασθησόμεθά που τοῖς αὐτοῖς ἀντιλέγειν, οἷς μάλιστα ἐπακολουθοῦμεν κατ' ἄλλα, δεῖ συγγνώμην ἔχειν· οὐ γὰρ πρόκειται πρὸς ἅπαντας ἀντιλέγειν, ἀλλὰ τοὺς μὲν πολλοὺς ἐᾶν, οἷς μηδὲ ἀκολουθεῖν ἄξιον, ἐκείνους δὲ διαιτᾶν, οὓς ἐν τοῖς πλείστοις κατωρθωκότας ἴσμεν, ἐπεὶ οὐδὲ πρὸς ἅπαντας φιλοσοφεῖν ἄξιον, πρὸς Ἐρατοσθένη δὲ καὶ Ἵππαρχον καὶ Ποσειδώνιον καὶ Πολύβιον καὶ ἄλλους τοιούτους καλόν.

No. 4.—Changes of the face of the earth arising from the retirement of the sea.

(I. 3. 4, 5, 10.)

Strabo's views of the laws which regulate the changes that take place on the earth's surface may be summarized as follows:—

All things are continually in a state of change and movement, and on this depends the system that regulates the world (17. 1. 36). The surface of the earth, whether land or water, is affected by this mutability, which is due to the operation of a great variety of forces, sometimes acting separately, sometimes in combination, but influencing, not the entire globe, but only parts of it. Numerous changes are wrought by inundations, earthquakes, and outbursts of subterranean fire; and elevations and depressions of the ground take place, so that extensive tracts of country, which have been at one time overflowed by the sea, at another are exposed to view (1. 3. 4, 16; 17. 1. 36). The islands were for the most part created by volcanic forces, those in the open sea having been upheaved from the depths, while those adjoining the land were either formed in the same manner, or broken away from the continent, and separated from it by a strait (1. 3. 10; 6. 1. 6). Again, from depressions of the surface arise fissures in the earth, the engulfing of towns and districts, and the disappearance or formation of springs and lakes (1. 3. 10; 17. 1. 36). The rivers, also, from the

5. διαιτᾶν: 'to pass judgement on'; this meaning of the word is derived from δίαιτα in the sense of 'arbitration.' When used in this way, διαιτάω usually governs an accusative of the thing decided.

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deposit which they bring down with them, form plains along their courses, and deltas at their mouths (1. 3. 7). The more violent of these movements of the earth's surface, and sudden risings of the sea, Strabo suggests, may be connected with cycles of change, of which we do not possess the explanation (16. 2. 26). See Fischer, *Ueber einige Gegenstände der physischen Geographie bei Strabo*, p. 3.

The two main principles which Strabo enunciates as his own, viz.—(1) the importance of drawing inferences with regard to the more extensive physical changes from those which take place on a lesser scale before our own eyes; and (2) the theory of the alternate elevation and depression of extensive areas—are mentioned with high praise by Sir Charles Lyell, as being anticipations on the part of the ancient geographer of the latest conclusions of modern science. *Principles of Geology*, vol. 1. pp. 24, 25.

The following passage presents us with a summary of the evidence that was in circulation among the ancients with regard to a wider distribution of the sea over the face of the earth at an earlier period. Some of the arguments which were deduced from this evidence are valueless, while others, which were regarded as proving comparatively recent changes, would apply only to a prehistoric era: but they are interesting, as showing how the early observers felt their way towards a scientific explanation of the phenomena. In particular, it furnishes us with their speculations on a subject, which Lyell calls 'one of the most difficult problems in geology, viz. by what cause marine shells came to be plentifully buried in the earth at such great elevations and distances from the sea.' *Op. cit.* vol. 1. p. 23.

Retirement of the sea:

4. Μάλιστα δέ φησιν [Ἐρατοσθένης] ζήτησιν παρασχεῖν πῶς ἐν δισχιλίοις καὶ τρισχιλίοις ἀπὸ θαλάττης σταδίοις κατὰ τὴν μεσόγαιαν ὁρᾶται πολλαχοῦ κόγχων καὶ ὀστρέων καὶ χηραμύδων πλῆθος καὶ λιμνοθάλατται, καθάπερ φησὶ περὶ τὸ ἱερὸν τοῦ Ἄμμωνος καὶ τὴν ἐπ' αὐτῷ ὁδὸν τρισχιλίων σταδίων οὖσαν πολλὴν γὰρ εἶναι χύσιν ὀστρέων, ἅλας τε καὶ νῦν ἔτι εὑρίσκε-

(1) in Africa.

4. λιμνοθάλατται: usually 'lagoons,' here 'salt-lakes' or 'salt-marshes.'

5. τρισχιλίων: in reality, the distance from the Ammonium to the Mediterranean at Paraetonium is not more than 1200 stades (150 miles).

6. ἅλας: Arrian (*Anab.* 3. 4. 3)

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σθαι πολλούς, ἀναφυσήματά τε θαλάττης εἰς ὕψος ἀναβάλλειν πρὸς ᾧ καὶ ναυάγια θαλαττίων πλοίων δείκνυσθαι, ἃ ἔφασαν διὰ τοῦ χάσματος ἐκβεβράσθαι, καὶ ἐπὶ στυλιδίων ἀνακεῖσθαι δελφῖνας ἐπιγραφὴν ἔχοντας Κυρηναίων θεωρῶν. ταῦτα δ' εἰπὼν τὴν Στράτωνος ἐπαινεῖ δόξαν τοῦ φυσικοῦ, καὶ ἔτι
(2) in Asia. Ξάνθου τοῦ Λυδοῦ· τοῦ μὲν Ξάνθου λέγοντος ἐπὶ Ἀρταξέρξου γενέσθαι μέγαν αἰχμὸν ὥστ' ἐκλιπεῖν ποταμοὺς καὶ λίμνας καὶ φρέατα· αὐτόν τε εἰδέναι πολλαχῇ πρόσω ἀπὸ τῆς θαλάττης λίθον τε κογχυλιώδη καὶ τὰ κτενώδεα καὶ χηραμύδων τυπώματα καὶ λιμνοθάλατταν ἐν Ἀρμενίοις καὶ Ματιηνοῖς καὶ ἐν Φρυγίᾳ τῇ κάτω, ὧν ἕνεκα πείθεσθαι τὰ πεδία ποτὲ θάλατταν γενέσθαι. τοῦ δὲ Στράτωνος ἔτι μᾶλλον ἀπτομένου τῆς

says of the Oasis of the Ammonium: *γίγνονται δὲ καὶ ἅλες αὐτόματοι ἐν τῷ χωρίῳ τούτῳ ὁρυκτοί· καὶ τούτων ἔστιν οὓς ἐς Αἴγυπτον φέρουσι τῶν ἱερέων τινὲς τοῦ Ἄμμωνος.*

1. ἀναφυσήματά τε θαλάττης: jets of salt water are apparently meant.

2. ἔφασαν: sc. *οἱ ἐπιχώριοι.*

4. δελφῖνας: as the dolphin occurs on coins of Cyrene (Head, *Hist. Num.* pp. 527, 528), it may have been used on this occasion as an emblem of that city.

5. Στράτωνος: on him and Xanthus see Gen. Introd., p. 49.

7. μέγαν αἰχμὸν: Berger (*Geschichte der wissenschaftlichen Erdkunde der Griechen*, vol. I. p. 121) remarks on this passage that, from the way in which Eratosthenes adduces the statement as an evidence of the gradual retirement of the waters, it would seem that Xanthus regarded the occurrence as being periodical.

9. τὰ κτενώδεα: shells of the 'pecten' order.

χηραμύδων τυπώματα: 'impressions of scallop-shells.'

10. ἐν Ἀρμενίοις καὶ Ματιηνοῖς: the lakes Arsene (*Lake of Van*) and Kapauta (*Lake of Urumia*) are meant. On these see II. 14. 8, No. 54, and notes there. Both of them are brackish.

11. Φρυγίᾳ τῇ κάτω: this title seems to have been used—perhaps at different periods—to represent more than one district in Asia Minor. Stephanus tells us (s. v. Σαγγάριος) that the river Sangarius flowed through Lower Phrygia, which consequently would be the northern part of that country; but in the present passage a different region must be meant, because there are no salt-lakes in that neighbourhood. On the other hand, as Prof. W. M. Ramsay has suggested to me, nothing is more natural than that Strabo, when mentioning salt-lakes, should refer to the two remarkable ones in the extreme south of Phrygia—the Lake Ascania (*Buldur*) and the Lake Anaua (*Chardak*). The district in which these lie, though elevated, is much lower than the great Phrygian table-land, and might therefore reasonably be called ἡ κάτω Φρυγία.

12. ἀπτομένου τῆς αἰτιολογίας: 'prosecuting the investigation of causes.' According to Straton, the level of the Mediterranean was

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αἰτιολογίας, ὅτι φησὶν οἴεσθαι τὸν Εὔξεινον μὴ ἔχειν πρότερον τὸ κατὰ Βυζάντιον στόμα, τοὺς δὲ ποταμοὺς βιάσασθαι καὶ ἀνοῖξαι τοὺς εἰς αὐτὸν ἐμβάλλοντας, εἶτ' ἐκπεσεῖν τὸ ὕδωρ εἰς τὴν Προποντίδα καὶ τὸν Ἑλλήσποντον. τὸ δ' αὐτὸ συμβῆναι καὶ περὶ τὴν καθ' ἡμᾶς θάλατταν· καὶ γὰρ ἐνταῦθα τὸν κατὰ Στήλας ἐκραγῆναι πόρον, πληρωθείσης ὑπὸ τῶν ποταμῶν τῆς θαλάττης, κατὰ δὲ τὴν ἔκρυσιν ἀνακαλυφθῆναι τὰ τεναγώδη πρότερον. φέρει δ' αἰτίαν πρῶτον μὲν ὅτι τῆς ἔξω θαλάττης καὶ τῆς ἐντὸς τοὔδαφος ἕτερόν ἐστιν, ἔπειθ' ὅτι καὶ νῦν ἔτι ταινία τις ὕφαλος διατέτακεν ἀπὸ τῆς Εὐρώπης ἐπὶ τὴν Λιβύην, ὡς ἂν μὴ μιᾶς οὔσης πρότερον τῆς τε ἐντὸς καὶ τῆς ἐκτός. καὶ βραχύτατα μὲν εἶναι τὰ περὶ τὸν Πόντον, τὸ δὲ Κρητικὸν καὶ Σικελικὸν καὶ Σαρδῷον πέλαγος σφόδρα βαθέα· τῶν γὰρ ποταμῶν πλείστων καὶ μεγίστων ῥεόντων ἀπὸ τῆς ἄρκτου καὶ τῆς ἀνατολῆς, ἐκεῖνα μὲν ἰλύος πληροῦσθαι, τὰ ἄλλα δὲ μένειν βαθέα. διὸ καὶ γλυκυτάτην εἶναι τὴν Ποντικὴν θάλατ-

'Sluice Theory' of Strabo.

(3) in the basin of the Mediterranean.

The Euxine brackish.

lower than that of the Euxine, and the level of the Atlantic lower than that of the Mediterranean. The accumulation of the waters contributed by the great rivers of eastern Europe caused by its pressure the opening of a passage, first through the Bosporus and Hellespont, and, afterwards through the Straits. At the same time, the deposit which the streams brought down raised the level of the bed of the Euxine, and afterwards that of the Mediterranean, and by the slope thus produced made the water to run off from them more rapidly. Strabo rejects this view.

3. εἶτ' ἐκπεσεῖν τὸ ὕδωρ: according to the legend which Diodorus has preserved (5. 47. 3–5), the flood which burst open the Hellespont extended to Samothrace, and submerged the lower part of that island, forcing the inhabitants to take refuge in the mountain tops. One interesting result of recent hydrographical explorations made by the Russian Government in the Black Sea has been to prove that at the end of the Pliocene epoch that sea was a great brackish lake, which had no connexion with the Mediterranean, and that the Bosporus was probably pierced by the end of the Glacial period: see the *Geographical Journal* for 1893, p. 50.

10. ταινία τις ὕφαλος: such a submarine barrier of rock does exist, extending from Cape Trafalgar to Cape Spartel, which are only 22 miles apart. The crest of this ridge is nowhere more than 167 fathoms below the surface, and owing to this parting wall the colder waters of the Atlantic are prevented from invading the Mediterranean, the temperature of which is much higher.

11. ὡς ἂν μὴ μιᾶς οὔσης: 'implying that they did not form one sea.'

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ταν τάς τ' ἐκρύσεις γίνεσθαι εἰς οὓς ἐγκέκλιται τόπους τὰ ἐδάφη. δοκεῖν δὲ κἂν χωσθῆναι τὸν Πόντον ὅλον εἰς ὕστερον, ἂν μένωσιν αἱ ἐπιρρύσεις τοιαῦται· καὶ γὰρ νῦν ἤδη τεναγίζειν τὰ ἐν ἀριστερᾷ τοῦ Πόντου, τόν τε Σαλμυδησσὸν καὶ τὰ καλούμενα Στήθη ὑπὸ τῶν ναυτικῶν τὰ περὶ τὸν Ἴστρον καὶ τὴν Σκυθῶν ἐρημίαν. τάχα δὴ καὶ τὸ τοῦ Ἄμμωνος ἱερὸν πρότερον ἐπὶ τῆς θαλάττης ὂν ἐκρύσεως γενομένης νῦν ἐν τῇ μεσογαίᾳ κεῖσθαι. εἰκάζει τε τὸ μαντεῖον εὐλόγως ἐπὶ τοσοῦτον γενέσθαι ἐπιφανές τε καὶ γνώριμον ἐπὶ θαλάττῃ ὄν, τόν τε ἐπὶ πολὺ οὕτως ἐκτοπισμὸν ἀπὸ τῆς θαλάττης οὐκ εὔλογον ποιεῖν τὴν νῦν οὖσαν ἐπιφάνειαν καὶ δόξαν· τήν τε Αἴγυπτον τὸ παλαιὸν θαλάττῃ κλύζεσθαι μέχρι τῶν ἑλῶν τῶν περὶ τὸ Πηλούσιον καὶ τὸ Κάσιον ὄρος καὶ τὴν Σιρβωνίδα λίμνην· ἔτι γοῦν καὶ νῦν κατὰ τὴν Αἴγυπτον τῆς ἀλμυρίδος ὀρυττομένης ὑφάμμους καὶ κογχυλιώδεις εὑρίσκεσθαι τοὺς βόθρους, ὡς ἂν τεθαλαττωμένης τῆς χώρας καὶ τοῦ τόπου παντὸς τοῦ περὶ τὸ Κάσιον καὶ τὰ Γέρρα καλούμενα τεναγίζοντος, ὥστε συνάπτειν τῷ τῆς Ἐρυθρᾶς κόλπῳ· ἐνδούσης δὲ τῆς θαλάττης ἀνακαλυφθῆναι, μεῖναι δὲ τὴν Σιρβωνίδα λίμνην, εἶτ' ἐκραγῆναι καὶ ταύτην ὥστε ἑλώδη γενέσθαι. ὡς δ' αὕτως καὶ τῆς Μοίριδος λίμνης τοὺς αἰγιαλοὺς αἰγιαλοῖς θαλάττης μᾶλλον ἢ ποταμοῦ προσεοικέναι. τὸ μὲν οὖν ἐπικλύζεσθαί ποτε πολὺ μέρος τῶν ἠπείρων ἐπὶ καιρούς τινας καὶ πάλιν ἀνακαλύπτεσθαι δοίη τις ἄν· ὡς δ' αὕτως καὶ τὸ τοῖς ἐδάφεσιν ἀνώμαλον εἶναι τὴν γῆν ἅπασαν τὴν νῦν ὖφαλον, καθάπερ γε νὴ Δία καὶ τὴν ἔξαλον, ἐν ᾗ οἰκοῦμεν, τοσαύτας δεχομένην ὅσας αὐτὸς Ἐρατοσθένης εἴρηκε μεταβολάς·

(4) in Egypt.

1. εἰς οὓς ἐγκέκλιται τόπους: 'the outflow takes place towards those parts, in the direction of which the bed of the sea slopes.'

4. τὰ καλούμενα Στήθη: the alluvium at the Delta of the Danube.

5. τὴν Σκυθῶν ἐρημίαν: a general term for south-western Russia.

14. ὑφάμμους εὑρίσκεσθαι: 'are found to have sand underneath'; cp. ὑπόπετρος, 'rocky beneath the surface,' in 12. 2. 7 and 16. 1. 11.

16. τὰ Γέρρα καλούμενα: a town in Egypt between the Mons Casius and the Pelusian mouth of the Nile.

17. ὥστε συνάπτειν: the line of communication between the two seas here intended is in its general direction that of the modern Suez canal: cp. 1. 3. 17, No. 5.

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ὥστε πρός γε τὸν Ξέρξου λόγον οὐδὲν ἂν ἔχοι τις προσφέρειν ἔντονον.

5. Πρὸς δὲ τὸν Στράτωνα λέγουσ' ἄν, ὅτι πολλῶν αἰτίων ὄντων ἐφεὶς ταύτα τὰ μὴ ὄντα αἰτιᾶται. πρώτην γὰρ αἰτίαν φησίν, ὅτι τῆς ἐντὸς θαλάττης καὶ τῆς ἐκτὸς οὐ ταὐτὸν τὸ ἔδαφος καὶ ὁ βυθός. πρὸς γὰρ τὸ μετεωρίζεσθαι ταύτην καὶ ταπεινοῦσθαι καὶ ἐπιλήγειν τόπους τινὰς καὶ ἀνεχωρεῖν ἐπ' αὐτῶν οὐ τοῦτό ἐστιν αἴτιον τὸ ἄλλα καὶ ἄλλα ἐδάφη τὰ μὲν ταπεινότερα εἶναι τὰ δὲ ὑψηλότερα, ἀλλὰ τὸ τὰ αὐτὰ ἐδάφη ποτὲ μὲν μετεωρίζεσθαι ποτὲ δ' ἂν ταπεινοῦσθαι καὶ συνεξαίρειν ἢ συνεκδιδόναι τὸ πέλαγος· ἐξαιθὲν μὲν γὰρ ἐπιλήγει ἄν, ταπεινωθὲν δὲ ἀναβράμοι ἂν εἰς τὴν ἀρχαίαν κατάστασιν . . . The encroachment and retirement of the sea is owing to the elevation and depression of its bed.

10. Τὴν μὲν οὖν τοιαύτην αἰτιολογίαν ἤττον ἂν τις ἀποδέξαιτο· μᾶλλον δ' ἀπὸ τῶν φανερωτέρων καὶ τῶν καθ' ἡμέραν τρόπων τινὰ ὁρωμένων ἀναπτέον τὸν λόγον· καὶ γὰρ κατακλυσμοὶ καὶ σεισμοὶ καὶ ἀναφυσήματα καὶ ἀνοιδήσεις τῆς ὑφάλου γῆς μετεωρίζουσι καὶ τὴν θάλατταν, αἱ δὲ συνιζήσεις ταπεινοῦσιν αὐτήν· οὐ γὰρ μύδροι μὲν ἀνενεχθῆναι δύνανται καὶ μικραὶ νῆσοι, μεγάλαι δ' οὔ· οὐδὲ νῆσοι μέν, ἤπειροι δ' οὔ. ὁμοίως δὲ καὶ συνιζήσεις καὶ μικραὶ καὶ μεγάλαι γένοιντ' ἄν, εἴπερ καὶ χάσματα καὶ κατατόσεις χωρίων καὶ κατοικιῶν, ὡς ἐπὶ Βούρας Greater changes to be explained by observing the smaller.

1. προσφέρειν ἔντονον: 'impute paradox.'

4. τὰ μὴ ὄντα αἰτιᾶται: 'he suggests causes which do not exist,' viz. the raising of the bed of the inland seas by the accumulation of alluvium deposited by the rivers. Strabo shows further on (§ 8) that the deposit is prevented from spreading far by the reflux of the sea.

6. πρὸς γάρ: Strabo replies to Straton's theory by propounding his own.

9. ἀλλὰ τὸ τὰ αὐτὰ ἐδάφη: here the principle of the alternate elevation and depression of extensive areas, for which Lyell praises Strabo, is used to explain the question of the submergence and the reappearance of continents. The elevation of the bed of the sea raises the level of the surface of the sea, which consequently overflows the land; and the reverse process also takes place.

18. μύδρος: 'burning masses'; the argument here is that changes which we see taking place on a small scale can equally well take place on a large scale.

21. Βούρας: a town in Achaia, which was destroyed at the same time as Helice; see 1. 3. 18, No. 5.

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τε καὶ Βιζώνης καὶ ἄλλων πλειόνων, ὑπὸ σεισμοῦ γενέσθαι φασί· καὶ τὴν Σικελίαν οὐδέν τι μᾶλλον ἀπορρῶγα τῆς Ἰταλίας εἰκάζοι τις ἂν ἢ ἀναβληθεῖσαν ὑπὸ τοῦ Αἰτναίου πυρὸς ἐκ βυθοῦ συμμεῖναι· ὡσαύτως δὲ καὶ τὰς Λιπαραίων νήσους καὶ Πιθηκούσσας. 5

No. 5.—Changes due to eruptions, earthquakes, and other causes.

(I. 3. 16–20.)

A notable feature in Strabo's Geography is the attention which he paid to volcanic phenomena (see Gen. Introd., p. 37). The accounts which he has left us of Vesuvius and its neighbourhood, of Etna and the Lipari Islands, of the district of the Catacecaumene in Western Asia Minor, and of Mount Argaeus in Cappadocia, are highly graphic and full of interesting details. Nor does he overlook other physical features connected with the same branch of study, such as earthquakes, hot springs, and mud volcanoes. The facts which are mentioned in the present extract are mainly derived from the neighbourhood of Greece, and that country was well qualified to furnish information on the subject, because it was situated near a volcanic centre, and its peculiarities in this respect had been observed with more than usual care. This volcanic centre was the island of Thera (the modern *Santorin*), the periodical eruptions of which form a partial vent for the internal heat, and relieve the adjacent continents from more violent movements. As it is, Greece throughout its history has been much exposed to earthquakes, especially the Peloponnese, which was the scene of the destruction of the cities of Helice and Bura, and of the eruption of Methana; and which, for this reason among others, was the focus of the

1. Βιζώνης: on the coast of Thrace towards the Euxine; see Mela, 2. 2. 22 'Fuit hic Bizone, motu terrae intercidit': Pliny, 4. 44, 'Bizonen terrae hiatu raptam.'

2. ἀπορρῶγα: cp. Virg. *Aen.* 3. 414 'Haec loca, vi quondam et vasta convulsa ruina . . . Dissiluisse ferunt.' In 6. 1. 6 Strabo remarks that this was thought by Aeschylus and others to be the origin of the name Rhegium, 'The Rent.'

5. Πιθηκούσσας: now *Ischia*, in the bay of Naples; the name is sometimes used so as to include the island of Prochyta (*Procida*) also.

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[illegible] Northern Greece also [illegible] movement, extending from [illegible] the north of Euboea, and the island of [illegible] Thera, the work of Thera's Geography of Greece, pp. 131, [illegible]. These earthquakes have left their mark on Greek mythology, especially in connexion with the fire-gods Hephaestus and [illegible], the former a volcano, when the rocks from heaven, fell on [illegible] while the latter associated as fire from the heights above [illegible] earthquakes, and were influenced by them: thus the great earthquake at Sparta in B.C. 464 gave occasion to the revolt of the Helots and the outbreak of the third Messenian war; and it was the earthquakes which gave up their annual invasion of Attica at the moment of the earthquakes (Thuc. 3. 89). In the interval between classical times and the present day these movements of the earth in Greece have been the chief cause of the destruction of ancient buildings.

Ἐκ δὲ τῶν ἐπιγενομένων τοῖς παλαιοῖς μεταβολῶν, οἷαι Eruptions, earthquakes, and other causes of change

[illegible] ἐπὶ τῶν ἐπιπολαίων καὶ τῶν παλαιῶν τοῦτο, [illegible] τὰ μὲν τῆς Σικελίας καὶ τῆς Λιβύης ῥήγνυται καὶ [illegible] ἀπὸ τοσούτου καὶ ἄλλα τοιαῦτα τῶν ἐν ἠπείροις [illegible] ἀλλὰ ἡ ἀνάπλασις ἀμήχανον πάντως. ἀφανῆ γὰρ τὰ παλαιὰ γενόμενα καὶ ἀδύνατον πάντα τοῦτον τὸν τρόπον [illegible] τὰ δὲ ἐπὶ τοῖς παλαιοῖς τῶν αὐτόθεν καὶ δείκνυται καὶ ἐκ τῶν ἐπιπολαίων καὶ τοῦ λόγου πιστά,

[illegible] ἐν τῇ νῦν Θηρασίᾳ νήσῳ ὑφεστῶσαι at Thera,

[illegible] τῆς Κιμώλου καὶ τῆς Κιμωλίας, ἐν ᾗ Θήρα μεγίστη [illegible] τῆς Κιμωλίας καὶ τῶν Αἰγείρων καὶ πολλὰ μέρη [illegible] τῆς Σικελίας. ἐκ μέντοι γὰρ Θήρας καὶ Θηρασίας

1. Τοῦτ' ἐκ τῶν ἐπιφανεστάτων: [illegible] τῶν πραγμάτων.

2. καὶ ἐκ τούτων: [illegible] the [illegible] γενομένη.

3. τῶν ἐμπροσθεν: [illegible] § 3. τῶν δὲ ἐμπροσθεν. Dindorf reads the statement that [illegible] and [illegible] [illegible] is a mere [illegible] the [illegible] [illegible] is also from Ro-

5. 1 that he was well acquainted with the real position of that island. It has therefore been proposed by Dr. C. Müller Junior (*Fr. Hist.*, p. 944) to substitute τῆς Πρασίας for τῆς Κιμώλου in both these passages. The name Πρασία is found as well as Πρασιά.

12. ἐκ μέντοι γὰρ: the island of

ἐκπεσοῦσαι φλόγες ἐκ τοῦ πελάγους ἐφ' ἡμέρας τέτταρας, ὥστε πᾶσαν ζεῖν καὶ φλέγεσθαι τὴν θάλατταν, ἀνεφύσησαν κατ' ὀλίγον ἐξαιρομένην ὡς ἂν ὀργανικῶς συντιθεμένην ἐκ μύδρων νῆσον ἐπέχουσαν δώδεκα σταδίων τὴν περίμετρον. μετὰ δὲ τὴν παῦλαν τοῦ πάθους ἐθάρρησαν πρῶτοι Ῥόδιοι θαλαττοκρατοῦντες ἐπιπροσπλεῦσαι τῷ τόπῳ καὶ Ποσειδῶνος Ἀσφαλίου ἱερὸν ἱδρύσασθαι κατὰ τὴν νῆσον. ἐν δὲ τῇ Φοινίκῃ φησὶ Ποσειδώνιος γενομένου σεισμοῦ καταποθῆναι πόλιν ἱδρυμένην ὑπὲρ Σιδῶνος, καὶ αὐτῆς δὲ Σιδῶνος σχεδόν τι τὰ δύο μέρη πεσεῖν, ἀλλ' οὐκ ἀθρόως, ὥστε μὴ πολὺν φθόρον ἀνθρώπων γενέσθαι. τὸ δ' αὐτὸ πάθος καὶ ἐπὶ τὴν Συρίαν ὅλην διέτεινε, μετρίως δέ πως. διέβη δὲ καὶ ἐπί τινας νήσους τάς τε Κυκλάδας καὶ τὴν Εὔβοιαν, ὥστε τῆς Ἀρεθούσης (ἔστι δ' ἐν Χαλκίδι κρήνη) τὰς πηγὰς ἀποτυφλωθῆναι, συχναῖς δ' ἡμέραις ὕστερον ἀναβλύσαι κατ' ἄλλο στόμιον, μὴ παύεσθαι δὲ σειομένην τὴν νῆσον κατὰ μέρη πρὶν ἢ χάσμα γῆς ἀνοιχθὲν ἐν τῷ Ληλάντῳ πεδίῳ πηλοῦ διαπύρου ποταμὸν ἐξήμεσε.

in Phoenicia,

at Chalcis,

17. Πολλῶν δὲ συναγωγὰς ποιησαμένων τοιαύτας, ἀρκέσει τὰ

in Troas,

Thera is crescent-shaped, and encloses a bay on the north, east, and south, while on the western side lies the island of Therasia. The encircling wall thus formed is eighteen miles round in its inner rim, and is broken in two places, where the extremities of the two islands are separated from one another by straits. In the middle of the basin there rise from the sea in close proximity to one another three small islands, called respectively Palaea, Mikra, and Nea Kaumene, or the Old, the Little, and the New Burnt Island: the first-named of these was elevated in the eruption of 196 B.C., which is here described by Strabo, and the other two in the eruptions of 1573 and 1707 A.D. Most geologists believe that the whole of the area of this basin was once covered by a single volcanic cone, which afterwards fell in, while the position of the crater was that now occupied by the Kaumene islands. Lyell, *Principles*, 2. pp. 65-75; Tozer, *Islands of the Aegean*, pp. 97-100.

5. θαλαττοκρατοῦντες: 'at the time of their maritime supremacy.' The period referred to is that preceding the fall of the Macedonian monarchy in 168 B.C.

6. Ἀσφαλίου: 'the Securer.'

16. τῷ Ληλάντῳ πεδίῳ: the level ground at the back of Chalcis.

18. συναγωγάς: 'collections of instances.'

ἀρκέσει οἰκείως παρατεθέντα: 'it will suffice if we place before the reader so as to illustrate the matter on hand.'

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ὑπὸ τοῦ Σκηψίου Δημητρίου συνηγμένα οἰκείως παρατεθέντα. μνησθεὶς γὰρ τῶν ἐπῶν τούτων,

κρουνὼ δ' ἵκανον καλλιρρόω, ἔνθα τε πηγαὶ Il. 22. 147.
δοιαὶ ἀναΐσσουσι Σκαμάνδρου διηέντος.
ἡ μὲν γάρ θ' ὕδατι λιαρῷ,
ἡ δ' ἐτέρη θέρεϊ προρέει εἰκυῖα χαλάζῃ,

οὐκ ἐᾷ θαυμάζειν, εἰ νῦν ἡ μὲν τοῦ ψυχροῦ ὕδατος μένει πηγή, ἡ δὲ τοῦ θερμοῦ οὐχ ὁρᾶται. δεῖν γάρ φησιν αἰτιᾶσθαι τὴν ἔκλειψιν τοῦ θερμοῦ ὕδατος. μιμνήσκεται δὲ πρὸς ταῦτα τῶν ὑπὸ Δημοκλέους λεγομένων, σεισμούς τινας μεγάλους τοὺς μὲν πάλαι περὶ Λυδίαν γενομένους καὶ Ἰωνίαν μέχρι τῆς Τρωάδος ἱστοροῦντος, ὑφ' ὧν καὶ κῶμαι κατεπόθησαν καὶ Σίπυλος κατεστράφη κατὰ τὴν Ταντάλου βασιλείαν. . . . καὶ ἐξ ἑλῶν λίμναι ἐγένοντο, τὴν δὲ Τροίαν ἐπέκλυσε κῦμα. ἡ δὲ Φάρος ἡ κατ' Αἴγυπτον ἦν ποτε πελαγία, νῦν δὲ τρόπον τινὰ χερρόνησος γέγονεν· ὡς δ' αὕτως καὶ Τύρος καὶ Κλαζομεναί. ἡμῶν in Lydia and Ionia,

1. τοῦ Σκηψίου Δημητρίου: see Gen. Introd., p. 47. Demetrius of Scepsis was Strabo's chief authority on the Troad.

3. κρουνώ: the two fountains which Homer mentions in this passage are a great topographical difficulty. As long as the hill of Bunarbashi was regarded as the site of Troy, they were identified with the sources that issue at its foot, though there is no difference of temperature between these, any more than there was between those that Strabo refers to. In the neighbourhood of Hissarlik there are no such sources at the present day.

10. Δημοκλέους: of Phigaleia in Arcadia; a historian, of whom little is known.

13. βασιλείαν: Meineke, following Groskurd, believes that after this word a clause corresponding to that introduced by τοὺς μέν has fallen out of the text.

14. ἡ δὲ Φάρος: Strabo has somewhat curiously introduced, both here and in § 18, a number of artificial changes, wrought by the hand of man, among those due to natural causes. Possibly his object was to promote θαυμαστία by the comparison. The island of Pharos became a peninsula when it was joined to the mainland by the dam called the ἐπτασταδιον χῶμα, which is described in 17. 1. 6, No. 79.

16. Τύρος καὶ Κλαζομεναί: both these cities, which were built on islands, were joined to the mainland by Alexander. For Tyre see 16. 2. 23, No. 76. According to Pausanias (7. 3. 9) Alexander *intended* to do this for Clazomenae, but Strabo is right in saying that the work was carried out, for Chandler (*Travels in Asia Minor*, 1. p. 108) found the remains of the mole, which is a quarter of a mile in length, and about 30 feet in width.

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δ' ἐπιδημούντων ἐν Ἀλεξανδρείᾳ τῇ πρὸς Αἰγύπτῳ, περὶ Πηλού-
at Mount Casius, σιον καὶ τὸ Κάσιον ὄρος μετεωρισθὲν τὸ πέλαγος ἐπέκλυσε τὴν γῆν καὶ νῆσον ἐποίησε τὸ ὄρος, ὥστε πλωτὴν γενέσθαι τὴν παρὰ τὸ Κάσιον ὁδὸν τὴν ἐς Φοινίκην. οὐδὲν οὖν θαυμαστὸν οὐδ' εἴ ποτε διαστὰς ὁ ἰσθμὸς ἢ ἴζημα λαβὼν ὁ διείργων τὸ Αἰγύπτιον πέλαγος ἀπὸ τῆς Ἐρυθρᾶς θαλάττης ἀποφανεῖ πορθμὸν καὶ σύρρουν ποιήσει τὴν ἐκτὸς θάλατταν τῇ ἐντός, καθάπερ ἐπὶ τοῦ κατὰ τὰς Ἡρακλέους Στήλας πορθμοῦ συνέβη. εἴρηται δὲ περὶ τῶν τοιούτων τινὰ καὶ ἐν ἀρχαῖς τῆς πραγματείας, ἃ δεῖ συμφέρειν εἰς ἓν καὶ τὴν πίστιν ἰσχυρὰν κατασκευάζειν τῶν τε τῆς φύσεως ἔργων καὶ τῶν ἄλλως γινομένων μεταβολῶν.

at Piraeus, 18. Τόν τε Πειραιᾶ νησιάζοντα πρότερον καὶ πέραν τῆς ἀκτῆς κείμενον οὕτως φασὶν ὀνομασθῆναι· ὑπεναντίως δ' ἡ Λευκὰς Κορινθίων τὸν ἰσθμὸν διακοψάντων νῆσος γέγονεν, ἀκτὴ πρότερον οὖσα· περὶ ταύτης γάρ φασι λέγειν τὸν Λαέρτην,

Od. 24. 376. οἷος Νήρικον εἶλον ἐυκτίμενον πτολίεθρον,
ἀκτὴν ἠπείροιο·

ἐνταῦθα μὲν δὴ διακοπαὶ χειρότμητοι γεγόνασιν, ἀλλαχόθι δὲ προσχώσεις ἢ γεφυρώσεις, καθάπερ ἐπὶ τῆς πρὸς Συρακούσαις νήσου νῦν μὲν γέφυρά ἐστιν ἡ συνάπτουσα αὐτὴν πρὸς τὴν

1. ἐπιδημούντων: Strabo resided for a considerable time in Alexandria; cp. 2. 3. 5 ἐπιδημοῦντες τῇ Ἀλεξανδρείᾳ πολὺν χρόνον.

τῇ πρὸς Αἰγύπτῳ: so called to distinguish it from Alexandria Troas and other cities of the same name.

4. οὐδὲν οὖν θαυμαστόν: the operations of nature, on which Strabo is here speculating, have been anticipated by the construction of the Suez canal. Lyell has similarly speculated on the effects of the subsidence of the isthmus of Panama, through which, in fact, at an early period water-communication did exist: *Principles*, 2. p. 450, and 1. p. 258.

8. κατὰ τὰς Ἡρακλέους Στήλας: cp. 1. 3. 6.

9. ἐν ἀρχαῖς: in 1. 3. 4, No. 4.

13. οὕτως ὀνομασθῆναι: received this name from lying over against (πέραν) the coast. The view that the hill of Piraeus was once an island receives some confirmation from the name Ἀλίπεδον, which was applied to the level ground to the northward of it, between the bay of Phalerum and the Piraic harbour.

14. νῆσος γέγονεν: see the fuller account in 10. 2. 8, No. 48.

20. γέφυρα: for the connexion of Ortygia with the mainland at different periods see note on 6. 2. 4, No. 31.

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[illegible] at Methone,

[illegible]

[illegible]

[illegible] among builders.

2. [illegible]: these two cities, which were situated near Aegium on the coast of Achaia, were destroyed in the year 373 B.C., two years before the battle of Leuctra: see the description in 8. 7. 2, 5: also Pausan. 7. 24. 12: [illegible]

4. [illegible]: this is an error; Methana or Methone is situated on the northern coast of Argolis, opposite Aegina.

[illegible]: i.e. 4,2[illegible] feet, [illegible] feet being the computation for the stade: this is not far from double the real height, which is 2,431 feet.

5. [illegible]: the eruption in which this mountain was elevated took place about the year 282 B.C. It has been described in the following passage of Ovid, which Humboldt (Cosmos, i. p. 239, Otté's trans.) speaks of as being accurate in its scientific theory. 'Est prope Pittheam tumulus Troezena, sine ullis Arduus arboribus, quondam planissima campi | Area, nunc tumulus: nam, res horrenda relatu, | Vis fera ventorum, caecis inclusa cavernis, | Exspirare aliqua cupiens, luctataque frustra | Liberiore frui caelo, cum carcere rima | Nulla foret toto, nec pervia flatibus esset, | Extentam tumefecit humum: ceu spiritus oris | Tendere vesicam solet, aut derepta bicorni | Terga capro: tumor ille loci permansit, et alti | Collis habet speciem, longoque induruit aevo.' *Met.* 15. 296–306.'

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at the Copaic lake,

δὲ πέτραις ἀπορρῶξι πύργων οὐκ ἐλάττοσιν. ὑπὸ δὲ τῆς Κωπαΐδος λίμνης ἥ τε Ἄρνη κατεπόθη καὶ Μίδεια, ἃς ὠνόμακεν ὁ ποιητὴς ἐν τῷ καταλόγῳ,

Il. 2. 507. οἵ τε πολυστάφυλον Ἄρνην ἔχον, οἵ τε Μίδειαν.

καὶ ὑπὸ τῆς Βιστονίδος δὲ καὶ τῆς νῦν Ἀφνίτιδος λίμνης ἐοίκασι κατακεκλύσθαι πόλεις τινὲς Θρᾳκῶν, οἱ δὲ καὶ Τρηρῶν, ὡς συνοίκων τοῖς Θρᾳξὶν ὄντων. καὶ ἡ πρότερον δὲ Ἀρτεμίτα

in the Echinades, λεγομένη μία τῶν Ἐχινάδων νήσων ἤπειρος γέγονε· καὶ ἄλλας δὲ τῶν περὶ τὸν Ἀχελῶον νησίδων τὸ αὐτὸ πάθος φασὶ παθεῖν ἐκ τῆς ὑπὸ τοῦ ποταμοῦ προχώσεως τοῦ πελάγους, συγχοῦνται δὲ καὶ αἱ λοιπαί, ὡς Ἡρόδοτός φησι. καὶ Αἰτωλικαὶ δέ τινες ἄκραι εἰσὶ νησίζουσαι πρότερον· καὶ ἡ Ἀστερία ἤλλακται, ἣν Ἀστερίδα φησὶν ὁ ποιητής·

Od. 4. 844. ἔστι δέ τις νῆσος μέσῃ ἁλὶ πετρήεσσα,
Ἀστερίς, οὐ μεγάλη, λιμένες δ' ἐνὶ ναύλοχοι αὐτῇ
ἀμφίδυμοι·

νυνὶ δὲ οὐδ' ἀγκυροβόλιον εὐφυὲς ἔχει. ἔν τε τῇ Ἰθάκῃ οὐδέν

2. κατεπόθη: this statement is repeated in 9. 2. 35.

5. Βιστονίδος: a large salt-lake, now called the Lake of Lagos, on the Aegean coast of Thrace.

τῆς νῦν Ἀφνίτιδος: it seems previously to have been called Dascylitis (13. 1. 9). This lake was situated to the southward of Cyzicus in Troas, and the Thracians here spoken of were the colonists of that race who had settled in Asia Minor; see 13. 1. 8, where also the Treres are said to have been Thracians.

11. Ἡρόδοτος: Herod. 2. 10 *τῶν Ἐχινάδων νήσων τὰς ἡμίσεας ἤδη ἤπειρον ποιεύσας*: cp. Thuc. 2. 102; Strabo 10. 2. 19.

Αἰτωλικαὶ δέ τινες ἄκραι: it is difficult to identify these, because the coastline of Aetolia has considerably altered.

13. Ἀστερίδα: the island Asteris of Od. 4. 844, which lay between Ithaca and Cephalonia, was probably a poetic creation; all attempts to identify it have failed: see Merry's *Odyssey* (large ed.), p. 559. From 10. 2. 16 we learn, that Strabo's statement about there being no safe harbourage in the supposed island came from Demetrius of Scepsis.

17. ἔν τε τῇ Ἰθάκῃ: on the subject of the topography of Ithaca I altogether agree with the opinion which Dr. Merry has expressed in the following passage (p. 557): 'The most probable view, in our opinion, is that Homer intended to make the home of his hero in the actual island of Ithaca; but in the absence of any personal acquaintance with the scene, the poet could only draw upon such vague information as might be accessible, as to the geographical position of the place; the details being only a poet's conception of the natural scenery com-

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ἐστιν ἄντρον τοιοῦτον οὐδὲ νυμφαῖον, οἷόν φησιν Ὅμηρος· βέλτιον δὲ αἰτιᾶσθαι μεταβολὴν ἢ ἄγνοιαν ἢ κατάψευσιν τῶν τόπων κατὰ τὸ μυθῶδες. τοῦτο μὲν δὴ ἀσαφὲς ὂν ἐᾷ ἐν κοινῷ σκοπεῖν.

19. Ἡ δὲ Ἄντισσα νῆσος ἦν πρότερον, ὡς Μυρσίλος φησί· at Antissa, τῆς δὲ Λέσβου καλουμένης πρότερον Ἴσσης, καὶ τὴν νῆσον Ἄντισσαν καλεῖσθαι συνέβη· νῦν δὲ τῆς Λέσβου πόλις ἐστίν. οἱ δὲ καὶ τὴν Λέσβον τῆς Ἴδης ἀπερρωγέναι πεπιστεύκασι, καθάπερ τὴν Προχύτην καὶ τὴν Πιθηκοῦσσαν τοῦ Μισηνοῦ, τὰς δὲ Καπρέας τοῦ Ἀθηναίου, τὴν Σικελίαν δὲ τῆς Ῥηγίνης, τὴν Ὄσσαν δὲ τοῦ Ὀλύμπου. γεγόνασι δὲ καὶ περὶ ταῦτα τοιαῦται μεταβολαί. καὶ ὁ Λάδων δὲ ὁ ἐν Ἀρκαδίᾳ ἐπέσχε ποτὲ τὸ at the Ladon, ῥεῦμα. Δοῦρις δὲ τὰς Ῥάγας τὰς κατὰ Μηδίαν ὠνομάσθαι φησὶν ὑπὸ σεισμῶν ῥαγείσης τῆς περὶ τὰς Κασπίους πύλας γῆς, ὥστε ἀνατραπῆναι πόλεις συχνὰς καὶ κώμας καὶ ποταμοὺς

mon to many Greek islands, and probably reproduced with more or less similarity in many places with which he was actually familiar.'

2. ἢ ἄγνοιαν ἢ: 'than ignorance of the localities on the poet's part, or a false account of them devised in a spirit of fiction.'

5. Ἄντισσα: a city in the west of Lemnos; Pliny also (2. 204) and Ovid (*Met.* 15. 287) mention its having been joined to the mainland. Whether Lesbos was ever called Issa may be doubted, but Steph. Byz. (s. v. Ἴσσα) speaks of a town in Lemnos of that name, and this may have been opposite Antissa. Conze, however, who fixes the site of Antissa at some ruins to the northward of the town of Sigri (*Reise auf der Insel Lemnos*, p. 26), regards it as very doubtful whether that place ever was an island.

Μυρσίλος: a historical writer of Methymna in Lesbos, date unknown.

10. τοῦ Ἀθηναίου: Minervae Promontorium, the southern limit of the bay of Naples.

τὴν Ὄσσαν; the gorge of Tempe was fabled to have been broken open by the trident of the earth-shaking god, whence its name —τὰ Τέμπεα, 'the Rents'— was thought by C. O. Müller to be derived from *τέμνω*.

12. ἐπέσχε ποτὲ τὸ ῥεῦμα: this was caused by the stoppage of the outlet of the lake Pheneus, from which the Ladon flowed; see 8. 8. 4.

13. Δοῦρις: a native of Samos, and writer of historical works, in the latter half of cent. 4 B.C.

Ῥάγας: this town is mentioned in Tobit 1. 14—'Rages a city of Media'—as a place to which Jewish exiles were sent. Arrian (*Anab.* 3. 20. 2) speaks of it as being one day's journey from the Pylae Caspiae, while Strabo (11. 9. 1) says 500 stades. As it was a Median city, the derivation of the name from *ῥήγνυμι* was probably an afterthought of the Greek settlers.

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ποικίλας μεταβολὰς δέξασθαι. Ἴων δὲ περὶ τῆς Εὐβοίας φησὶν ἐν Ὀμφάλῃ Σατύροις·

Εὐβοΐδα μὲν γῆν λεπτὸς εὐρίπου κλύδων
Βοιωτίας ἐχώρισ', ἀκτὴν ἐκτεμὼν
προβλῆτα πορθμῷ.

in the neighbourhood of the Maliac Gulf.

20. Δημήτριος δ' ὁ Καλλατιανὸς τοὺς καθ' ὅλην τὴν Ἑλλάδα γενομένους ποτὲ σεισμοὺς διηγούμενος τῶν τε Λιχάδων νήσων καὶ τοῦ Κηναίου τὰ πολλὰ καταδῦναί φησι, τά τε θερμὰ τὰ ἐν Αἰδηψῷ καὶ Θερμοπύλαις ἐπὶ τρεῖς ἡμέρας ἐπισχεθέντα πάλιν ῥυῆναι, τὰ δ' ἐν Αἰδηψῷ καὶ καθ' ἑτέρας ἀναρραγῆναι πηγάς· Ὠρεοῦ δὲ τὸ πρὸς θαλάττῃ τεῖχος καὶ τῶν οἰκιῶν περὶ ἑπτα-

2. Σατύροις: 'a satyric drama.'

3. Εὐβοΐδα μὲν: this passage from Ion is No. 11 in Wagner's *Fragm. Trag. Gr.* (vol. 3. p. 32); the last two lines were restored by Bentley from a corrupt original. By ἀκτὴν προβλῆτα is meant the projecting ground on which the city of Chalcis stands; but Wagner makes out a good case for the reading *Βοιωτίας ἐχώρισ' ἀκτῆς, ἐκτεμὼν | προβλῆτα πορθμόν*. The question still remains, whether the violation of the cretic pause is admissible in a satyric drama. The rule is twice violated in the *Cyclops* (ll. 304, 672), but never in the satyric fragments; so that, though it was less absolute than in tragedy, it seems to have been very generally observed. Hence it may be doubted whether it is justifiable to contravene it in emending a passage.

6. Δημήτριος δ' ὁ Καλλατιανὸς: see Gen. Introd., p. 47.

7. τῶν τε Λιχάδων: it has been mentioned in the introductory notice to this extract that a line of earthquake movement ran through the neighbourhood of the Maliac gulf, and it is in that region that the places lie which are enumerated in the following section. In doing so, Strabo in the main follows round the coast of that gulf and of the adjacent part of the Euboic sea. Commencing with the north-western angle of Euboea, he mentions the promontory of Cenaeum and the Lichades islands which lie off it, Aedepsus, where the hot-springs and baths were famous in antiquity, and are so at the present day, and Oreus on the northern coast. In Phthiotis he names the important towns of Larissa Cremaste, and Lamia, and, in the interval between them, Echinus and Phalara, the port of Lamia. Then, turning to the southern shore of the Maliac gulf, he introduces Heracleia and Alpeni or Alpoeus in the territory of Trachis; among the Epicnemidian Locrians, Scarpheia, Tarphe, and Thronium, by which town flowed the river Boagrius; then, in the interval between the two Locrian territories, the Phocian port of Daphnus; and finally, in Opuntian Locris, Alope, Cynus, Opus, the hill-fort of Oeum, and the island of Atalante adjoining the coast, which is here described as lying 'over against Euboea' (πρὸς Εὐβοίᾳ).

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κοσίας συμπεσεῖν, Ἐχίνου τε καὶ Φαλάρων καὶ Ἡρακλείας τῆς Τραχῖνος, τῶν μὲν πολὺ μέρος πεσεῖν, Φαλάρων δὲ καὶ ἐξ ἐδάφους ἀνατραπῆναι τὸ κτίσμα. παραπλήσια δὲ συμβῆναι καὶ Λαμιεῦσι καὶ Λαρισαίοις· καὶ Σκάρφειαν δ' ἐκ θεμελίων ἀναρριφῆναι, καὶ καταδῦναι σώματα χιλίων καὶ ἑπτακοσίων οὐκ ἐλάττω, Θρονίους δ' ὑπὲρ ἥμισυ τούτων· κῦμά τε ἐξαρθὲν τριχῇ τὸ μὲν πρὸς Τάρφην ἐνεχθῆναι καὶ Θρόνιον, τὸ δὲ πρὸς Θερμοπύλας, ἄλλο δὲ εἰς τὸ πεδίον ἕως τοῦ Φωκικοῦ Δαφνοῦντος, πηγάς τε ποταμῶν ξηρανθῆναι πρός ἡμέρας τινάς· τὸν δὲ Σπερχειὸν ἀλλάξαι τὸ ῥεῖθρον καὶ ποιῆσαι πλωτὰς τὰς ὁδούς, τὸν δὲ Βοάγριον κατ' ἄλλης ἐνεχθῆναι φάραγγος, καὶ Ἀλόπης δὲ καὶ Κύνου καὶ Ὀποῦντος πολλὰ καταβλαβῆναι μέρη, Οἶον δὲ τὸ ὑπερκείμενον φρούριον πᾶν ἀνατραπῆναι, Ἐλατείας δὲ τοῦ τείχους καταρραγῆναι μέρος, περὶ δὲ Ἄλπωνον θεσμοφορίων ὄντων πέντε καὶ εἴκοσι παρθένους ἀναδραμούσας εἰς πύργον τῶν ἐλλιμενίων κατὰ θέαν, πεσόντος τοῦ πύργου, πεσεῖν καὶ αὐτὰς εἰς τὴν θάλατταν. λέγουσι δὲ καὶ τῆς Ἀταλάντης τῆς πρὸς Εὐβοίᾳ τὰ μέσα ῥήγματος γενομένου διάπλουν δέξασθαι μεταξύ, καὶ τῶν πεδίων ἔνια καὶ μέχρι εἴκοσι σταδίων ἐπικλυσθῆναι, καὶ τριήρη τινὰ ἐκ τῶν νεωρίων ἐξαρθεῖσαν ὑπερπεσεῖν τοῦ τείχους.

16. πύργον τῶν ἐλλιμενίων: 'one of the towers at the harbour.'

17. Ἀταλάντης: in Thuc. 3. 89 the inundation is mentioned, and the destruction of a trireme, but nothing is said as to the island being rent asunder: περὶ Ἀταλάντην τὴν ἐπὶ Λοκροῖς τοῖς Ὀπουντίοις νῆσον παραπλησία γέγονεται ἐπίκλυσις, καὶ τοῦ τε φρουρίου τῶν Ἀθηναίων παρῄλε, καὶ δύο νεῶν ἀνειλκυσμένων τὴν ἑτέραν κατέαξεν. —

20. ἐξαρθεῖσαν: Madvig's correction for ἐξαιρεθεῖσαν: *Advers. Crit.* 1. p. 525.

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BOOK II.

PROLEGOMENA.

No. 6.—Shape of the inhabited world.

(II. 5. 14, 15.)

Strabo regarded the inhabited world as lying entirely within the northern hemisphere, and as forming an irregular oblong, the extremities of which tapered off to a point both to east and west, the lines of coast converging on the one side towards the land of the Coniaci, on the other towards the Sacrum Promontorium. (See the Map of the World according to Strabo, p. 55.) This area was conceived as extending to a much greater distance in those directions than it did from north to south. Its greatest length corresponded to a parallel, or line of latitude, commencing from the Sacrum Promontorium (*Cape St. Vincent*), and drawn through the Fretum Gaditanum (*Straits of Gibraltar*), the Fretum Siculum (*Straits of Messina*), and Rhodes, and afterwards along the course of the Taurus, which was supposed to intersect Asia, to the extremity of that continent. Its greatest breadth was estimated by a meridian, or line of longitude, starting from the parallel of the Thurifera Regio (ἡ Κινναμωμοφόρος γῆ), as the south-eastern angle of Africa was called, and passing through the Nile Valley, Alexandria, Rhodes, the Troad, Byzantium, the mouth of the Borysthenes (cp. 2. 5. 7), and Northern Europe, as far as the parallel of Ierne (*Ireland*). If the latter of these two lines appears to us to deviate considerably from what we know to be the true direction, we should bear in mind the extreme difficulty under which the ancients laboured in determining the meridians of places, owing to the

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absence of any such instrument as the magnetic needle. For geographical purposes this oblong area was supposed to be inscribed within a parallelogram, the sides of which were drawn so as to pass through its extreme limits.

14. Ἔστι δή τι χλαμυδοειδὲς σχῆμα τῆς γῆς τῆς οἰκουμένης, οὗ τὸ μὲν πλάτος ὑπογράφει τὸ μέγιστον ἡ διὰ τοῦ Νείλου γραμμή, λαβοῦσα τὴν ἀρχὴν ἀπὸ τοῦ διὰ τῆς Κινναμωμοφόρου παραλλήλου καὶ τῆς τῶν Αἰγυπτίων τῶν φυγάδων νήσου μέχρι τοῦ διὰ τῆς Ἱέρνης παραλλήλου, τὸ δὲ μῆκος ἡ ταύτῃ πρὸς ὀρθὰς ἀπὸ τῆς ἑσπέρας διὰ Στηλῶν καὶ τοῦ Σικελικοῦ πορθμοῦ μέχρι τῆς Ῥοδίας καὶ τοῦ Ἰσσικοῦ κόλπου, παρὰ τὸν Ταῦρον ἰοῦσα τὸν διεζωκότα τὴν Ἀσίαν καὶ καταστρέφοντα ἐπὶ τὴν ἑῴαν θάλατταν μεταξὺ Ἰνδῶν καὶ τῶν ὑπὲρ τῆς Βακτριανῆς Σκυθῶν. δεῖ δὴ νοῆσαι παραλληλόγραμμόν τι, ἐν ᾧ τὸ χλαμυδοειδὲς σχῆμα ἐγγέγραπται οὕτως ὥστε τὸ μῆκος τῷ μήκει ὁμολογεῖν καὶ ἴσον εἶναι τὸ μέγιστον καὶ τὸ πλάτος τῷ πλάτει. τὸ μὲν δὴ χλαμυδοειδὲς σχῆμα οἰκουμένη ἐστί· τὸ δὲ πλάτος ὁρίζεσθαι ἔφαμεν αὐτῆς ταῖς ἐσχάταις παραλλήλοις

Its greatest breadth and length.

Its shape.

1. χλαμυδοειδὲς: 'mantle-shaped'; the form of the Chlamys, or Greek mantle, was oblong, and usually about twice as long as it was broad; and a gore, or triangular piece (πτερόν, πτέρυξ), was attached to either extremity (see Rich, *Dict. of R. and G. Antiquities*, p. 155). This latter feature is referred to below in the words, ὅτι δ' αὐτῆς χλαμυδοειδὲς τὸ σχῆμά ἐστι, [φανερόν ἐστιν] ἐκ τοῦ τὰ ἄκρα μυουρίζειν.

4. τῆς τῶν Αἰγυπτίων τῶν φυγάδων νήσου: these Egyptians are the Automoli of Herod. 2. 30, who deserted from Psammitichus and settled among the Aethiopians. Strabo informs us, in 16. 4. 8, that in that country they were called Sembritae, i. e. 'immigrants,' and that the island which they occupied was situated in the Nile higher up the stream than Meroë.

5. ταύτῃ πρὸς ὀρθὰς: sub. γωνίας: 'at right angles to this.'

8. διεζωκότα: 'dividing,' in the same sense in which the passages which separated the tiers of seats in a Greek theatre were called διαζώματα. Cp. 11. 1. 2, No. 50 Ὁ γὰρ Ταῦρος μέσην πως διέζωκε ταύτην τὴν ἤπειρον.

καταστρέφοντα: 'ending.'

12. ἴσον εἶναι τὸ μέγιστον: i. e. that the extremities of the chlamys-shaped figure are to touch the lines which form the sides of the parallelogram.

14. ταῖς ἐσχάταις: 'by the outermost lines of the parallelogram, which mark off the habitable from the uninhabitable part in both directions,' i. e. both to north and south.

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The parallels that bound it.

πλευραῖς, ταῖς διοριζούσαις τὸ οἰκήσιμον αὐτῆς καὶ τὸ ἀοίκητον ἐφ' ἑκάτερα. αὗται δ' ἦσαν πρὸς ἄρκτοις μὲν ἡ διὰ τῆς Ἰέρνης, πρὸς δὲ τῇ διακεκαυμένῃ ἡ διὰ τῆς Κινναμωμοφόρου· αὗται δὴ προσεκβαλλόμεναι ἐπί τε τὰς ἀνατολὰς καὶ ἐπὶ τὰς δύσεις μέχρι τῶν ἀνταιρόντων μερῶν τῆς οἰκουμένης ποιήσουσί τι παραλληλόγραμμον πρὸς τὰς ἐπιζευγνυούσας διὰ τῶν ἄκρων αὐτάς. ὅτι μὲν οὖν ἐν τούτῳ ἐστὶν ἡ οἰκουμένη, φανερὸν ἐκ τοῦ μήτε τὸ πλάτος αὐτῆς τὸ μέγιστον ἔξω πίπτειν αὐτοῦ μήτε

Its tapering extremities.

τὸ μῆκος· ὅτι δ' αὐτῆς χλαμυδοειδὲς τὸ σχῆμά ἐστιν, ἐκ τοῦ τὰ ἄκρα μυουρίζειν τὰ τοῦ μήκους ἑκατέρωθεν, κλυζόμενα ὑπὸ τῆς θαλάττης, καὶ ἀφαιρεῖν τοῦ πλάτους· τοῦτο δὲ δῆλον ἐκ τῶν περιπλευσάντων τά τε ἑῷα μέρη καὶ τὰ δυσμικὰ ἑκατέρωθεν.

The S.E. coast.

τῆς τε γὰρ Ἰνδικῆς νοτιωτέραν πολὺ τὴν Ταπροβάνην καλουμένην νῆσον ἀποφαίνουσιν, οἰκουμένην ἔτι καὶ ἀνταίρουσαν τῇ τῶν Αἰγυπτίων νήσῳ καὶ τῇ τὸ κιννάμωμον φερούσῃ γῇ· τὴν

The N.E. coast.

γὰρ κρᾶσιν τῶν ἀέρων παραπλησίαν εἶναι· τῆς τε μετὰ τοὺς Ἰνδοὺς Σκυθίας τῆς ὑστάτης ἀρκτικώτερά ἐστι τὰ κατὰ τὸ

3. τῇ διακεκαυμένῃ: sub. ζώνῃ, 'the torrid zone.'

αὗται δή: 'these, being produced to east and west as far as the furthest parts of the inhabited world which are in the same parallel, will form a parallelogram with the lines (meridians) that join them, passing through their extremities.' For *ἀνταίρειν* in the sense of 'to be in the same parallel' cp. 2. 1. 2 *τὰ τῆς Ἰνδικῆς ἄκρα τὰ μεσημβρινώτατα ὁμολογοῦσι πολλοὶ τοῖς κατὰ Μερόην ἀνταίρειν τόποις.*

10. μυουρίζειν: 'fine off,' 'taper off.'

11. ἀφαιρεῖν τοῦ πλάτους: 'diminish the width.'

τοῦτο δὲ δῆλον: the remainder of this section together with § 15 are devoted to showing that the world fines off to a point to east and west; but the passage from *εἰσὶ δὲ* to *ἡ ταύτῃ παραλία* is intended to prove the subordinate point, that the Sacrum Promontorium is in the same latitude as Rhodes.

13. τῆς τε γὰρ Ἰνδικῆς: the argument here is that, as the island of Taprobane (*Ceylon*)—which is within (not south of) the habitable region (*οἰκουμένην ἔτι*), and is proved by similarity of temperature to be in the same parallel with the settlement of the Egyptian deserters and the Thurifera Regio—lies a long distance to the southward of India, there must be a considerable northerly slope between the south of Africa and that country. We must remember that Strabo was unaware that India was a peninsula projecting towards the S., but regarded its extremity (now *Cape Comorin*) as forming the easternmost point of Asia.

16. κρᾶσιν: 'temperature.'

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στόμα τῆς Ὑρκανίας θαλάττης καὶ ἔτι μᾶλλον τὰ κατὰ τὴν Ἱέρνην. ὁμοίως δὲ καὶ περὶ τῆς ἔξω Στηλῶν λέγεται· δυσμικώτατον μὲν γὰρ σημεῖον τῆς οἰκουμένης τὸ τῶν Ἰβήρων ἀκρωτήριον ὃ καλοῦσιν ἱερόν· κεῖται δὲ κατὰ τὴν γραμμὴν πως τὴν διὰ Γαδείρων τε καὶ Στηλῶν καὶ τοῦ Σικελικοῦ πορθμοῦ καὶ τῆς Ῥοδίας. συμφωνεῖν γὰρ καὶ τὰ ὡροσκοπεῖα καὶ τοὺς ἀνέμους φασὶ τοὺς ἑκατέρωσε φοροὺς καὶ τὰ μήκη τῶν μεγίστων ἡμερῶν τε καὶ νυκτῶν· ἔστι γὰρ τετταρεσκαίδεκα ὡρῶν ἰσημερινῶν καὶ ἡμίσους ἡ μεγίστη τῶν ἡμερῶν τε καὶ νυκτῶν. ἔν τε τῇ παραλίᾳ τῇ κατὰ Γάδειρα καὶ Ἴβηράς ποτε ὁρᾶσθαι. Ποσειδώνιος δ' ἔκ τινος ὑψηλῆς οἰκίας ἐν πόλει διεχούσῃ τῶν τόπων τούτων ὅσον τετρακοσίους σταδίους φησὶν ἰδεῖν ἀστέρα,

The Sacrum Promontorium in the parallel of Rhodes.

1. τῆς Ὑρκανίας θαλάττης: another name for the Caspian. Strabo regarded this sea as an inlet from the northern ocean; cp. 11. 6. 1 ἔστι δ' ὁ κόλπος ἀνέχων ἐκ τοῦ ὠκεανοῦ πρὸς μεσημβρίαν κατ' ἀρχὰς μὲν ἱκανῶς στενός, ἐνδοτέρω δὲ πλατύνεται προϊών. Herodotus (1. 203) was aware that the Caspian was an inland sea, but between his time and that of Strabo the erroneous belief had grown up; it was reserved for Ptolemy to restore the true view.

3. σημεῖον: 'point'; it was a mistake to say that the Sacrum Promontorium is the westernmost point of the inhabited world, for the Promontorium Magnum in Lusitania lies further to the west, and parts of Africa much more so.

6. ὡροσκοπεῖα: 'sun-dials.'

7. φοροὺς: 'tending,' 'blowing'; in 6. 3. 5 φορὸν πνεῦμα means 'a favourable wind,' but this meaning is unsuitable here: what is referred to are periodical winds, i.e. those that blow regularly at certain seasons.

8. ἔστι γάρ: 'in those places the longest day and the longest night consist of 14½ equinoctial hours each.' The words καὶ ἡμίσους, which are not in the MSS., were introduced into the text by Groskurd after Gossellin's suggestion from 2. 5. 39, where the same computation is made. The form ἡμίσους, which belongs to the later Attic, is found elsewhere in Strabo, e.g. 5. 2. 5 τοῦ ἡμίσους ἔλαττον.

9. ἰσημερινῶν: as the ancients divided the day and the night into twelve hours each, irrespectively of the difference in the length of the two at different times of the year, the length of the hours varied, and it was only at the equinoxes that they were equal; hence, when hours of the length which we observe at the present day were spoken of, the term 'equinoctial hours' was used.

10. καὶ Ἴβηρας: these words are corrupt. The most probable emendation that has been suggested for them is that of Meineke (*Vind. Strabon.* p. 12), who would read Καβείρους, which name, according to him, represents a constellation in the neighbourhood of Canopus.

11. Ποσειδώνιος: this geographer travelled through a large part of Spain.

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δν τεκμαίρεσθαι τὸν Κάνωβον αὐτὸν ἐκ τοῦ τε μικρὸν ἐκ τῆς Ἰβηρίας προελθόντας ἐπὶ τὴν μεσημβρίαν ὁμολογεῖν ἀφορᾶν αὐτὸν καὶ ἐκ τῆς ἱστορίας τῆς ἐν Κνίδῳ· τὴν γὰρ Εὐδόξου σκοπὴν οὐ πολὺ τῶν οἰκήσεων ὑψηλοτέραν εἶναι, λέγεσθαι δ' ὅτι ἐντεῦθεν ἐκεῖνος ἀφεώρα τὸν Κάνωβον ἀστέρα, εἶναι δ' ἐπὶ τοῦ Ῥοδιακοῦ κλίματος τὴν Κνίδον, ἐφ' οὗ καὶ τὰ Γάδειρα καὶ ἡ ταύτῃ παραλία.

The S.W. coast.

15. Ἐντεῦθεν δὲ πρὸς μὲν τὰ νότια μέρη πλέουσιν ἡ Λιβύη κεῖται· ταύτης δὲ τὰ δυσμικώτατα μικρῷ τῶν Γαδείρων πρόκειται μᾶλλον, εἶτ' ἄκραν ποιήσαντα στενὴν ἀναχωρεῖ πρὸς ἕω καὶ νότον, καὶ πλατύνεται κατ' ὀλίγον ἕως ἂν τοῖς ἑσπερίοις Αἰθίοψι συνάψῃ. οὗτοι δ' ὑπόκεινται τῶν περὶ Καρχηδόνα τόπων ὕστατοι, συνάπτοντες τῇ διὰ τῆς Κινναμωμοφόρου γραμμῆ.

The N.W. coast.

εἰς δὲ τἀναντία πλέουσιν ἀπὸ τοῦ ἱεροῦ ἀκρωτηρίου μέχρι τῶν Ἀρτάβρων καλουμένων ὁ πλοῦς ἐστι πρὸς ἄρκτον ἐν δεξιᾷ ἔχουσι τὴν Λυσιτανίαν· εἶθ' ὁ λοιπὸς πρὸς ἕω πᾶς ἀμβλεῖαν γωνίαν ποιῶν μέχρι τῶν τῆς Πυρήνης ἄκρων τῶν τελευτώντων εἰς τὸν ὠκεανόν. τούτοις δὲ τὰ ἑσπέρια τῆς Βρεττανικῆς ἀντίκειται πρὸς ἄρκτον, ὁμοίως δὲ καὶ τοῖς Ἀρτάβροις ἀντίκεινται πρὸς ἄρκτον αἱ Καττιτερίδες καλούμεναι νῆσοι πελάγιαι κατὰ

3. ἱστορίας: 'scientific (astronomical) observations.'

Εὐδόξου σκοπὴν: 'the observatory of Eudoxus,' the famous astronomer of cent. 4 B.C.: cp. 17. 1. 30 ἐν δὲ τῇ Λιβύῃ Κυρεῖσουρα πόλις κατὰ τὰς Εὐδόξου κειμένη σκοπάς· δείκνυται γὰρ σκοπή τις πρὸ τῆς Ἡλίου πόλεως, καθάπερ καὶ πρὸ τῆς Κνίδου, πρὸς ἣν ἐσημειοῦτο ἐκεῖνος τῶν οὐρανίων τινὰς κινήσεις.

6. κλίματος: 'parallel'; see note on 1. 1. 13, No. 2.

10. ἄκραν ποιήσαντα στενήν: whereas the coast of Africa in this part for a long distance gradually advances westwards as far as Cape Verd, Strabo conceived it as at once making a sharp bend towards the south-east.

12. ὑπόκεινται: 'lie due south of the Carthaginian territory at the extremity of Libya, touching the parallel of the Thurifera Regio.'

17. τῶν τῆς Πυρήνης ἄκρων: Strabo conceived of the Pyrenees as running due north and south (3. 1. 3). and believed that the direction of the coast of Europe after passing them was due north-east, parallel to the coast of Britain (4. 5. 1).

18. τούτοις δὲ: i. e. the westernmost point of Britain lies opposite the extremity of the Pyrenees towards the north.

20. αἱ Καττιτερίδες: on the position of these, see note on 3. 2. 9, No. 10.

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τὸ Βρεττανικόν πως κλίμα ἱδρυμέναι· ὥστε δῆλον ἐφ' ὅσον συνάγεται τὰ ἄκρα τῆς οἰκουμένης κατὰ μῆκος ὑπὸ τοῦ περικεχυμένου πελάγους εἰς στενόν.

No. 7.—Seas and continents of the inhabited world.

(II. 5. 18.)

The contrast between the three continents in respect of the uniformity or variety of their outline, which Strabo introduces in this passage, is of the first importance for historical geography. The same thing has been expressed in another form by the comparison of Africa to the hoof of one of the more unwieldy animals, of Asia to the finer and more flexible paw, and of Europe to the human hand, with the elaborate division of its parts and the opportunities it affords for contact. About one-fourth of the whole area of Europe is occupied by peninsulas; and the coast-line is further indented by numerous creeks and harbours, whence arises its extreme length in comparison with the mass of the country. The effect of this conformation on the inhabitants was to facilitate commerce and intercourse with other peoples, from which resulted the introduction of the arts of life, and of new ideas and more varied modes of thought, the cultivation of a spirit of enterprise, and aspirations after freedom.

18. Λέγομεν δ' ἀναλαβόντες ἀπὸ τῆς πρώτης ὑποτυπώσεως ὅτι ἡ καθ' ἡμᾶς οἰκουμένη γῆ περίρρυτος οὖσα δέχεται κόλπους εἰς ἑαυτὴν ἀπὸ τῆς ἔξω θαλάττης κατὰ τὸν ὠκεανὸν πολλούς, μεγίστους δὲ τέτταρας· ὧν ὁ μὲν βόρειος Κασπία καλεῖται θάλαττα (οἱ δ' Ὑρκανίαν προσαγορεύουσιν), ὁ δὲ Περσικὸς καὶ Ἀράβιος ἀπὸ τῆς νοτίας ἀναχέονται θαλάττης, ὁ μὲν τῆς Κασπίας κατ' ἀντικρὺ μάλιστα ὁ δὲ τῆς Ποντικῆς, τὸν δὲ

Four chief inlets from the ocean.

6. κατὰ τὸν ὠκεανόν: 'in the direction of the ocean.'

8. Ὑρκανίαν: this name, and Strabo's erroneous view of the Caspian, have been already noticed under 2. 5. 14, No. 6.

10. τῆς Ποντικῆς: another name for the Euxine, which Strabo here uses, notwithstanding that he calls it πόντος Εὔξεινος immediately below.

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τέταρτον, ὅσπερ πολὺ τούτους ὑπερβέβληται κατὰ τὸ μέγεθος, ἡ ἐντὸς καὶ καθ' ἡμᾶς λεγομένη θάλαττα ἀπεργάζεται, τὴν μὲν ἀρχὴν ἀπὸ τῆς ἑσπέρας λαμβάνουσα καὶ τοῦ κατὰ τὰς Ἡρακλείους Στήλας πορθμοῦ, μηκυνομένη δ' εἰς τὸ πρὸς ἕω μέρος ἐν ἄλλῳ καὶ ἄλλῳ πλάτει, μετὰ δὲ ταῦτα σχιζομένη καὶ τελευτῶσα εἰς δύο κόλπους πελαγίους, τὸν μὲν ἐν ἀριστερᾷ, ὅνπερ Εὔξεινον πόντον προσαγορεύομεν τὸν δ' ἕτερον τὸν συγκείμενον ἔκ τε τοῦ Αἰγυπτίου πελάγους καὶ τοῦ Παμφυλίου καὶ τοῦ Ἰσσικοῦ. ἅπαντες δ' οἱ λεχθέντες κόλποι ἀπὸ τῆς ἔξω θαλάττης στενὸν ἔχουσι τὸν εἴσπλουν, μᾶλλον μὲν ὅ τε Ἀράβιος καὶ ὁ κατὰ Στήλας, ἧττον δ' οἱ λοιποί. ἡ δὲ περικλείουσα αὐτοὺς γῆ τριχῆ νενέμηται, καθάπερ εἴρηται. ἡ μὲν οὖν Εὐρώπη πολυσχημονεστάτη πασῶν ἐστιν, ἡ δὲ Λιβύη τἀναντία πέπονθεν, ἡ δὲ Ἀσία μέσην πως ἀμφοῖν ἔχει τὴν διάθεσιν. ἅπασαι δ' ἐκ τῆς ἐντὸς παραλίας ἔχουσι τὴν αἰτίαν τοῦ τε πολυσχήμονος καὶ τοῦ μή, ἡ δ' ἐκτὸς πλὴν τῶν λεχθέντων κόλπων ἁπλῆ καὶ χλαμυδοειδής ἐστιν, ὡς εἶπον, τὰς δ' ἄλλας ἐν μικρῷ διαφορὰς ἐατέον· οὐδὲν γὰρ ἐν τοῖς μεγάλοις τὸ μικρόν. ἔτι δ' ἐπεὶ κατὰ τὴν γεωγραφικὴν ἱστορίαν οὐ σχήματα μόνον ζητοῦμεν καὶ μεγέθη τόπων, ἀλλὰ καὶ σχέσεις πρὸς ἄλληλα αὐτῶν, ὥσπερ ἔφαμεν, καὶ ἐνταῦθα τὸ ποικίλον ἡ ἐντὸς παραλία παρέχεται μᾶλλον ἢ ἡ ἐκτός. πολὺ δ' ἐστὶ καὶ τὸ γνώριμον καὶ τὸ εὔκρατον καὶ τὸ πόλεσι καὶ ἔθνεσιν εὐνομουμένοις συνοικούμενον μᾶλλον ἐνταῦθα ἢ ἐκεῖ. ποθοῦμεν δὲ εἰδέναι

The Mediterranean.

The three continents.

Superiority of the lands about the inner seas in outline,

relative position,

and historical interest.

15. τῆς ἐντὸς παραλίας: 'the sea-coast of the four gulfs just mentioned.'

16. πλὴν: 'putting out of sight.'

17. τὰς ἄλλας ἐν μικρῷ διαφορὰς: 'the other irregularities in the outline (besides the four gulfs), which are slight.'

21. καὶ ἐνταῦθα: 'in the *relative* position of the geographical features there is greater variety in the coast-line of the inner seas than of the outer'; e.g. in the relative position of the peninsulas of Spain, Italy and Greece. The words ἡ ἐντὸς παραλία refer to all the four gulfs, but as he proceeds Strabo confines his attention to the Mediterranean (ἡ παρ' ἡμῖν θάλαττα).

22. πολὺ δ' ἐστὶ: 'the lands in the neighbourhood of the inner sea have more noticeable objects, a better temperature, and a superior social and political life.'

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ταῦτα, ἐν οἷς πλείους παραδίδονται πράξεις καὶ πολιτεῖαι καὶ τέχναι καὶ τἆλλα ὅσα εἰς φρόνησιν συνεργεῖ, αἵ τε χρεῖαι συνάγουσιν ἡμᾶς πρὸς ἐκεῖνα ὧν ἐν ἐφικτῷ αἱ ἐπιπλοκαὶ καὶ κοινωνίαι· ταῦτα δ' ἐστὶν ὅσα οἰκεῖται, μᾶλλον δ' οἰκεῖται
3 καλῶς. πρὸς ἅπαντα δὲ τὰ τοιαῦτα, ὡς ἔφην, ἡ παρ' ἡμῖν θάλαττα πλεονέκτημα ἔχει μέγα.

No. 8.—Superiority of Europe over the other continents.

(II. 5. 26.)

Strabo is fond of calling attention to the way in which the development of peoples is conditioned by the position and geographical features of the country which they inhabit—the climate, the temperature, the variety of elevation of the surface, the fertility or barrenness of the soil, the supply of water, the possession of definite boundaries and natural barriers, the proximity to or remoteness from the sea, and similar characteristics. Notably with regard to Italy, at the end of the sixth book, where he concludes his review of that peninsula (6. 4. 1), he points out how much its configuration contributed to the advancement of the Roman state. In the present passage he describes the advantages which the continent of Europe in general possesses in this respect, as compared with Asia and Africa, especially in its temperate climate, its equal distribution into mountains and plains, which supplied respectively a warlike and a peaceful element to the population, and its furnishing its inhabitants with the necessaries of life rather than superfluities and luxuries.

Europe generally habitable.

[illegible] Εὐρώπης, ὅτι πολιτοχήμων τε καὶ [illegible] διὰ τῶν εὐφυεστάτη καὶ πολιτειῶν καὶ ταῖς ἄλλαις [illegible] μεταδιδόναι τῶν οἰκείων ἀγαθῶν, ἐπειδὴ σύμπασα [illegible] ὀλίγης τῆς διὰ ψῦχος ἀοικήτου. αὕτη δ'

[illegible] in our power to have intercourse and communication.'

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Suited to civilized life.

Fostering the arts of peace and war.

ὁμορεῖ τοῖς Ἀμαξοίκοις τοῖς περὶ τὸν Τάναϊν καὶ τὴν Μαιῶτιν καὶ τὸν Βορυσθένη. τῆς δ' οἰκησίμου τὸ μὲν δυσχείμερον καὶ τὸ ὀρεινὸν μοχθηρῶς οἰκεῖται τῇ φύσει, ἐπιμελητὰς δὲ λαβόντα ἀγαθοὺς καὶ τὰ φαύλως οἰκούμενα καὶ λῃστρικῶς ἠμεροῦται, καθάπερ οἱ Ἕλληνες ὄρη καὶ πέτρας κατέχοντες ᾤκουν καλῶς διὰ πρόνοιαν τὴν περὶ τὰ πολιτικὰ καὶ τὰς τέχνας καὶ τὴν ἄλλην σύνεσιν τὴν περὶ βίον, Ῥωμαῖοί τε πολλὰ ἔθνη παραλαβόντες καὶ τὴν φύσιν ἀνήμερα διὰ τοὺς τόπους ἢ τραχεῖς ὄντας ἢ ἀλιμένους ἢ ψυχροὺς ἢ ἀπ' ἄλλης αἰτίας δυσοικήτους πολλοῖς τούς τε ἀνεπιπλέκτους ἀλλήλοις ἐπέπλεξαν καὶ τοὺς ἀγριωτέρους πολιτικῶς ζῆν ἐδίδαξαν. ὅσον δ' ἐστὶν αὐτῆς ἐν ὁμαλῷ καὶ εὐκράτῳ τὴν φύσιν ἔχει συνεργὸν πρὸς ταῦτα, ἐπειδὴ τὸ μὲν ἐν τῇ εὐδαίμονι χώρᾳ πᾶν ἐστιν εἰρηνικόν, τὸ δ' ἐν τῇ λυπρᾷ μάχιμον καὶ ἀνδρικόν, καὶ δέχεταί τινας παρ' ἀλλήλων εὐεργεσίας τὰ γένη ταῦτα· τὰ μὲν γὰρ ἐπικουρεῖ τοῖς ὅπλοις, τὰ δὲ καρποῖς καὶ τέχναις καὶ ἠθοποιίαις. φανεραὶ δὲ καὶ αἱ ἐξ ἀλλήλων βλάβαι μὴ ἐπικουρούντων· ἔχει δέ τι πλεονέκτημα ἡ βία τῶν τὰ ὅπλα ἐχόντων, πλὴν εἰ τῷ πλήθει κρατοῖτο. ὑπάρχει δή τι καὶ πρὸς τοῦτο εὐφυὲς τῇ ἠπείρῳ ταύτῃ· ὅλη γὰρ διαπεποίκιλται πεδίοις τε καὶ ὄρεσιν, ὥστε πανταχοῦ καὶ τὸ

1. Ἀμαξοίκοις: these are spoken of by Horace, *Od.* 3. 24. 9, 10, as 'Campestres Scythae, | Quorum plaustra vagas rite trahunt domos.'

5. καθάπερ οἱ Ἕλληνες: similarly Herodotus (7. 102) represents Demaratus as saying to Xerxes, 'Want has at all times been at home in our land, while Valour is an ally whom we have gained by dint of wisdom and strict laws.' A marked instance of the advantages conferred by a country on its inhabitants by what it denied them is found in the island of Aegina, which, from being composed of stony levels and unproductive mountains, became at one time the first maritime power in the Aegean; as Ephorus said (quoted by Strabo, 8. 6. 16) ἐμπόριον γὰρ γενέσθαι, διὰ τὴν λυπρότητα τῆς χώρας τῶν ἀνθρώπων θαλαττουργούντων ἐμπορικῶς.

9. δυσοικήτους πολλοῖς: 'unsuited to a large population.'

10. ἀνεπιπλέκτους: 'who had no intercourse'; cp. the use of ἐπιπλοκή in this sense in the last extract.

17. ἔχει τι πλεονέκτημα: 'has the advantage somewhat.'

20. τὸ γεωργικὸν καὶ πολιτικόν: Meineke and the preceding editors, following the MSS., read τὸ πολιτικόν, thus making three divisions of the population together with τὸ μάχιμον. Madvig (p. 529) omits τό, rightly remarking that throughout this passage Strabo implies a twofold division.

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γεωργικὸν καὶ πολιτικὸν καὶ τὸ μάχιμον παρακεῖσθαι· πλέον δ' εἶναι θάτερον, τὸ τῆς εἰρήνης οἰκεῖον, ὥσθ' ὅλων ἐπικρατεῖ τοῦτο, προσλαμβανόντων καὶ τῶν ἡγεμόνων Ἑλλήνων μὲν πρότερον Μακεδόνων δὲ καὶ Ῥωμαίων ὕστερον. διὰ τοῦτο δὲ καὶ πρὸς πόλεμον αὐταρκεστάτη ἐστί· καὶ γὰρ τὸ μάχιμον πλῆθος ἄφθονον ἔχει καὶ τὸ ἐργαζόμενον τὴν γῆν καὶ τὸ τὰς πόλεις συνέχον. διαφέρει δὲ καὶ ταύτῃ, διότι τοὺς καρποὺς ἐκφέρει τοὺς ἀρίστους καὶ τοὺς ἀναγκαίους τῷ βίῳ καὶ μέταλλα ὅσα χρήσιμα· θυώματα δὲ καὶ λίθους πολυτελεῖς ἔξωθεν μέτεισιν, ὧν τοῖς σπανιζομένοις οὐδὲν χείρων ὁ βίος ἐστὶν ἢ τοῖς εὐπορουμένοις. ὡς δ' αὕτως βοσκημάτων μὲν πολλῶν ἀφθονίαν παρέχει, θηρίων δὲ σπάνιν.

Provided with the necessaries of life.

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BOOK III.

SPAIN.

No. 9.—The basin of the Baetis; its products and exports.

(III. 2. 3, 6).

The district of Spain which was called by the Romans Baetica, and is now known as Andalucia, is one of the most favoured portions of the earth, owing to the fertility of its soil, the warmth of its climate, and the mineral wealth which it possesses. In climate and soil it forms a marked contrast to the rest of the peninsula, which owing to the rugged character of its mountains, and the great elevation of the plains in the interior—the plateau on which Madrid itself stands is 2,450 feet above the sea-level—is an uninviting region. The prosperity of this southern district dates from a high antiquity, for the land which lies about the lower course of the Baetis (*Guadalquivir*) was the Tarshish or Tartessus of the ancients, a name which, though it afterwards came to be variously applied—to the peninsula at large, to a town, and even to a river—seems to have originally signified the country of the Turti or Turdetani, as the tribe was called that inhabited the region in the neighbourhood of Gades (Bunbury, *Hist. of Anc. Geogr.*, 2. p. 241; Kiepert, *Lehrbuch d. alt. Geogr.*, pp. 481, 484). In the Augustan age the province of Baetica was one of the richest and most flourishing parts of the Roman empire, as is proved by its immense export trade, which is mentioned both in the following passage, and in Strabo's account of Gades (3. 5. 3, No. 18). Though at that time the west and north of Spain were only recently brought under the Roman dominion, and the wild tribes that occupied those parts required to be kept in check by the strong fortresses, which the conquerors had established for that

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purpose in the most commanding positions, Baetica had already reached a high state of civilization. Strabo tell us (3. 2. 15) that its inhabitants had completely adopted the Roman manner of life, and that the Latin language had supplanted the native tongue. At a later period it furnished Rome with numerous men of letters, among whom Lucan, the two Senecas, and Pomponius Mela were the most distinguished.

Strabo's principal authorities for Spain are Polybius, Artemidorus, and Posidonius. All these writers had visited the country, but Posidonius' information was far the most valuable, for he had made himself acquainted with all parts of the peninsula.

3. Παροικεῖται δὲ ὑπὸ πλείστων ὁ Βαῖτις καὶ ἀναπλεῖται σχεδόν τι ἐπὶ χιλίους καὶ διακοσίους σταδίους ἐκ θαλάττης μέχρι Κορδύβης καὶ τῶν μικρὸν ἐπάνω τόπων. καὶ δὴ καὶ ἐξείργασται περιττῶς ἥ τε παραποταμία καὶ τὰ ἐν τῷ ποταμῷ νησίδια. πρόσεστι δὲ καὶ τὸ τῆς ὄψεως τερπνόν, ἄλσεσι καὶ ταῖς ἄλλαις φυτουργίαις ἐκπεπονημένων τῶν χωρίων. μέχρι μὲν οὖν Ἰσπάλιος ὁλκάσιν ἀξιολόγοις ὁ ἀνάπλους ἐστὶν ἐπὶ σταδίους οὐ πολὺ λείποντας τῶν πεντακοσίων, ἐπὶ δὲ τὰς ἄνω πόλεις μέχρι Ἰλίπας ταῖς ἐλάττοσι, μέχρι δὲ Κορδύβης τοῖς ποταμίοις σκάφεσι, πηκτοῖς μὲν τὰ νῦν τὸ παλαιὸν δὲ καὶ μονοξύλοις· τὸ δ' ἄνω τὸ ἐπὶ Καστλῶνος οὐκ ἔστι πλόιμον· The Baetis (*Guadalquivir*) a navigable river.

1. ἀναπλεῖται: in the days of the Moors also the Guadalquivir admitted of the passage of large vessels up to Cordova, but owing to subsequent neglect it has only recently been again made navigable for vessels of 1200 tons' burden to Seville; *Encyclop. Brit.*, vol. 22, p. 295.

9. Ἴλιπας: this is probably the modern Peñaflor, on the right bank of the Guadalquivir, where there are Roman remains.

11. μονοξύλοις: canoes carved out of the trunk of a tree; both the name and the species of boat are to be found at the present day in south-eastern Europe. The following is a description of the ferry-boat, by which the Drin, a large stream, is crossed on the high-road between Scodra and Prisrend. 'It is composed of two boats of no great size fastened together, each of which is made out of one piece of wood (*monoxyla* the Greeks call them), and is paddled for some distance up the stream with instruments more resembling spades than oars, and then drifted across to the other side'; Tozer, *Highlands of Turkey*, 1. p. 289.

Καστλῶνος: Lat. Castulo; now *Cazlona*, on the right bank of the Guadalimar, a little above its junction with the Guadalquivir; the mines of copper and lead close to

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παράλληλοι δέ τινες ῥάχεις ὀρῶν παρατείνουσι τῷ ποταμῷ μᾶλλόν τε καὶ ἧττον αὐτῷ συνάπτουσαι πρὸς βορρᾶν, μετάλλων πλήρεις. πλεῖστος δ' ἐστὶν ἄργυρος ἐν τοῖς κατὰ Ἴλιπαν τόποις καὶ τοῖς κατὰ Σισάπωνα τόν τε παλαιὸν λεγόμενον καὶ τὸν νέον· κατὰ δὲ τὰς Κωτίνας λεγομένας χαλκός τε ἅμα γενᾶται καὶ χρυσός. ἐν ἀριστερᾷ μὲν οὖν ἐστι τοῖς ἀναπλέουσι τὰ ὄρη ταῦτα, ἐν δεξιᾷ δὲ πεδίον μέγα καὶ ὑδρηλὸν καὶ εὔκαρπον καὶ μεγαλόδενδρον καὶ εὔβοτον. ἔχει δὲ καὶ ὁ Ἄνας ἀνάπλουν, οὔτε δὲ τηλικούτοις σκάφεσιν οὔτ' ἐπὶ τοσοῦτον. ὑπέρκειται δὲ καὶ αὐτοῦ μεταλλείας ἔχοντα ὄρη, καθήκει δὲ ταῦτα πρὸς τὸν Τάγον. τὰ μὲν οὖν τὰς μεταλλείας ἔχοντα χωρία ἀνάγκη τραχέα τε εἶναι καὶ παράλυπρα, οἷάπερ καὶ τὰ τῇ Καρπητανίᾳ συνάπτοντα καὶ ἔτι μᾶλλον τοῖς Κελτίβηρσι. τοιαύτη δὲ καὶ ἡ Βαιτουρία ξηρὰ ἔχουσα πεδία τὰ παρήκοντα τῷ Ἀνᾳ.

The Anas (*Guadiana*).

Products and exports.

6. Ἐξάγεται δ' ἐκ τῆς Τουρδηταvίας σῖτός τε καὶ οἶνος πολὺς καὶ ἔλαιον οὐ πολὺ μόνον ἀλλὰ καὶ κάλλιστον· καὶ κηρὸς δὲ

the place are still very productive: *Dict. Geogr.*, s. v. Castulo.

2. συνάπτουσαι πρὸς βορρᾶν: these are the spurs of the Mons Marianus (*Sierra Morena*), along the edge of which the river runs on the northern side of its basin.

4. Σισάπωνα: the fame of the mines at this place in ancient times is proved by the well-known passage in Cicero's Second Philippic Oration, ch. 19, where he speaks of Antony as possessing Misenum along with his creditors, as Sisapo was held by a company of *publicani*, 'cum sociis tanquam Sisaponem.' This joint-stock company, or *societas*, is mentioned by Pliny (*H. N.* 33. 118), who also speaks of the cinnabar that was found there (see Mr. King's note to the passage in Cicero). The town of Almaden (in Arabic 'the mine') in the Sierra Morena, with which Sisapo is identified, possesses at the present day a mine of quicksilver, which 'is apparently inexhaustible'; Ford, *Handbook for Spain*, 1. p. 247 (4th ed.). This is Σισάπων ὁ παλαιός: where ὁ νέος was is not known, but it would seem to have been a town which sprang up in connexion with a new working in the same neighbourhood.

5. τὰς Κωτίνας λεγομένας: no such place as Cotinae is mentioned elsewhere; the French translators suspect that the original reading was Κωνσταντίαν, for the modern Constantia, near which there are mines, is about twenty miles from Almaden.

7. ὑδρηλόν: Madvig's correction for ὑψηλόν, which does not suit the meaning: *Advers. Crit.* p. 531.

12. Καρπητανίᾳ: this was the district about the upper waters of the Tagus, while the Celtiberians occupied the range of mountains which separate the basin of the Ebro from the waters that flow into the Atlantic. Baeturia was the name for the northern slopes of the Mons Marianus.

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καὶ μέλι καὶ πίττα ἐξάγεται καὶ κόκκος πολλὴ καὶ μίλτος οὐ χείρων τῆς Σινωπικῆς γῆς. τά τε ναυπήγια συνιστᾶσιν αὐτόθι ἐξ ἐπιχωρίας ὕλης, ἅλες τε ὀρυκτοὶ παρ' αὐτοῖς εἰσι καὶ ποταμῶν ἁλμυρῶν ῥεύματα οὐκ ὀλίγα· οὐκ ὀλίγη δὲ οὐδὲ ἐκ τῶν ὄψων ταριχεία οὐκ ἔνθεν μόνον ἀλλὰ καὶ ἐκ τῆς ἄλλης τῆς ἐκτὸς Στηλῶν παραλίας, οὐ χείρων τῆς Ποντικῆς. πολλὴ δὲ καὶ ἐσθῆς πρότερον ἤρχετο, νῦν δὲ ἔρια μᾶλλον τῶν κοραξῶν. καὶ ὑπερβολή τίς ἐστι τοῦ κάλλους· ταλαντιαίους γοῦν ὠνοῦνται τοὺς κριοὺς εἰς τὰς ὑχελας. ὑπερβολὴ δὲ καὶ τῶν λεπτῶν ὑφασμάτων, ἅπερ οἱ Σαλτιγῖται κατασκευάζουσιν. ἄφθονος δὲ καὶ βοσκημάτων εὐπορία παντοίων καὶ κυνηγεσίων. τῶν δ' Plague of rabbits.

1. κόκκος: the kermes, or carmine-producing insect, on which see note to 13. 4. 14, No. 61.

μίλτος οὐ χείρων τῆς Σινωπικῆς γῆς: Strabo is here confusing *μίλτος* or *rubrica* (red earth) with *κινάβαρι* or *minium* (bisulphurate of mercury) from which vermilion was produced. Pliny (33. 115) carefully distinguishes the two; 'Milton vocant Graeci [rubricam], miniumque cinnabarim.' As has been already noticed, it was the cinnabar which was found in the Spanish mines. The *rubrica* which was called Σινωπικὴ γῆ or Σινωπικὴ μίλτος was found in Cappadocia, and got its name from the town from which it was exported. See Strabo 12. 2. 10, where he repeats the mistake just noticed: ἐν δὲ τῇ Καππαδοκίᾳ γίνεται καὶ ἡ λεγομένη Σινωπικὴ μίλτος, ἀρίστη τῶν πασῶν· ἐνάμιλλος δ' ἐστὶν αὐτῇ καὶ ἡ Ἰβηρικὴ· ὀνομάσθη δὲ Σινωπική, διότι κατάγειν ἐκεῖσε εἰώθεσαν οἱ ἔμποροι: compare also Groskurd's note *ad loc.*

3. ἅλες τε ὀρυκτοί: 'rock-salt.'

4. ὄψων: 'fish'; on the use of the word in this sense see note on 14. 2. 21, No. 66. At the present day there are extensive fisheries on the Spanish coast for tunnies, sardines, anchovies, and salmon. The headquarters of the tunny fishing is a small island called Cristina, about three leagues from the mouth of the Guadiana; *Encyclop. Brit.*, vol. 22, p. 300.

6. τῆς Ποντικῆς: sub. ταριχείας. The tunny fisheries of the Euxine are referred to, the chief centres of which were Pharnacia (12. 3. 19), Sinope (12. 3. 11, No. 56), and Byzantium (7. 6. 2, No. 38).

7. ἤρχετο: 'was brought from thence'; Meineke (*Vind. Strabon.*, p. 16) quotes passages from other authors in which ἔρχεσθαι and ἐξέρχεσθαι are used of traffic.

νῦν δὲ ἔρια μᾶλλον τῶν κορακῶν: 'but at the present day rather wool of the raven-black kind'; the epithet *κορακός*, which Strabo again uses in speaking of the wool of Laodiceia in Phrygia (12. 8. 16 τὴν κορακίνην χρόαν), was applied to a specially fine kind of black wool.

10. οἱ Σαλτιγῖται: this is the French translators' correction for Σαλτιῆται of the MSS., a name which does not occur elsewhere. Saltiga is mentioned by Ptolemy as a city of the Bastetani, whose country bordered on Baetica.

ἄφθονος . . . . εὐπορία: the

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ἀλεθρίων θηρίων σπάνις πλὴν τῶν γεωρύχων λαγιδέων, οὓς ἔνιοι λεβηρίδας προσαγορεύουσι· λυμαίνονται γὰρ καὶ φυτὰ καὶ σπέρματα ῥιζοφαγοῦντες· καὶ τοῦτο συμβαίνει καθ' ὅλην τὴν Ἰβηρίαν σχεδόν, διατείνει δὲ καὶ μέχρι Μασσαλίας, ὀχλεῖ δὲ καὶ τὰς νήσους. οἱ δὲ τὰς Γυμνησίας οἰκοῦντες λέγονται πρεσβεύσασθαί ποτε πρὸς Ῥωμαίους κατὰ χώρας αἴτησιν· ἐκβάλλεσθαι γὰρ ὑπὸ τῶν ζῴων τούτων, ἀντέχειν μὴ δυνάμενοι διὰ τὸ πλῆθος. πρὸς μὲν οὖν τὸν τοσοῦτον ἴσως πόλεμον, ὃς οὐκ ἀεὶ συμβαίνει, φορᾷ δέ τινι λοιμικῇ καθάπερ ὄφεων καὶ μυῶν τῶν ἀρουραίων, χρεία τῆς τοσαύτης ἐπικουρίας, πρὸς δὲ τὸ μέτριον ἐξεύρηνται πλείους θῆραι· καὶ δὴ καὶ γαλᾶς ἀγρίας ἃς ἡ Λιβύη φέρει τρέφουσιν ἐπίτηδες, ἃς φιμώσαντες παριᾶσιν εἰς τὰς ὀπάς· αἱ δ' ἐξέλκουσιν ἔξω τοῖς ὄνυξιν οὓς ἂν καταλάβωσιν, ἢ φεύγειν ἀναγκάζουσιν εἰς τὴν ἐπιφάνειαν, ἐκπεσόντας δὲ θηρεύουσιν οἱ ἐφεστῶτες. τὴν δὲ ἀφθονίαν τῶν ἐκκομιζομένων ἐκ τῆς Τουρδητανίας ἐμφανίζει τὸ μέγεθος καὶ τὸ πλῆθος τῶν ναυκληρίων· ὁλκάδες γὰρ μέγισται παρὰ τούτων πλέουσιν εἰς Δικαιάρχειαν καὶ τὰ Ὄστια τῆς Ῥώμης ἐπίνειον· τὸ δὲ πλῆθος μικροῦ δεῖν ἐνάμιλλον τοῖς Λιβυκοῖς.

Ferreting.

Extensive carrying trade.

MSS. read ἄφθονος . . . ἀφθονία, which has been emended in various ways; εὐπορία for ἀφθονία was suggested by Coray.

2. λεβηρίδας: 'rabbits'; it is said to be a Massaliote word; see Liddell and Scott, s.v., who also note that λέπορις is Aeolic for 'a hare.' Spain in antiquity was the special home of the rabbit: hence Catullus (37. 18) uses 'cuniculosa' as the epithet of 'Celtiberia,' and the rabbit is represented on the coins of Spain; Hehn, *Kulturpflanzen*, pp. 398–400. A similar plague of rabbits to what is here described exists in Australia at the present day.

5. τὰς Γυμνησίας: the Balearic islands.

11. γαλᾶς ἀγρίας: 'ferrets': Pliny, who notices this plague of rabbits in Spain and the Balearic islands (8. 217, 218), calls these animals 'viverrae.' They are the Ταρτήσσιαι (i.e. Spanish) γαλαῖ of Herod. 4. 192. The method of using them that is here described corresponds to modern ferreting, except in the statement that the ferrets drag the rabbits out.

16. τῶν ναυκληρίων: the owners of these were the class of persons of whom Horace speaks as 'ter et quater | Anno revisens aequor Atlanticum,' *Od.* 1. 31. 13.

17. παρὰ τούτων: 'from these parts.'

18. Δικαιάρχειαν: the Greek name of Puteoli; on the extensive commerce of Gades see 3. 5. 3, No. 18.

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parts of Portugal. At the present day the mineral resources of the peninsula are still considerable, but the gold and silver mines are insignificant, and there is no tin (*Encyclop. Brit.*, vol. 22, pp. 300, 301). Yet it is only recently that that metal has ceased to be produced, for Humboldt tells us (*Cosmos*, vol. 2, p. 493, Otté's trans.) that in 1799 he found tin mines being still worked in Galicia, though in a very inferior manner.

Mineral wealth of Spain.

8. Τοσούτοις δὲ τῆς προειρημένης χώρας ἀγαθοῖς κεχορηγημένης, οὐχ ἥκιστα, ἀλλὰ καὶ μάλιστα ἀποδέξαιτ' ἄν τις καὶ θαυμάσειε τὸ περὶ τὰς μεταλλείας εὐφυές· ἅπασα μὲν γὰρ μεστὴ τῶν τοιούτων ἐστὶν ἡ τῶν Ἰβήρων χώρα, οὐ πᾶσα δ' εὔκαρπος οὐδ' εὐδαίμων οὕτως καὶ μάλιστα ἡ τῶν μετάλλων εὐποροῦσα. σπάνιον δ' ἐν ἀμφοτέροις εὐτυχεῖν, σπάνιον δὲ καὶ τὸ τὴν αὐτὴν ἐν ὀλίγῳ χωρίῳ παντοίοις πληθύνειν μετάλλοις. ἡ δὲ Τουρδηταvία καὶ ἡ προσεχὴς αὐτῇ λόγον οὐδένα ἄξιον καταλείπει περὶ τήνδε τὴν ἀρετὴν τοῖς ἐπαινεῖν βουλομένοις. οὔτε γὰρ χρυσός, οὐκ ἄργυρος, οὐδὲ δὴ χαλκός, οὐδὲ σίδηρος οὐδαμοῦ τῆς γῆς οὕτε τοσοῦτος οὔθ' οὕτως ἀγαθὸς ἐξήτασται γεννώμενος μέχρι νῦν. ὁ δὲ χρυσὸς οὐ μεταλλεύεται μόνον ἀλλὰ καὶ σύρεται· καταφέρουσι δ' οἱ ποταμοὶ καὶ οἱ χείμαρροι τὴν χρυσῖτιν ἄμμον, πολλαχοῦ καὶ ἐν τοῖς ἀνύδροις τόποις οὖσαν, ἀλλ' ἐκεῖ μὲν ἀφανής ἐστιν, ἐν δὲ τοῖς ἐπικλύστοις ἀπολάμπει τὸ τοῦ χρυσοῦ ψῆγμα· καὶ τοὺς ἀνύδρους δὲ φορητῷ ἐπικλύζοντες ὕδατι στιλπνὸν ποιοῦσι τὸ ψῆγμα, καὶ φρέατα δ' ὀρύσσοντες καὶ ἄλλας τέχνας ἐπινοοῦντες πλύσει τῆς ἄμμου τὸν χρυσὸν ἐκλαμβάνουσι, καὶ πλείω τῶν χρυσωρυχείων ἐστὶ νῦν τὰ χρυσοπλύσια προσαγορευόμενα. ἀξιοῦσι δὲ Γαλάται

Gold mines and stream-works.

2. ἀποδέξαιτ' ἄν: 'accept, believe in.'

8. λόγον οὐδένα ἄξιον καταλείπει: 'exhaust the resources of language.'

13. σύρεται: 'is washed down' by streams; cp. τὴν συρτὴν βῶλον below, and συρτοῦ θείου, 'drifted sulphur,' in 5. 4. 6, No. 27.

20. χρυσοπλύσια: in Cornwall at the present day, especially in the neighbourhood of St. Austell, much tin is obtained by 'stream-works' of this kind. 'They derive their name from the manner in which they are worked, which consists in merely washing the alluvial soil by directing a stream of water over it, when the

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ἀπὸ τῶν ἐπιφανειῶν εἶναι τὰ μέταλλα τά τε ἐν τῷ Κερμέντῳ ὄρει καὶ τὰ ἐπὶ τοῖς καλουμένοις τῷ Σαντίῳ τὸ μέντοι πλέον πεντεκαίδεκα σταδίους. ἐν δὲ τοῖς ὑπονόμοις τοῖς χρυσίτην φασὶν εὑρίσκεσθαι τοῦτον καὶ ἠλεκτρώδεις βώλους ἐκ πολλοῦ πάλας, μικρὰς καὶ μείζονας ἐνίοτε. φασὶ δὲ καὶ λίθους σχιζομένους εὑρίσκειν βωλώδεις ἄμμους· ἐκ δὲ τοῦ χρυσίτου ἐκφέρειν καὶ καθαίρουσι τοιαύτην ἐπιτηδειότητα τοῖ γῇ τὸ ἀπόκλυσμα ἤλεκτρον εἶναι· πάλιν δὲ τοῦτο ἀπολυόμενον, λίτρα ἔχοντος ἀργύρου καὶ χρυσοῦ, τὸν μὲν ἄργυρον ἀποκλύζεσθαι τὸν δὲ χρυσὸν ὑποφέρειν εἰδιάζοντος καὶ πάντα καὶ λεπτότης· διὰ τοῦτο καὶ τῷ ἀργύρῳ τίκτεται μᾶλλον ἡ χρυσός, ὅτι ἡ φύσις μελανὴ πᾶσα σημαίνουσι ἔχει πρὸς τὸ εἶδος καὶ διαφανέστερον λίμνας, ὁ δὲ ἄσβολος ἐπανελίσσεται πολὺ ὑπερτιθεμένῳ τῷ σφυδνίῳ καὶ ἐξαίρων. ἐν δὲ τοῖς ῥείθροις σύρεται καὶ τιθέασι τάφροις ἐν σκάφαις, ἢ ὀπήτεται φρέαρ, ἢ δὲ

Smelting processes.

earthy particles are carried away, and the mixture procured is a [illegible]; Murray's Handbook for Spain, Introd. p. 37.

1. ἐκ τούτου: this is Murray's emendation of ἐκ τοῦ τοῦ I. p. 333 for ἐκ τοῦ τοῦ: Meineke, following Kramer, reads ἐκ τοῦ.

τῷ Κερμέντῳ ὄρει: the Cerro Mercado, in the province of Santander, see 4. 2. 13, where Strabo says of the tribe of the Tecturiges: ἐφ' οἷς ἐστὶν ὄρος καὶ τὸ καλούμενον Κέρμεντον, πολυχρύσου τὸ παλαιὸν γῆς.

4. βωλώδεις: a native word for 'nuggets': cp. Pliny, 33. 77 'invenitur in massas, nec non in pisces et denas excedentes libras. Pulcherrimi quos naturales, idem quod maximum est, appellavere.'

5. συνεστηκυῖα καὶ γῆ: an intelligent kind of earth, containing sand and gravel.

ἤλεκτρον: a mixture of gold and silver, as Strabo goes on to state. Pliny 33. 80, after remarking that gold is always mixed with silver, says that when the proportion of silver reaches one-fifth, the metal is called *electrum*. According to some authorities ἤλεκτρον is properly the Greek name for this, while ἤλεκτρον is 'amber'; see Prof. Gardner's art. Electrum in *Dict. Antiq.* (new ed.).

9. εὐάλωτος γὰρ οὗτος καὶ λειοῦται: 'for this (the gold) is easily fused and melted.' For οὗτος καὶ λειοῦται the MSS. read ὁ τόνος καὶ λιθοῦται: λειοῦται, which Coray suggested, has been generally adopted, but Meineke leaves ὁ τόνος as hopeless; οὗτος, which was Salmasius' conjecture, was accepted by Groskurd.

10. τῷ ἀργύρῳ τίκτεται μᾶλλον ὁ χρυσός: similarly Pliny, 33. 94 'paleis aurum funditur.'

11. συμμέτρους ἔχει τρόπους: 'suits.'

13. ξαίρων: 'carrying it off' in smoke; cp. τὴν λιτρὸν ἐξαίρουσι immediately below.

14. σκάφαις: 'troughs.'

φρέαρ: 'a tank.'

ἡ δὲ ἀνακλυζόμενα γῆ: i.e. the soil which is washed up, accumulated in the tank.

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Furnace chimneys.

ἀνενεχθεῖσα γῆ πλύνεται. τὰς δὲ τοῦ ἀργύρου καμίνους ποιοῦσιν ὑψηλάς, ὥστε τὴν ἐκ τῶν βώλων λιγνὺν μετέωρον

Posidonius' account.

ἐξαίρεσθαι· βαρεῖα γάρ ἐστι καὶ ὀλέθριος. τῶν δὲ χαλκουργείων τινὰ καλεῖται χρυσεῖα, ἐξ ὧν τεκμαίρονται χρυσὸν ἐξ αὐτῶν ὀρύττεσθαι πρότερον.

9. Ποσειδώνιος δὲ τὸ πλῆθος τῶν μετάλλων ἐπαινῶν καὶ τὴν ἀρετὴν οὐκ ἀπέχεται τῆς συνήθους ῥητορείας, ἀλλὰ συνενθουσιᾷ ταῖς ὑπερβολαῖς· οὐ γὰρ ἀπιστεῖν τῷ μύθῳ φησὶν ὅτι τῶν δρυμῶν ποτε ἐμπρησθέντων ἡ γῆ τακεῖσα, ἅτε ἀργυρῖτις καὶ χρυσῖτις, εἰς τὴν ἐπιφάνειαν ἐξέζεσε διὰ τὸ πᾶν ὄρος καὶ πάντα βουνὸν ὕλην εἶναι νομίσματος ὑπό τινος ἀφθόνου τύχης σεσωρευμένην. καθόλου δ' ἂν εἶπε (φησίν) ἰδών τις τοὺς τόπους θησαυροὺς εἶναι φύσεως ἀενάους ἢ ταμιεῖον ἡγεμονίας ἀνέκλειπτον· οὐ γὰρ πλουσία μόνον ἀλλὰ καὶ ὑπόπλουτος ἦν (φησὶν) ἡ χώρα, καὶ παρ' ἐκείνοις ὡς ἀληθῶς τὸν ὑποχθόνιον τόπον οὐχ ὁ Ἅιδης ἀλλ' ὁ Πλούτων κατοικεῖ. τοιαῦτα μὲν οὖν ἐν ὡραίῳ σχήματι εἴρηκε περὶ τούτων, ὡς ἂν ἐκ μετάλλου καὶ αὐτὸς πολλῷ χρώμενος τῷ λόγῳ. τὴν δ' ἐπιμέλειαν φράζων τὴν τῶν μεταλλευόντων παρατίθησι τὸ τοῦ Φαληρέως,

Galleries and drainage.

ὅτι φησὶν ἐκεῖνος ἐπὶ τῶν Ἀττικῶν ἀργυρείων, οὕτω συντόνως ὀρύττειν τοὺς ἀνθρώπους ὡς ἂν προσδοκώντων αὐτὸν ἀνάξειν τὸν Πλούτωνα· καὶ τούτων οὖν ἐμφανίζει παραπλησίαν τὴν σπουδὴν καὶ τὴν φιλεργίαν, σκολιὰς τεμνόντων καὶ βαθείας τὰς σύριγγας καὶ πρὸς τοὺς ἐν αὐταῖς ἀπαντῶντας ποταμοὺς

7. συνενθουσιᾷ ταῖς ὑπερβολαῖς: 'sympathises with the extravagance of the stories told.'

9. τῶν δρυμῶν ποτε ἐμπρησθέντων: this story is quoted also from Posidonius by Diodorus, 5. 35, and Athenaeus, 6. 23.

14. ὑπόπλουτος: 'wealthy beneath the surface.'

17. ἐν ὡραίῳ σχήματι: 'with a flourish of language.'

ὡς ἂν ἐκ μετάλλου: 'far-fetched, and from a rich vein.'

19. τοῦ Φαληρέως: Demetrius Phalereus, the orator and statesman.

24. τὰς σύριγγας: 'the galleries.'

πρὸς τοὺς, κ.τ.λ.: 'to obviate the rivers ... pumping out the water'; there is no need, with Cobet (*Miscell. Crit.* p. 119), to omit πρὸς and govern ποταμοὺς by ἀναντλούντων.

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πολλάκις τοῖς Αἰγυπτίοις ἀναντλούντων κοχλίαις. τὸ δ' ἄθλον οὐ ταὐτὸν εἶναι τούτοις τε καὶ τοῖς Ἀττικοῖς, ἀλλ' ἐκείνοις μὲν αἰνίγματι ἐοικέναι τὴν μεταλλείαν· ὅσα μὲν γὰρ ἔμελλον (φησίν) οὐκ ἔλαβον, ὅσα δὲ εἶχον, ἀπέβαλον· τούτοις δ' ὑπερ-
5 άγαν λυσιτελεῖν, τοῖς μὲν χαλκουργοῖς τέταρτον μέρος ἐξάγουσι τῆς γῆς τὸν χαλκόν, τῶν δὲ ἀργυρευόντων τισὶν ἰδιωτῶν ἐν τρισὶν ἡμέραις Εὐβοϊκὸν τάλαντον ἐξαίρουσι. τὸν δὲ κατ τί- Tin mines.
τερον οὐκ ἐπιπολῆς εὑρίσκεσθαί φησιν, ὡς τοὺς ἱστορικοὺς θρυλεῖν, ἀλλ' ὀρύττεσθαι· γεννᾶσθαι δ' ἔν τε τοῖς ὑπὲρ τοὺς
10 Λυσιτανοὺς βαρβάροις καὶ ἐν ταῖς Καττιτερίσι νήσοις, καὶ ἐκ

1. τοῖς Αἰγυπτίοις κοχλίαις: the Archimedean water-screw, of which Diodorus says (5. 37) οὗ 'Αρχιμήδης ὁ Συρακόσιος εὗρεν, ὅτε παρέβαλεν εἰς Αἴγυπτον. For a description and figure of this spiral engine for raising water see *Engl. Cyclop.*, Arts and Sciences, vol. 7, p. 359.

τὸ δ' ἄθλον: 'the remuneration'; this is C. Müller's emendation 'manu lenissima' of τὸν δόλον, which is hopeless: Kramer suggested τὸ δὲ λοιπόν, but the rhetorical ἄθλον would be a suitable expression for Demetrius.

3. ὅσα μὲν γὰρ ἔμελλον: the story here quoted from Posidonius is this. Demetrius, parodying a dull and unsavoury riddle, which was reported to have been propounded to Homer by some fishermen, said of the people of Attica, when the revenues derived from their mines failed them, 'What they wanted to get (their revenues), they did not get; and what they had already (the capital which they had invested in the mines), they lost.' The meaning is more clearly explained by Athenaeus, 6. 23 χαριεντιζόμενος φησὶν ὅτι πολλάκις καταναλώσαντες τὰ φανερὰ τῶν ἀδήλων ἤνεγκαν ἃ μὲν ἔμελλον οὐκ ἔλαβον, ἃ δ' εἶχον ἀπέβαλον: compare the same in Diodorus, 5. 37 ἐκεῖνα μὲν γὰρ [τὰ κατὰ τὴν 'Αττικὴν μέταλλα] οἱ μεταλλεύοντες καὶ ταῖς ἐργασίαις μεγάλας προϊέμενοι δαπάνας ἃ μὲν ἔλπισαν ἐνίοτε λαβεῖν οὐκ ἔλαβον, ἃ δ' εἶχον ἀπέβαλον. The existing text of Strabo, which Meineke has kept, gives the first half of the riddle as ὅσα μὲν ἀπέλαβον οὐκ ἔλαβον, which spoils the meaning; Cobet (*nbi supra*) has rightly replaced ἀπέλαβον by ἔμελλον from Athenaeus.

6. ἰδιωτῶν: these are the private adventurers, whose ἰδιωτικαὶ κτήσεις are mentioned below.

9. ὀρύττεσθαι: ancient tin mines have been discovered in Galicia; Bapst, *L'Étain*, p. 16.

ἔν τε τοῖς ὑπὲρ τοὺς Λυσιτανοὺς βαρβάρους: the inhabitants of the north-west corner of Spain, the Gallaeci and Artabri. So Pliny says (34. 156) 'Nunc certum est [plumbum album] in Lusitania gigni et in Callaecia.'

10. ταῖς Καττιτερίσι νήσοις: Strabo's account of the Cassiterides is given in 3. 5. 11. His view of their position, which is vague enough, is that they lay far out to sea, to the northward of the Artabri, but he does not connect them with Britain, though he places them in the same latitude as that country (cp. 2. 5. 15). Diodorus (5. 38) is somewhat more explicit, when he says, ὑπερῴκω γὰρ τῆς τῶν Λυσιτανῶν χώρας ἐστὶ μέταλλα πολλὰ τοῦ καττιτέρου, κατὰ τὰς προ-

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τῶν Βρεττανικῶν δὲ εἰς τὴν Μασσαλίαν κομίζεσθαι. ἐν δὲ τοῖς Ἀρτάβροις, οἳ τῆς Λυσιτανίας ὕστατοι πρὸς ἄρκτον καὶ δύσιν εἰσίν, ἐξανθεῖν φησι τὴν γῆν ἀργύρῳ, καττιτέρῳ, χρυσῷ λευκῷ (ἀργυρομιγὴς γάρ ἐστι), τὴν δὲ γῆν ταύτην φέρειν τοὺς ποταμούς· τὴν δὲ σκαλίσι τὰς γυναῖκας διαμώσας πλύνειν ἐν ἠθητηρίοις πλεκτοῖς εἰς κίστην. οὗτος μὲν περὶ τῶν μετάλλων τοιαῦτ' εἴρηκε.

Polybius on the silver mines of New Carthage.

10. Πολύβιος δὲ τῶν περὶ Καρχηδόνα Νέαν ἀργυρείων μνησθεὶς μέγιστα μὲν εἶναί φησι, διέχειν δὲ τῆς πόλεως ὅσον εἴκοσι σταδίους, περιειληφότα κύκλον τετρακοσίων σταδίων, ὅπου τέτταρας μυριάδας ἀνθρώπων μένειν τῶν ἐργαζομένων, ἀναφέροντας τότε τῷ δήμῳ τῶν Ῥωμαίων καθ' ἑκάστην ἡμέραν δισμυρίας καὶ πεντακισχιλίας δραχμάς. τὴν δὲ κατεργασίαν τὴν μὲν ἄλλην ἐῶ (μακρὰ γάρ ἐστι), τὴν δὲ συρτὴν βῶλον τὴν

κειμένας τῆς Ἰβηρίας ἐν τῷ ὠκεανῷ νησίδας τὰς ἀπὸ τοῦ συμβεβηκότος Καττιτερίδας ὠνομασμένας. The traditional view, that the Cassiterides were the Scilly Islands, is strongly contested by Mr. Elton (*Origins of English History*, p. 161, who maintains that they were the islands in the neighbourhood of Vigo Bay and Corunna.

1. εἰς τὴν Μασσαλίαν κομίζεσθαι: this route is described in greater detail in 4. 1. 14, No. 16. The present passage is an important one, because the statement of Posidonius here quoted is the earliest mention of the overland trade in tin.

3. χρυσῷ λευκῷ: this is another name for *electrum*.

6. πλεκτοῖς εἰς κίστην: 'plaited basket fashion'; Hesychius says, Κίστη, ἀγγεῖον πλεκτόν: see Meineke, *Vind. Strabon.*, p. 22.

8. Πολύβιος δέ: what follows is a fragment of Bk. 34 of Polybius' *History*.

13. κατεργασίαν: 'mode of working.'

14. μακρὰ γάρ ἐστι: 'it is a long story.'

τὴν δὲ συρτὴν βῶλον: 'the lumps of ore that are brought down by the streams.' The process here described may be illustrated by what takes place in the Cornish copper mines at the present day. There the ores are first picked, to separate them from the rubbish; then the larger fragments are 'cobbed,' or broken into smaller pieces; then, after a further picking, the whole is 'bucked,' or bruised with a flat hammer, until the lumps are not larger than the top of the finger; finally they are 'jigged,' or shaken in a sieve under water, by which means the heavy ore keeps at the bottom, while the spar or refuse is scraped from the top; the part which passes through the sieve is also stirred about in water, and the lighter part is thrown from the surface. The ores are then ready for smelting. Sir Francis Head, quoted in Murray's *Handbook for Cornwall*, Introd., p. 35.

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ἀνηφανίζ φησι κάττυσθαι καὶ σανίσιν εἰς ὕδωρ διατιθέσθαι κάττυσθαι δὲ τέλος τὰς ὑποστάσεις, καὶ τέλος διῃθουμένας ἐπιγεισέσθαι τῶν ἴδιόν κάττυσθαι· τὴν δὲ πέμπτην ὑπόστασιν χωνευθέντων, ἀπομένοντος τοῦ μολίβδου, καθαρὸν τὸν ἄργυρον ἐξέρχεσθαι. ἔστι δὲ καὶ τὰ ἀργυρεῖα, οὐ μέντοι δημόσια οὔτε ἐνταῦθα οὔτε ἐν τοῖς ἄλλοις τόποις, ἀλλ' εἰς ἰδιωτικὰς μεθέστηκε κτήσεις· τὰ δὲ χρυσεῖα δημοσιεύεται τὰ πλεῖστα. ἐν δὲ καὶ Κασσιτέροις καὶ ἄλλοις τόποις ἴδιόν ἐστι μέταλλον ἄρρητον μολίβδου παραμέμικται δέ τι καὶ τούτῳ τοῦ ἀργύρου μικρόν, οὐχ ὥστε λυσιτελεῖν ἀποκαθαίρειν αὐτόν.

No. II.—Habits of the Northern Mountaineers.

(III. 3. 7; 4. 16–18.)

The tribes whose customs are here described are, as Strabo mentions in the course of his narrative, those that inhabited the Cantabrian mountains, which form the western continuation of the Pyrenees—the Gallaeci, Astures, and Cantabri, corresponding in position to the modern districts of Galicia, the Asturias, and part of the Basque Provinces. They may be regarded as the most typical representatives of the Iberian race, and they retained their national customs in Strabo's time, or, at least, in that of the authorities from whom he borrowed. It is generally agreed that at the present day the Basques, who inhabit that part of Spain and France which borders on the innermost angle of the Bay of Biscay, are the most lineal descendants of the Iberians: Kiepert, *Lehrbuch*, p. 481; Freeman, *History of Sicily*, 1. p. 101. The passages which follow furnish us with an interesting picture of the life and condition of these tribes; and some of the customs men-

3. τὴν δὲ πέμπτην ὑπόστασιν, κ.τ.λ.: 'when the residuum of the fifth sifting has been smelted, by which process the lead that it contains is disengaged from it, the silver is produced pure.'

4. μολίβδου: on the authority for this form, see Liddell and Scott, s. v. *μόλυβδος*.

8. Κασσιτέροις: see note on 3. 2. 3, No. 9.

ἴδιον: 'special'; i.e. of lead only, apart from silver.

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tioned are valuable for purposes of comparison, being found, as our author remarks, among other peoples, such as the Celts, the Thracians, and the Scythians.

Customs.

3. 7. Ἅπαντες δ' οἱ ὄρειοι λιτοὶ ὑδροπόται χαμαιεῦναι βαθεῖαν κατακεχυμένοι τὴν κόμην γυναικῶν δίκην μιτρωσάμενοι δὲ τὰ μέτωπα μάχονται. τραγοφαγοῦσι δὲ μάλιστα, καὶ τῷ Ἄρει τράγον θύουσι καὶ τοὺς αἰχμαλώτους καὶ ἵππους· ποιοῦσι δὲ καὶ ἑκατόμβας ἑκάστου γένους ἑλληνικῶς. τελοῦσι δὲ καὶ ἀγῶνας γυμνικοὺς καὶ ὁπλιτικοὺς καὶ ἱππικούς, πυγμῇ καὶ δρόμῳ καὶ ἀκροβολισμῷ καὶ τῇ σπειρηδὸν μάχῃ.

Food and meals.

οἱ δ' ὄρειοι τὰ δύο μέρη τοῦ ἔτους δρυοβαλάνῳ χρῶνται ξηράναντες καὶ κόψαντες, εἶτα ἀλέσαντες καὶ ἀρτοποιησάμενοι ὥστ' ἀποτίθεσθαι εἰς χρόνον. χρῶνται δὲ καὶ ζύθει· οἴνῳ δὲ σπανίζονται, τὸν δὲ γινόμενον ταχὺ ἀναλίσκουσι κατευωχούμενοι μετὰ τῶν συγγενῶν· ἀντ' ἐλαίου δὲ βουτύρῳ χρῶνται. καθήμενοί τε δειπνοῦσι περὶ τοὺς τοίχους καθέδρας οἰκοδομητὰς ἔχοντες, προκάθηνται δὲ καθ' ἡλικίαν καὶ τιμήν· περιφορητὸν

Dances.

δὲ τὸ δεῖπνον. καὶ παρὰ πότον ὀρχοῦνται πρὸς αὐλὸν καὶ σάλπιγγα χορεύοντες, ἀλλὰ καὶ ἀναλλόμενοι καὶ ὀκλάζοντες· ἐν Βαστητανίᾳ δὲ καὶ γυναῖκες ἀναμὶξ ἀνδράσιν ἀντιλαμβανόμεναι τῶν χειρῶν.

Dress.

μελανείμονες ἅπαντες τὸ πλέον ἐν σάγοις, ἐν οἷσπερ καὶ στιβαδοκοιτοῦσιν· ἐρίνοις δὲ ἢ αἰγείοις χρῶνται,

7. ἀκροβολισμῷ καὶ τῇ σπαρηδὸν μάχῃ: 'skirmishing and fighting in companies.'

13. οἰκοδομητὰς: 'built,' i. e. not temporary.

16. ἀλλὰ καὶ: 'sometimes too.'

ὀκλάζοντες: 'bending the knee,' to give force to the spring: cp. Xen. *Anab.* 5. 9. 10 τέλος δὲ τὸ περσικὸν ὄρχεῖτο, προσὼν τὰς πέλτας, καὶ ὤκλαζε καὶ ἐξανίστατο καὶ ταῦτα πάντα ἐν ῥυθμῷ ἐποίει πρὸς τὸν αὐλόν. The two kinds of dancing which Strabo mentions are the same that are found among the modern Greeks and Albanians, the χορὸς being the 'dull roundabout' of the Romaics, while the more excited dance is that of the Albanians, which Byron has described in *Childe Harold*, 2. 71. 8, 9 'And bounding hand in hand, man link'd to man | Yelling their uncouth dirge, long daunced the kirtled clan.'

18. σάγοις: coarse cloaks, used by the Gauls and Spaniards.

19. ἐρίνοις δὲ: the MSS. here read κηρίνοις δὲ ἀγγείοις χρῶνται. Friedemann suggested ξυλίνοις for

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καθάπερ καὶ οἱ Κελτοί· αἱ γυναῖκες δ' ἐν ἐνδύμασι καὶ ἀνθίναις ἐσθήσεσι διάγουσιν. ἀντὶ δὲ νομίσματος οἱ λίαν ἐν Barter.
βάθει φορτίων ἀμοιβῇ χρῶνται ἢ τοῦ ἀργυροῦ ἐλάσματος
ἀποτέμνοντες διδόασι. τοὺς δὲ θανατουμένους καταπετροῦσι, Punish-
ments.
τοὺς δὲ πατραλοίας ἔξω τῶν ὅρων καταλεύουσι. γαμοῦσι δ'
ὥσπερ οἱ Ἕλληνες. τοὺς δὲ ἀρρώστους, ὥσπερ οἱ Ἀσσύριοι
τὸ παλαιόν, προτιθέασιν εἰς τὰς ὁδοὺς τοῖς πεπειραμένοις τοῦ
πάθους ὑποθήκης χάριν. διφθερίνοις τε πλοίοις ἐχρῶντο ἕως Boats.
ἐπὶ Βρούτου διὰ τὰς πλημμυρίδας καὶ τὰ τενάγη, νυνὶ δὲ καὶ
τὰ μονόξυλα ἤδη σπάνια. ἅλες πορφυροῖ, τριφθέντες δὲ λευκοί.

κηρίνοις, and this emendation was accepted by Kramer and Meineke, the latter of whom transposed the whole sentence from ξυλίνοις to Κέλτοι, which seemed out of place where dress was being spoken of, and introduced it after δεῖννον above. The reading in the text, which is a conjecture of C. Müller (Didot, *Index Var. Lect.*, p. 956), avoids the need of transposition. It is confirmed by the following passage of Diodorus with regard to the Celtiberians (5. 33. 2): φοροῦσι δὲ οὗτοι σάγους μέλανας τραχεῖς καὶ παραπλήσιον ἔχοντας τὸ ἔριον ταῖς αἰγείαις θριξίν. The form ἔριος, it is true, is not found elsewhere.

1. ἐνδύμασι: this word perhaps signifies here a long female garment, as opposed to the σάγοι of the men; otherwise we should expect it to be accompanied by an epithet, like ἀνθίναις ('gay-coloured') with ἐσθήσεσι.

3. ἐλάσματος: 'beaten metal'; so Caesar (*B. G.* 5. 12) says, that the Britons use instead of money 'taleae ferreae ad certum pondus examinatae.'

4. καταπετροῦσι: on the custom of casting criminals over precipices see note on 10. 2..9, No. 48.

5. γαμοῦσι δ' ὥσπερ οἱ Ἕλληνες: this seems to mean that they do not sanction any form of promiscuity, such as Diodorus (5. 18) describes as prevailing in the Balearic Islands: Caesar also says of the Britons (*B. G.* 5. 14): 'Uxores habent deni duodenique inter se communes, et maxime fratres cum fratribus parentesque cum liberis.'

6. ὥσπερ οἱ Ἀσσύριοι: Αἰγύπτιοι MSS.; but in 16. 1. 20 Strabo attributes this custom to the Assyrians: τοὺς δ' ἀρρώστους εἰς τὰς τριόδους ἐκτιθέντες πυνθάνονται τῶν παριόντων εἴ τίς τι ἔχει λέγειν τοῦ πάθους ἄλλος οἰδείς τέ ἐστιν οὕτω κακὸς τῶν παριόντων, ὃς οὐκ ἐντυχὼν εἴ τι φρονεῖ σωτήριον ὑποτίθεται. Cp. Herod. 1. 197.

8. διφθερίνοις τε πλοίοις: a sort of coracles.

ἕως ἐπὶ Βρούτου: D. Junius Brutus, who finished the Lusitanian war in 138 B.C., remained in Spain until 135 B.C.

10. τὰ μονόξυλα: see note on 3. 2. 3, No. 9.

ἅλες πορφυροῖ, τριφθέντες δὲ λευκοί: the fact here stated, improbable though it seems, is true, as any one may discover who tries the experiment for himself. The explanation is, that the colour in red rock-salt is prismatic, and consequently disappears when the crystalline formation is destroyed. The

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ἔστι δὲ τῶν ὀρείων ὁ βίος οὗτος, ὥσπερ ἔφην, λέγω τοὺς τὴν βόρειον πλευρὰν ἀφορίζοντας τῆς Ἰβηρίας, Καλλαϊκοὺς καὶ Ἀστούρας καὶ Καντάβρους μέχρι Οὐασκώνων καὶ τῆς Πυρήνης· ὁμοειδεῖς γὰρ ἁπάντων οἱ βίοι.

Religion.

4. 16. Ἔνιοι δὲ τοὺς Καλλαϊκοὺς ἀθέους φασί, τοὺς δὲ Κελτίβηρας καὶ τοὺς προσβόρρους τῶν ὁμόρων αὐτοῖς ἀνωνύμῳ τινὶ θεῷ θύειν ταῖς πανσελήνοις νύκτωρ πρὸ τῶν πυλῶν, πανοικίους τε χορεύειν καὶ παννυχίζειν. τοὺς δὲ Οὐέττωνας, ὅτε πρῶτον εἰς τὸ τῶν Ῥωμαίων παρῆλθον στρατόπεδον, ἰδόντας τῶν ταξιαρχῶν τινας ἀνακάμπτοντας ἐν ταῖς ὁδοῖς περιπάτου χάριν, μανίαν ὑπολαβόντας ἡγεῖσθαι τὴν ὁδὸν αὐτοῖς ἐπὶ τὰς σκηνάς, ὡς δέον ἢ μένειν καθ' ἡσυχίαν ἱδρυθέντας ἢ μάχεσθαι.

Female head-dresses.

17. Τῆς δὲ βαρβαρικῆς ἰδέας καὶ τὸν τῶν γυναικῶν ἐνίων κόσμον θείη τις ἄν, ὃν εἴρηκεν Ἀρτεμίδωρος· ὅπου μὲν γὰρ περιτραχήλια σιδηρᾶ φορεῖν αὐτάς φησιν ἔχοντα κόρακας καμπτομένους ὑπὲρ κορυφῆς καὶ προπίπτοντας πρὸ τοῦ μετώπου πολύ, κατὰ τούτων δὲ τῶν κοράκων, ὅτε βούλονται, κατασπᾶν τὸ κάλυμμα ὥστε ἐμπετασθὲν σκιάδιον τῷ προσώπῳ παρέχειν, καὶ νομίζειν κόσμον· ὅπου δὲ τυμπάνιον περικεῖσθαι πρὸς μὲν

remark is a strong proof of the acuteness of Posidonius' observation, for to him no doubt it is due. Similarly Shaw, in his *Travels in Barbary* (p. 229), when speaking of a mountain in northern Africa composed of red rock-salt, remarks, 'yet what is washed down from these precipices by the dews attaineth another colour, becoming as white as snow.'

3. Οὐασκώνων: the modern Navarre.

8. Οὐέττωνας: in the north-east of Lusitania.

11. μανίαν ὑπολαβόντας: this view of walking exercise is not surprising in barbarous peoples, whose own life alternates between violent exertion and absolute indolence. Oriental peoples are possessed by the same idea in a somewhat modified form. The French translators remark—'La première chose qui frappe un Turc quand il vient chez les nations policées de l'Europe, est de voir des hommes se promener sans autre but que celui du plaisir ou de la santé.'

14. ὅπου μὲν . . . ὅπου δὲ: 'in one place' . . . 'in another place.'

15. κόρακας: 'curved rods'; the words κόραξ and κορώνη were used for various curved or hooked objects, on account of their resemblance to the hooked beak of the raven and the crow.

19. τυμπάνιον: from the description here given this 'little kettle-drum' must have closely resembled the 'calash' (Fr. *calèche*), which within the memory of man was worn

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τῷ ἰνίῳ περιφερὲς καὶ σφίγγον τὴν κεφαλὴν μέχρι τῶν παρωτίδων, εἰς ὕψος δὲ καὶ πλάτος ἐξυπτιασμένον κατ' ὀλίγον· ἄλλας δὲ τὰ προκόμια ψιλοῦν ἐπὶ τοσοῦτον ὥστ' ἀποστίλβειν τοῦ μετώπου μᾶλλον· τὰς δ' ὅσον ποδιαῖον τὸ ὕψος ἐπιθεμένας στυλίσκον περιπλέκειν αὐτῷ τὴν χαίτην, εἶτα καλύπτρᾳ μελαίνῃ περιστέλλειν. πρὸς δὲ τῇ ἀηθείᾳ τῇ τοιαύτῃ πολλὰ καὶ ἑώραται καὶ μεμύθευται περὶ πάντων κοινῇ τῶν Ἰβηρικῶν ἐθνῶν, διαφερόντως δὲ τῶν προσβόρρων, οὐ μόνον τὰ πρὸς ἀνδρείαν ἀλλὰ καὶ τὰ πρὸς ὠμότητα καὶ ἀπόνοιαν θηριώδη. καὶ γὰρ τέκνα μητέρες ἔκτειναν πρὶν ἁλῶναι κατὰ τὸν πόλεμον τὸν ἐν Καντάβροις, καὶ παιδίον δὲ δεδεμένων αἰχμαλώτων τῶν γονέων καὶ ἀδελφῶν ἔκτεινε πάντας κελεύσαντος τοῦ πατρὸς σιδήρου κυριεῦσαν, γυνὴ δὲ τοὺς συναλόντας. κληθεὶς δέ τις εἰς μεθυσκομένους ἔβαλεν αὐτὸν εἰς πυράν. κοινὰ δὲ καὶ ταῦτα πρὸς τὰ Κελτικὰ ἔθνη καὶ τὰ Θρᾴκια καὶ Σκυθικά, κοινὰ δὲ καὶ τὰ πρὸς ἀνδρείαν τήν τε τῶν ἀνδρῶν καὶ τὴν τῶν γυναικῶν· γεωργοῦσιν αὗται τεκοῦσαί τε διακονοῦσι τοῖς ἀνδράσιν ἐκείνους ἀνθ' ἑαυτῶν κατακλίνασαι· ἔν τε τοῖς ἔργοις πολλάκις αὗται καὶ λούουσι καὶ σπαργανοῦσιν ἀποκλίνασαι πρός τι ῥεῖθρον.

Preference of death to captivity.

The Couvade.

18. Οὐκ ἴδιον δὲ τῶν Ἰβήρων οὐδὲ τοῦτο σύνδυο ἐφ' ἵπποις κομίζεσθαι, κατὰ δὲ τὰς μάχας τὸν ἕτερον πεζὸν ἀγωνίζεσθαι.

over their head-dresses by English ladies going out of an evening.

2. εἰς ὕψος δέ, κ.τ.λ.: 'turned out gradually at the top and sides.'

3. τὰ προκόμια ψιλοῦν: as *προκόμιον* is 'the front hair,' and not 'the fore-part of the head,' *ψιλόω* must mean 'remove by rubbing'—an unusual sense, which however is found in LXX Ezech. 44. 20 *τὰς κύμας αὐτῶν οὐ ψιλώσουσι*: the word ἀποστίλβειν, which follows, is used absolutely.

10. τὸν πόλεμον τὸν ἐν Καντάβροις: they were subjugated by Augustus in 25 B.C., but had to be reconquered by Agrippa in 19 B.C.

17. ἐκείνους ἀνθ' ἑαυτῶν κατακλίνασαι: on this primitive and widespread custom, which is known by the name of the Couvade, see Tylor, *Primitive History of Mankind*, pp. 288 foll. It is mentioned as existing among the Tibareni, a tribe on the coast of Pontus, by Apollon. Rhod. 2. 1011–14: *Ἔνθ' ἐπεὶ ἦρ κε τέκωνται ὑπ' ἀνδράσι τέκνα γυναῖκες,| Αὐτοὶ μὲν στενάχουσιν ἐνὶ λεχέεσσι πεσόντες, | Κράατα δησάμενοι· ταὶ δ' ἐῢ κομέουσιν ἰδυίῃ | Ἀνέρας, ἠδὲ λοετρὰ λεχώϊα τοῖσι πένονται.* Cp. Val. Flacc. 5. 148.

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οὐδὲ τὸ τῶν μυῶν πλῆθος ἴδιον, ἀφ' οὗ καὶ λοιμικαὶ νόσοι πολλάκις ἠκολούθησαν. συνέβη δ' ἐν τῇ Κανταβρίᾳ τοῦτο τοῖς Ῥωμαίοις, ὥστε καὶ μισθοὺς ἄρνυσθαι μυοθηροῦντας πρὸς μέτρον ἀποδειχθέν, καὶ διεσώζοντο μόλις· προσελάμβανε δὲ καὶ ἄλλων σπάνις καὶ σίτου· ἐπεσιτίζοντο δὲ ἐκ τῆς Ἀκυιτανίας χαλεπῶς διὰ τὰς δυσχωρίας. τῆς δ' ἀπονοίας καὶ τοῦτο λέγεται τῆς Καντάβρων, ὅτι ἀλόντες τινὲς ἀναπεπηγότες ἐπὶ τῶν σταυρῶν ἐπαιάνιζον. τὰ μὲν οὖν τοιαῦτα τῶν ἠθῶν ἀγριότητός τινος παραδείγματ' ἂν εἴη· τὰ δὲ τοιαῦτα ἧττον μὲν ἴσως πολιτικά, οὐ θηριώδη δέ, οἷον τὸ παρὰ τοῖς Καντάβροις τοὺς ἄνδρας διδόναι ταῖς γυναιξὶ προῖκα καὶ τὸ τὰς θυγατέρας κληρονόμους ἀπολείπεσθαι τούς τε ἀδελφοὺς ὑπὸ τούτων ἐκδίδοσθαι γυναιξίν· ἔχει γάρ τινα γυναικοκρατίαν· τοῦτο δ' οὐ πάνυ πολιτικόν. Ἰβηρικὸν δὲ καὶ τὸ ἐν ἔθει εἶναι παρατίθεσθαι τοξικὸν ὃ συντιθέασιν ἐκ βοτάνης σελίνῳ προσομοίας ἄπονον, ὥστ' ἔχειν ἐν ἑτοίμῳ πρὸς τὰ ἀβούλητα, καὶ τὸ κατασπένδειν αὐτοὺς οἷς ἂν προσθῶνται, ὥστε ἀποθνήσκειν αὐτοὺς ὑπὲρ αὐτῶν.

Female inheritance.

Use of poison.

1. τὸ τῶν μυῶν πλῆθος: this reminds us of the hosts of lemmings (a kind of rat), which descend from the Arctic regions at intervals of ten or twelve years, and overrun Norway, destroying every green thing before them. A parallel to the λοιμικαὶ νόσοι may be found in what Pennant says of the lemmings—'they infect the very ground, and cattle are said to perish which taste of grass which they have touched': see *Engl. Cyclop.*, art. Muridae. In East Anglia at the present time, unfortunately, a plague of rats is not unknown.

3. πρὸς μέτρον ἀποδειχθέν: 'at a specified rate' of numbers.

10. τὸ παρὰ τοῖς Καντάβροις: the whole of the passage which follows is important in connexion with the questions of matriarchal rights and inheritance in the female line, the origin of which is much discussed at the present time.

12. ὑπὸ τούτων ἐκδίδοσθαι γυναιξίν: i. e. receive marriage portions from them.

15. ἐκ βοτάνης σελίνῳ προσομοίας: this is probably celery (*apium graveolens*), which when it grows wild is poisonous. The same poisonous plant, σελίνῳ ἐμφερής, is mentioned as growing in Sardinia by Pausanias, 10. 17. 13.

17. ὥστε ἀποθνήσκειν: Valerius Maximus (2. 6. 11) says of the Celtiberi, 'Celtiberi etiam nefas esse ducebant praelio superesse, cum is occidisset, pro cujus salute spiritum devoverant.' Caesar also (*B. G.* 3. 22), speaking of the Aquitanians, mentions 'devoti, quos illi soldurios appellant, quorum haec est condicio, uti omnibus in vita commodis una cum iis fruantur, quorum se amicitiae dediderint, si quid his per vim accidat, aut eundem casum una

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No. 12.—Character of the Iberians.

(III. 4. 5.)

Whatever mixture of races may have taken place in the course of ages among the inhabitants of the Spanish peninsula—either in early times from the introduction of a Celtic element, such as we know to have existed in the Celtiberians, or at a later period from the influence of other nationalities—the original Iberian type of character seems to have maintained itself all along; and many of its leading features, as they are described by Strabo and other ancient writers—temperance and sobriety, unyielding spirit, extreme indolence, perseverance in guerilla warfare, and the remarkable absence of the highest military qualities—are to be traced in the Spaniards of the present day (Arnold, *Hist. of Rome*, 3. p. 396; cp. Klepert, *Lehrbuch*, p. 482). It is difficult, also, to avoid tracing a connexion between some of the salient features of modern Spanish dress and what we are told of the garments of the Iberians (see No. 11). When Strabo speaks of them as *μελανείμονες ἅπαντες*, we are reminded of Ford's remark, that 'the prevalence of black veils and dark cloaks on the Alameda and in the church conveys to the stranger newly arrived in Spain the idea of a population of nuns and clergymen.' The *καλύπτρα μέλαινα* which was worn by the women, seems to have been the original of the *mantilla*. Finally, the *capa*, or voluminous Spanish cloak, may well have descended from the *σάγος*, which was the principal garment of the men in antiquity.

5. Τῆς δὲ τῶν Ἑλλήνων πλάνης τῆς εἰς τὰ βάρβαρα ἔθνη νομίζοι τις ἂν αἴτιον τὸ διεσπάσθαι κατὰ μέρη μικρὰ καὶ δυ- Factious spirit.

ferant aut sibi mortem consciscant.' Athenaeus (6. 54) explains the name of these retainers (*σιλοδοῦροι*, *soldurii*) as meaning in the Celtic language 'under a vow' (*εὐχαλιμαῖοι*), i. e. 'devoti.' By Celtic is probably here meant Iberian, for the Aquitanians belonged to the Iberian stock.

1. πλάνης: 'dispersion.'

2. τὸ διεσπάσθαι κατὰ μέρη μικρά: the plural number which is used in official descriptions of Spain—the king of Spain is sovereign *de las Españas*—is an evidence of the provincial character of the peninsula; but this arises, as it did in Greece, as much from the conformation of the country, which is naturally broken up into a number of separate districts, as from τὰ αὐθαδες of its inhabitants.

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ναστείας ἐπιπλοκὴν οὐκ ἐχούσας πρὸς ἀλλήλους κατ' αὐθάδειαν, ὥστε ἐκ τούτου πρὸς τοὺς ἐπιόντας ἔξωθεν ἀσθενεῖς εἶναι. τοῦτο δὲ τὸ αὔθαδες ἐν δὴ τοῖς Ἴβηρσι μάλιστα ἐπέτεινε προσ-
Guerilla warfare. λαβοῦσι καὶ τὸ πανοῦργον φύσει καὶ τὸ μὴ ἁπλοῦν· ἐπιθετικοὶ γὰρ καὶ λῃστρικοὶ τοῖς βίοις ἐγένοντο τὰ μικρὰ τολμῶντες, μεγάλοις δ' οὐκ ἐπιβαλλόμενοι διὰ τὸ μεγάλας μὴ κατασκευάζεσθαι δυνάμεις καὶ κοινωνίας. εἰ γὰρ δὴ συναspίζειν ἐβούλοντο ἀλλήλοις, οὔτε Καρχηδονίοις ὑπῆρξεν ἂν καταστρέψασθαι
Disunion. ἐπελθοῦσι τὴν πλείστην αὐτῶν ἐκ περιουσίας, καὶ ἔτι πρότερον Τυρίοις, εἶτα Κελτοῖς οἱ νῦν Κελτίβηρες καὶ Βήρωνες καλοῦνται, οὔτε τῷ λῃστῇ Οὐριάθῳ καὶ Σερτωρίῳ μετὰ ταῦτα καὶ εἴ τινες ἕτεροι δυναστείας ἐπεθύμησαν μείζονος. Ῥωμαῖοί τε τῷ κατὰ μέρη πρὸς τοὺς Ἴβηρας πολεμεῖν καθ' ἑκάστην τὴν δυναστείαν πολύν τινα διετέλεσαν χρόνον ἄλλοτ' ἄλλους καταστρεφόμενοι τέως ἕως ἅπαντας ὑποχειρίους ἔλαβον διακοσιοστῷ σχεδόν τι ἔτει ἢ μακρότερον.

9. τὴν πλείστην: sub. γῆν.

ἐκ περιουσίας: 'to their hearts' content.'

10. Βήρωνες: these were settled about the upper course of the Iberus.

12. Ῥωμαῖοί τε, κ.τ.λ.: the MSS. here read Ῥωμαῖοί τε τῷ κατὰ μέρη πρὸς τοὺς Ἴβηρας πολεμεῖν καθ' ἑκάστην διὰ ταύτην τὴν δυναστείαν πολύν τινα διετέλεσαν χρόνον ἄλλοτ' ἄλλους καταστρεφόμενοι. Meineke, though he retains this in his text, with a comma after χρόνον, had previously, in his *Vind Strabon.* p. 31, pointed out the objections to it, viz. (1) that καθ' ἑκάστην cannot be used for καθ' ἕκαστον: (2) that διετέλεσαν τῷ πολεμεῖν for διετέλεσαν πολεμοῦντες is not good Greek. Madvig has corrected the passage by omitting διὰ ταύτην and the comma after χρόνον. Translate thus: 'the Romans, because their method of carrying on the war in Spain was to engage each state severally, were occupied for a long time in subduing them one after another.' The difficulty experienced by the Romans in subduing the Spaniards is attributed to the same cause in 4. 4. 2, where it is said of the latter, οἱ δ' ἐταμίευον καὶ κατεπερμάτιζον τοὺς ἀγῶνας, ἄλλοτε ἄλλοι καὶ κατ' ἄλλα μέρη λῃστρικῶς πολεμοῦντες.

15. διακοσιοστῷ σχεδόν τι ἔτει: i. e. from the Second Punic war to the time of Augustus.

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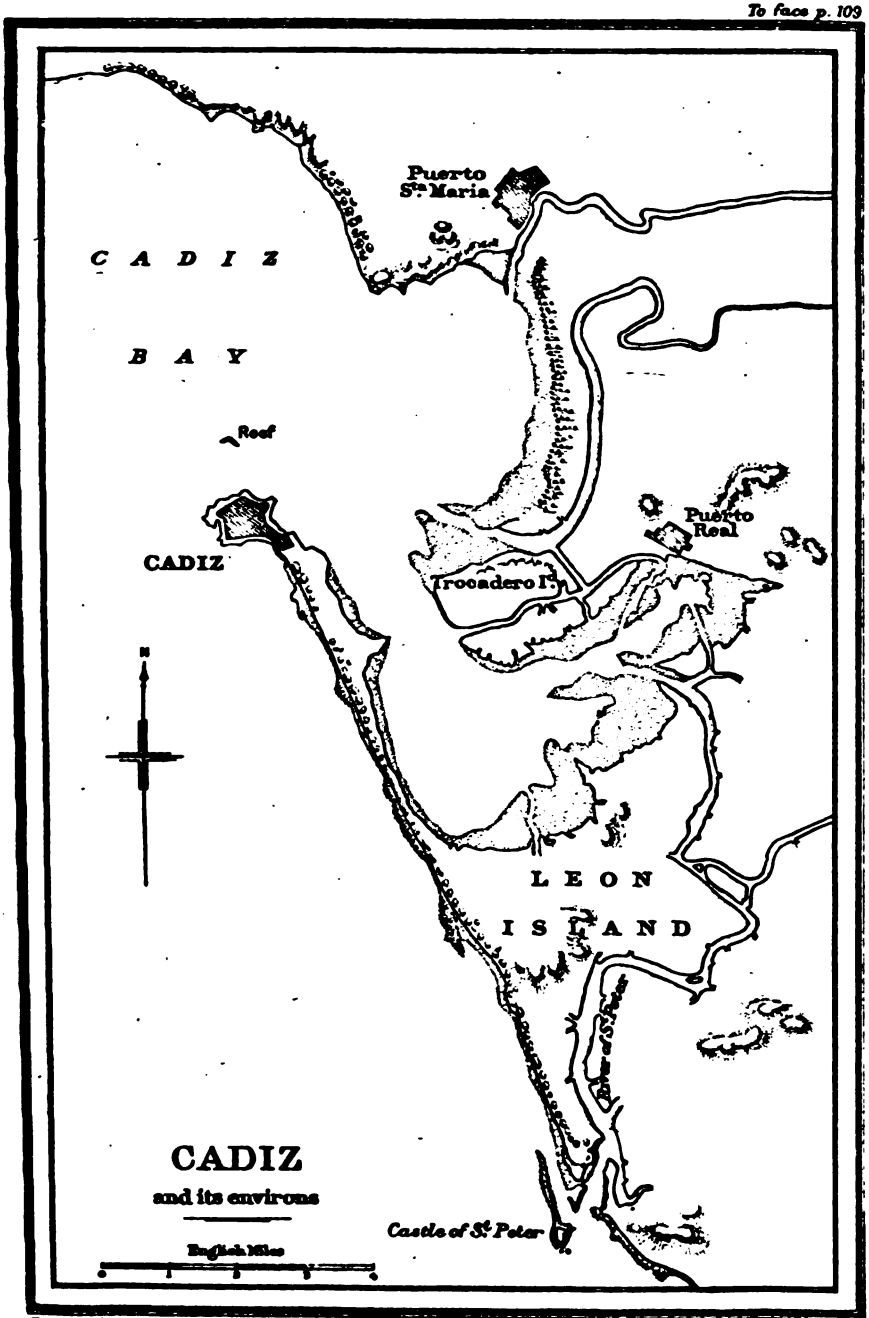

University Press, Oxford.

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No. 13.—Gades.

(III. 5. 3.)

Strabo's description of this remarkable city is the most complete that has come down to us; the accompanying plan of Cadiz and its environs will assist the reader in understanding it. The modern city occupies the same position as the ancient one, at the north-west extremity of the Island of Leon, and its port-town of Puerto Real stands on the site of the *ἐπίνειον*, or Portus Gaditanus, on the opposite side of the harbour. The broad base of the Island of Leon is separated from the neighbouring continent, as of old, by a narrow strait resembling a river; and where this reaches the open sea, the approach to it is defended by a castle built on a small island at its mouth, the Island of St. Peter. Here in ancient times stood the temple of Heracles. The disputed points in the topography will be discussed in the notes. The Greek form of the name, Gadeira, preserves the original Phoenician appellation, as it appears on coins, Agaddir, i. e. 'the enclosure' or 'fortification'—so Pliny, 4. 120 'Poeni Gadir, ita Punica lingua saepem significante'—a title which reminds us of that of Candia in Crete, which was the *khandak*, or 'fortress,' of the Saracens in that island. In Roman times this town, confined as it was within narrow limits, served mainly as the seat of government and headquarters of business, while the wealthier citizens resided in the more agreeable suburbs.

3. Ἔξω δὲ Στηλῶν τὰ Γάδειρα, περὶ ὧν τοσοῦτον μάνον εἰρήκαμεν ὅτι τῆς Κάλπης διέχει περὶ ἑπτακοσίους καὶ πεντήκοντα σταδίους, τῆς δὲ ἐκβολῆς τοῦ Βαίτιδος πλησίον ἵδρυται· πλείους δ' εἰσὶ λόγοι περὶ αὐτῆς. οὗτοι γάρ εἰσιν οἱ ἄνδρες οἱ τὰ πλεῖστα καὶ μέγιστα ναυκλήρια στέλλοντες εἴς τε τὴν καθ' ἡμᾶς θάλατταν καὶ τὴν ἐκτός, οὔτε μεγάλην οἰκοῦντες νῆσον οὔτε τῆς περαίας νεμόμενοι πολλὴν οὔτ' ἄλλων ἐμπορεύοντες

Gades near the mouth of the Baetis.

Its immense commerce.

2. τῆς Κάλπης: the rock of Gibraltar.

3. τῆς δὲ ἐκβολῆς τοῦ Βαίτιδος: this refers to the eastern branch of the stream, the mouth of which was near Gades; the Guadalquivir has now changed its course, and this branch no longer reaches the sea, but joins the other arm near its mouth: *Dict. Geogr.*, s. v. Baetis.

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Large population.

νήσων, ἀλλὰ πλέον οἰκοῦντες τὴν θάλατταν, ὀλίγοι δ' οἰκουροῦντες ἢ ἐν Ῥώμῃ διατρίβοντες. ἐπεὶ πλήθει γε οὐδεμιᾶς ἂν ἀπολείπεσθαι δόξειε τῶν ἔξω Ῥώμης πόλεων· ἤκουσα γοῦν ἐν μιᾷ τῶν καθ' ἡμᾶς τιμήσεων πεντακοσίους ἄνδρας τιμηθέντας ἱππικοὺς Γαδιτανούς, ὅσους οὐδένας οὐδὲ τῶν Ἰταλιωτῶν πλὴν τῶν Παταουίνων. τοσοῦτοι δ' ὄντες νῆσον ἔχουσιν οὐ πολὺ μείζονα τῶν ἑκατὸν σταδίων τὸ μῆκος, πλάτος δ' ἔσθ' ὅπου καὶ σταδιαῖον. πόλιν δὲ κατ' ἀρχὰς μὲν ὤκουν παντάπασι μικράν, προσέκτισε δ' αὐτοῖς Βάλβος Γαδιτανὸς ὁ θριαμβεύσας ἄλλην ἣν νέαν καλοῦσι, τὴν δ' ἐξ ἀμφοῖν Διδύμην, οὐ πλειόνων εἴκοσι σταδίων οὖσαν τὴν περίμετρον, οὐδὲ ταύτην στενοχωρουμένην· ὀλίγοι γὰρ οἰκουροῦσιν ἐν αὐτῇ διὰ τὸ πάντας θαλαττεύειν τὸ πλέον, τοὺς δὲ καὶ τὴν περαίαν οἰκεῖν, καὶ μάλιστα τὴν ἐπὶ τῆς προκειμένης νησίδος διὰ τὴν εὐφυΐαν, ἣν ὥσπερ ἀντίπολιν

Small area.

The New City.

The Islet.

5. πλὴν τῶν Παταουίνων: cp. 5. 1. 7 τὸ Παταούιον, πασῶν ἀρίστη τῶν ταύτῃ πόλεων, ἥ γε νεωστὶ λέγεται τιμήσασθαι πεντακοσίους ἱππικοὺς ἄνδρας, καὶ τὸ παλαιὸν δὲ ἔστελλε δώδεκα μυριάδας στρατιᾶς. δηλοῖ δὲ καὶ τὸ πλῆθος τῆς πεμπομένης κατασκευῆς εἰς τὴν Ῥώμην κατ' ἐμπορίαν, τῶν τε ἄλλων καὶ ἐσθῆτος παντοδαπῆς, τὴν εὐανδρίαν τῆς πόλεως καὶ τὴν εὐτεχνίαν.

9. Βάλβος Γαδιτανὸς ὁ θριαμβεύσας: this was L. Cornelius Balbus the younger, a native of Gades, to whom, in 19 B.C., a triumph was decreed in consequence of a victory over the Garamantes; as this was the first occasion on which this honour was conferred on one who was not a Roman citizen, he is here distinguished by the title ὁ θριαμβεύσας. He added the suburb and built the dockyard here mentioned when quaestor in Hispania Ulterior in 44 and 43 B.C. *Dict. Biogr.* 1. p. 457.

13. τὴν ἐπὶ τῆς προκειμένης νησίδος: the position of this islet, and that of the temple of Cronos, which depends upon it, are the difficult points in the topography of Gades. Pliny (4. 120), in describing the second and smaller of the two islands, speaks of it as being a Roman mile in length and the same in breadth, separated from the larger island by a channel 100 ft. wide, and facing the mainland. The last statement would best suit the island of Trocadero, which intervenes between the city and Puerto Real, but the channel is in reality much wider than his estimate. Strabo clearly conceived of the smaller island as lying off the point of the promontory on which the city was built, for he places the temple of Cronos in the neighbourhood of the city (προσεχὴς αὐτῇ) at the extremity (τελευταῖον) over against the islet (πρὸς τῇ νησίδι). At the present day there is no island in this position, but there is a dangerous reef of rocks there, which rise in places above the sea-level. If Strabo is correct—and several other authors mention the existence

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πεποιήκασι τῇ Διδύμῃ χαίροντες τῷ τόπῳ. ὀλίγοι δὲ κατὰ The Por
σύγκρισιν καὶ ταύτην οἰκοῦσι καὶ τὸ ἐπίνειον, ὃ κατεσκεύασεν
αὐτοῖς Βάλβος ἐν τῇ περαίᾳ τῆς ἠπείρου. κεῖται δ' ἐπὶ τῶν
ἐσπερίων τῆς νήσου μερῶν ἡ πόλις, προσεχὲς δ' αὐτῇ τελευταῖόν
ἐστι τὸ Κρόνιον πρὸς τῇ νησίδι· τὸ δ' Ἡράκλειον ἐπὶ θάτερα Temple
τέτραπται τὰ πρὸς ἕω, καθ' ὃ δὴ μάλιστα τῇ ἠπείρῳ τυγχάνει Cronos
συνάπτουσα ἡ νῆσος ὅσον σταδιαῖον πορθμὸν ἀπολείπουσα. Heracle
καὶ λέγουσι μὲν διέχειν τῆς πόλεως δώδεκα μίλια τὸ ἱερόν,
ἴσον ποιοῦντες τὸν τῶν ἄθλων καὶ τὸν τῶν μιλίων ἀριθμόν·
ἔστι δὲ μεῖζον καὶ σχεδόν τι τοσοῦτον ὅσον ἐστὶ τὸ τοῦ μήκους
τῆς νήσου· μῆκος δ' ἐστὶ τῆς νήσου τὸ ἀπὸ τῆς δύσεως ἐπὶ τὴν
ἀνατολήν.

of two islands at Gades—it may be conjectured that in ancient times there was an island where this reef now lies.

1. κατὰ σύγκρισιν: 'by comparison' with other cities.

5. τὸ δ' Ἡράκλειον: it is stated by Ford (*Handbook*, 1. p. 314) that part of the foundations of this temple, which, as we have said, stood on the island of St. Peter, were seen in 1755, when the waters retired during the earthquake. Originally, no doubt, the Heracleion was dedicated to Melcarth, as the Cronion was to Baal.

7. σταδιαῖον πορθμόν: the channel or 'river' of St. Peter.

9. τῶν ἄθλων: i.e. of the labours of Hercules.

10. ἔστι δὲ μεῖζον, κ.τ.λ.: τὸ μῆκος is to be understood here from what follows; 'the length which they assign is too great.' Strabo has already said that the length of the island is 100 stades; and as he reckons 8 stades to the Roman mile (see 7. 7. 4), this would be in round numbers 12 miles, which these persons give as the distance from the temple to the city.

11. ἀπὸ τῆς δύσεως ἐπὶ τὴν ἀνατολήν: more accurately speaking, from NNW. to SSE.

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BOOK IV.

GAUL.

No. 14.—Massilia; its site, constitution, and influence.

(IV. 1. 4, 5.)

The city of Massilia occupied a triangular space of hilly ground, which was bounded on the south by a land-locked basin, called in ancient times Lacydon (Mela, 2. 79), and at the present day the Old Harbour, and on the west by the waters of the open bay. On the land side it was defended by a strong wall, starting from the head of the port of Lacydon, which then penetrated further into the land than it does now, crossing the intermediate heights, and descending to the bay near where the new Joliette Harbour of Marseilles is situated. Caesar (*B. C.* 2. 1) describes it thus—'Massilia enim fere ex tribus oppidi partibus mari alluitur; reliqua quarta est, quae aditum habeat ab terra.' In speaking of the place as washed by the sea on three sides, Caesar is here counting the truncated apex of the triangle as one of the sides. In the centre of this area, where the ground is highest, stood the citadel, and from this point the hillside descended steeply, in the form of an ancient theatre, to the port. The best authority for the topography of Massilia—a subject on which great misconceptions have prevailed—is a paper by Rouby, entitled *Le Sol de Marseille au temps de César*, in the *Bulletin de la Société de Géographie*, vol. 6. pp. 225 foll. The importance of Massilia as a seat of learning, which Strabo here mentions, continued to increase during the Imperial period. Thus Tacitus (*Ann.* 4. 44) tells us that in Tiberius' reign L. Antonius was banished thither, 'ubi specie studiorum

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nomen exilii tegeretur'; and in another passage, which confirms Strabo's remarks about the simplicity of life that prevailed in that city, the same author mentions (*Agr.* 4) that Agricola was educated there; 'sedem ac magistram studiorum Massiliam habuit, locum Graeca comitate et provinciali parsimonia mixtum ac bene compositum.' Massilia in fact became a Greek university for southern Gaul, in the same way as Augustodunum (*Autun*) became a Latin university for the northern part of that country (Tac. *Ann.* 3. 43). To its influence was due the wide-spread use of Greek throughout that region, which continued to prevail, especially in the great cities, such as Nemausus (*Nîmes*), Arelate (*Arles*) and Lugdunum (*Lyons*), until the fifth century of our era, and is testified to, among other sources of evidence, by the employment of that language by Irenaeus and other Christian writers who lived in Gaul.

4. Κτίσμα δ' ἐστὶ Φωκαιέων ἡ Μασσαλία, κεῖται δ' ἐπὶ χωρίου πετρώδους· ὑποπέπτωκε δ' αὐτῆς ὁ λιμὴν θεατροειδεῖ πέτρᾳ βλεπούσῃ πρὸς νότον. τετείχισται δὲ καὶ αὕτη καλῶς καὶ ἡ πόλις σύμπασα μέγεθος ἔχουσα ἀξιόλογον. ἐν δὲ τῇ ἄκρᾳ τὸ Ἐφέσιον ἵδρυται καὶ τὸ τοῦ Δελφινίου Ἀπόλλωνος ἱερόν· τοῦτο μὲν κοινὸν Ἰώνων ἁπάντων, τὸ δὲ Ἐφέσιον τῆς Ἀρτέμιδός ἐστι νεὼς τῆς Ἐφεσίας. ἀπαίρουσι γὰρ τοῖς Φωκαιεῦσιν ἐκ τῆς οἰκείας λόγιον ἐκπεσεῖν φασιν ἡγεμόνι χρήσασθαι τοῦ πλοῦ παρὰ τῆς Ἐφεσίας Ἀρτέμιδος λαβοῦσι· τοὺς μὲν δὴ προσαχθέντας τῇ Ἐφέσῳ ζητεῖν ὅντινα τρόπον ἐκ τῆς θεοῦ πορίσαιντο τὸ προσταχθέν. Ἀριστάρχῃ δὲ τῶν ἐντίμων σφόδρα γυναικῶν παραστῆναι κατ' ὄναρ τὴν θεὸν καὶ κελεῦσαι συναπαίρειν τοῖς Φωκαιεῦσιν ἀφίδρυμά τι τῶν ἱερῶν λαβούσῃ· γενομένου δὲ τούτου καὶ τῆς ἀποικίας λαβούσης τέλος, τό τε ἱερὸν ἱδρύσασθαι καὶ τὴν Ἀριστάρχην τιμῆσαι διαφερόντως ἱέρειαν ἀποδείξαντας, ἔν τε ταῖς ἀποίκοις πόλεσι πανταχοῦ

Site of Massilia.

Worship of the Ephesian Artemis.

5. Δελφινίου: this title of Apollo was derived from his appearing in the form of a dolphin to the Cretan colony which he conducted to Delphi: see Hom. *Hymn. Pyth. Apol.*, 222.

13. ἀφίδρυμα: 'copy,' 'facsimile'; cp. 9. 2. 7 Ἀφλίων, τὸ ἱερὸν τοῦ Ἀπόλλωνος ἐκ Δάφνου ἀφιδρυμένον.

16. ταῖς ἀποίκοις πόλεσι: Strabo specially mentions temples of this

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τιμᾶν ἐν τοῖς πρώτοις ταύτην τὴν θεὸν καὶ τοῦ ξοάνου τὴν διάθεσιν τὴν αὐτὴν καὶ τἆλλα νόμιμα φυλάττειν τὰ αὐτὰ ἅπερ ἐν τῇ μητροπόλει νενόμισται.

Political constitution.

5. Διοικοῦνται δ' ἀριστοκρατικῶς οἱ Μασσαλιῶται πάντων εὐνομώτατα, ἀνδρῶν ἑξακοσίων καταστήσαντες συνέδριον διὰ βίου ταύτην ἐχόντων τὴν τιμήν, οὓς τιμούχους καλοῦσι. πεντεκαίδεκα δ' εἰσὶ τοῦ συνεδρίου προεστῶτες, τούτοις δὲ τὰ πρόχειρα διοικεῖν δέδοται. πάλιν δὲ τῶν πεντεκαίδεκα προκάθηνται τρεῖς οἱ πλεῖστον ἰσχύοντες, τούτων δὲ εἷς τιμοῦχος δ' οὐ γίνεται μὴ τέκνα ἔχων μηδὲ διὰ τριγονίας ἐκ πολιτῶν γεγονώς. οἱ δὲ νόμοι Ἰωνικοί, πρόκεινται δὲ δημοσίᾳ. χώραν δ' ἔχουσιν ἐλαιόφυτον μὲν καὶ κατάμπελον, σίτῳ δὲ λυπροτέραν διὰ τὴν τραχύτητα, ὥστε πεποιθότες τῇ θαλάττῃ μᾶλλον ἢ τῇ γῇ τὸ πρὸς ναυτιλίας εὐφυὲς εἵλοντο μᾶλλον. ὕστερον μέντοι ταῖς ἀνδραγαθίαις ἰσχυσαν προσλαβεῖν τινα τῶν πέριξ πεδίων ἀπὸ τῆς αὐτῆς δυνάμεως ἀφ' ἧς καὶ τὰς πόλεις ἔκτισαν, ἐπιτειχίσματα τὰς μὲν κατὰ τὴν Ἰβηρίαν τοῖς Ἰβηρσιν, οἷς καὶ τὰ ἱερὰ τῆς Ἐφεσίας Ἀρτέμιδος παρέδοσαν τὰ πάτρια ὥστε ἑλληνιστὶ θύειν, τὴν δὲ Ῥόην Ἀγάθην τοῖς περὶ τὸν ποταμὸν οἰκοῦσι τὸν Ῥοδανὸν βαρβάροις, τὸ δὲ Ταυροέντιον καὶ τὴν

Territory and colonies.

goddess as existing at the Massaliote colonies of Hemeroscopeium (3. 4. 6), Emporium and Rhode (3. 4. 8), on the coast of Spain, and also at the mouth of the Rhone (4. 1. 8).

4. πάντων εὐνομώτατα: the constitution of Massilia was famous in ancient times; Aristotle wrote a treatise on the Μασσαλιωτῶν πολιτεία, and he refers to its organization in two passages of the *Politics* (7. 7. 4; 8. 6. 2, 3). In these he testifies to its good order as a moderate aristocracy, and also describes how its rulers, from having been originally a close oligarchy, gradually extended their limits (πολιτικώτερα ἐγένετο ἡ ὀλιγαρχία) by admitting a larger number of the wealthier citizens to the government. Cicero, too, in his speech *Pro Flacco* (25. 63) says of Massilia—'sic optimatum consilio gubernatur, ut omnes ejus instituta laudare facilius possint quam semulari'; and he uses similar expressions about it in the *De Republica*, 1. 27. 43.

11. οἱ δὲ νόμοι Ἰωνικοί: this means, apparently, that they maintained the laws which they brought from Phocaea.

19. Ῥόην Ἀγάθην: Agatha is mentioned by Pliny (3. 33) as a colony of Massilia in the position here required. Ῥόην appears to be corrupt; see Müller, *Index Var. Lect.*, p. 961.

20. Ταυροέντιον, κ.τ.λ.: the

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[illegible] Σαλύων [illegible] καὶ [illegible] καὶ νεώσοικοι [illegible] δὲ καὶ πλείων εὐπορία [illegible] χρησίμων [illegible] ἐν τοῖς τε τοὺς βαρβάρους [illegible] καὶ πολλὰ καὶ [illegible] προσλαβεῖν τῆς [illegible] τοὺς Σάλυας, οὐ [illegible] ἐπώνυμον ἑαυτοῦ τε [illegible] φασὶν [illegible] Ῥωμαίους, καὶ ἐκ τῆς [illegible] ἐπὶ Μασσαλίας ἀνέ- [illegible] τῶν Μασσαλιωτῶν [illegible] ἔχουσιν ἀλλ' ἢ [illegible] ἀπὸ τῆς θαλάττης [illegible] σταδίους, κατὰ δὲ τοὺς [illegible] ἐκείνων τοῖς Μασ- [illegible] σχεδὸν τῶν [illegible] τοὺς [illegible] μὲν οὖν εἰσίχουσιν [illegible] τὴν πρὸς Ῥωμαίους φιλίαν, [illegible] καὶ δὴ καὶ τὸ ξόανον τῆς [illegible] Ῥωμαῖοι τὴν αὐτὴν ἐκδόσεω

Docks; armoury. — Struggle with the natives. — Friendship with Rome.

[illegible] Massalia,

[illegible] (12. 8. 11), and Rhodes (14. 2. 5, No. 65, where see note).

8. Σέξτιος: the Roman proconsul, C. Sextius Calvinus, in 122 B.C.

9. [illegible] ἐπώνυμον ἑαυτοῦ: Aquae Sextiae, the modern *Aix*; ἐπώνυμον is Cobet's correction (Miscell. Crit. p. 122) for ἐπώνυμος, which, as he remarks, governs the dative.

13. ἐν τῷ Ἀβεντίνῳ: MSS. Ἀβεντίνῳ. Livy (1. 45) says that the temple of Diana on the Aventine was erected as a common sanctuary

until Caesar's time.

ἔχον τῷ παρὰ τοῖς Μασσαλιώταις ἀνέθεσαν. κατὰ δὲ τὴν Πομπηίου πρὸς Καίσαρα στάσιν τῷ κρατηθέντι μέρει προσθέμενοι τὴν πολλὴν τῆς εὐδαιμονίας ἀπέβαλον, ὅμως δ' οὖν ἴχνη λείπεται τοῦ παλαιοῦ ζήλου παρὰ τοῖς ἀνθρώποις καὶ μάλιστα περὶ τὰς ὀργανοποιίας καὶ τὴν ναυτικὴν παρασκευήν. ἐξημερουμένων δ' ἀεὶ τῶν ὑπερκειμένων βαρβάρων καὶ ἀντὶ τοῦ πολεμεῖν τετραμμένων ἤδη πρὸς πολιτείας καὶ γεωργίας διὰ τὴν τῶν Ῥωμαίων ἐπικράτειαν, οὐδ' αὐτοῖς ἔτι τούτοις συμβαίνοι ἂν περὶ τὰ λεχθέντα τοσαύτη σπουδή. δηλοῖ δὲ τὰ καθεστηκότα νυνί· πάντες γὰρ οἱ χαρίεντες πρὸς τὸ λέγειν τρέπονται καὶ φιλοσοφεῖν, ὥσθ' ἡ πόλις μικρὸν μὲν πρότερον τοῖς βαρβάροις ἀνεῖτο παιδευτήριον, καὶ φιλέλληνας κατεσκεύαζε τοὺς Γαλάτας ὥστε καὶ τὰ συμβόλαια ἑλληνιστὶ γράφειν, ἐν δὲ τῷ παρόντι καὶ τοὺς γνωριμωτάτους Ῥωμαίων πέπεικεν ἀντὶ τῆς εἰς Ἀθήνας ἀποδημίας ἐκεῖσε φοιτᾶν φιλομαθεῖς ὄντας. ὁρῶντες δὲ τούτους οἱ Γαλάται καὶ ἅμα εἰρήνην ἄγοντες, τὴν σχολὴν ἄσμενοι πρὸς τοὺς τοιούτους διατίθενται βίους οὐ κατ' ἄνδρα μόνον ἀλλὰ καὶ δημοσίᾳ· σοφιστὰς γοῦν ὑποδέχονται τοὺς μὲν ἰδίᾳ, τοὺς δὲ πόλεις κοινῇ μισθούμεναι, καθάπερ καὶ ἰατρούς.

Learning and schools.

Simplicity of life.

τῆς δὲ λιτότητος τῶν βίων καὶ τῆς σωφροσύνης τῶν Μασσαλιωτῶν οὐκ ἐλάχιστον ἂν τις θείη τοῦτο τεκμήριον· ἡ γὰρ μεγίστη προῖξ αὐτοῖς ἐστιν ἑκατὸν χρυσοῖ καὶ εἰς ἐσθῆτα πέντε καὶ πέντε εἰς χρυσοῦν κόσμον· πλέον δ' οὐκ ἔξεστι. καὶ ὁ Καῖσαρ δὲ καὶ οἱ μετ' ἐκεῖνον ἡγεμόνες πρὸς τὰς ἐν τῷ πολέμῳ γενη-

of the Romans and Latins, in imitation of that of Diana at Ephesus, the common sanctuary of the Asiatic Greek cities.

3. τὴν πολλὴν τῆς εὐδαιμονίας: for τὸ πολὺ τῆς εὐδαιμονίας: this form of attraction is not uncommon in Strabo, e.g. τῆς Ἀσίας πολλὴν in 1. 2. 1, No. 8.

11. τοῖς βαρβάροις ἀνεῖτο παιδευτήριον: 'was given up, devoted to the barbarians as a place of education.'

13. τὰ συμβόλαια ἑλληνιστὶ γράφειν: these contracts were written, no doubt, in the Greek *language*; the use of the Greek *alphabet* was still more widely spread. Thus Caesar says of the Helvetii (*B. G.* 1. 29. 1), 'In castris Helvetiorum tabulae repertae sunt litteris Graecis confectae'; cp. 6. 14. 3.

22. χρυσοῖ: Lat. *aurei*, in value about a guinea each.

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θείσας ἁμαρτίας ἐμετρίασαν μεμνημένοι τῆς φιλίας καὶ τὴν αὐτονομίαν ἐφύλαξαν, ἣν ἐξ ἀρχῆς εἶχεν ἡ πόλις, ὥστε μὴ ὑπακούειν τῶν εἰς τὴν ἐπαρχίαν πεμπομένων στρατηγῶν μήτε αὐτὴν μήτε τοὺς ὑπηκόους. Independence.

No. 15.—The Campus Lapideus.

(IV. 1. 7.)

The Plaine de la Crau, as the Campus Lapideus is called at the present day, is a place which attracts the attention of all travellers between Arles and Marseilles, since it is intersected by the railway that joins those two cities. It forms a wide level area, extending for many square miles, which is covered with round rolled stones, from the size of a pebble to that of a man's head. These are supposed to have been brought down from the Alps by the Durance at some early period, when this plain was submerged and formed the bed of what was then a bay of the Mediterranean at the mouth of that river and the Rhone. The story about Heracles, which was invented to account for these features of the country—not, we may be sure, by Aeschylus, as Strabo says, but by the neighbouring Greeks of Massilia—is an excellent instance of that class of myths, which Mr. Tylor in his *Primitive History of Mankind* has called Myths of Observation. These arise from the mind noticing remarkable phenomena, either natural or artificial, and then either inquiring into their origin or in some other way speculating about them. As familiar instances we may mention the stories that have been suggested by markings on rocks—such as that of the foot-print of the horse of one of the Great Twin Brethren, which arose from a mark like that of a horse's hoof in the basaltic rocks near the lake Regillus (Cic. *De Nat. Deor.*, 3. 5); or that of Poseidon having smitten the ground on the acropolis of Athens with his trident at the time of his contest with Athena for the possession of Attica, which was caused by the three holes that are visible in the rock beneath the northern portico of the Erechtheium. Similarly, in the present case, when the Greeks sought an explanation of these

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pebbles and boulders covering the face of the land, they connected them with Heracles, the great western traveller; and thus the story arose, that in his combat with the Ligurians—the wild natives, with whom the Massaliote settlers were constantly at war—when his arrows failed him, Zeus showered down these stones from heaven to serve him as missiles against his enemies.

Description of the plain.

7. Ἐν μὲν οὖν ἔχει παράδοξον ἡ προειρημένη παραλία τὸ περὶ τοὺς ὀρυκτοὺς ἰχθῦς, ἕτερον δὲ μεῖζον τούτου σχεδόν τι τὸ λεχθησόμενον. μεταξὺ γὰρ τῆς Μασσαλίας καὶ τῶν ἐκβολῶν τοῦ Ῥοδανοῦ πεδίον ἐστὶ τῆς θαλάττης διέχον εἰς ἑκατὸν σταδίους, τοσοῦτον δὲ καὶ τὴν διάμετρον, κυκλοτερὲς τὸ σχῆμα· καλεῖται δὲ Λιθῶδες ἀπὸ τοῦ συμβεβηκότος. μεστὸν γάρ ἐστι λίθων χειροπληθῶν ὑποπεφυκυῖαν ἐχόντων αὐτοῖς ἄγρωστιν, ἀφ' ἧς ἄφθονοι νομαὶ βοσκήμασίν εἰσιν· ἐν μέσῳ δ' ὕδατα καὶ ἁλυκίδες συνίστανται καὶ ἅλες. ἅπασα μὲν οὖν καὶ ἡ ὑπερκειμένη χώρα προσήνεμός ἐστι, διαφερόντως δ' εἰς τὸ πεδίον τοῦτο τὸ μελαμβόρειον καταιγίζει πνεῦμα βίαιον καὶ φρικῶδες·

Violence of the Mistral.

2. ὀρυκτοὺς ἰχθῦς: fish obtained by digging or groping in mud. This is mentioned in the preceding chapter as taking place in a brackish lake near Ruscino, the modern Castel-Roussillon, near Perpignan: *δύο γὰρ ἢ τρεῖς ὀρύξαντι πόδας καὶ καθέντι τριόδοντα εἰς ὕδωρ ἰλυῶδες ἔστι περιπεῖραι τὸν ἰχθὺν ἀξιόλογον τὸ μέγεθος· τρέφεται δὲ ὑπὸ τῆς ἰλύος καθάπερ οἱ ἔγχελυες.*

8. ἄφθονοι νομαί: Pliny, 21. 57 'Thymo quidem nunc etiam lapideos campos in provincia Narbonensi refertos scimus, hoc paene solo reditu, e longinquis regionibus pecudum milibus convenientibus ut thymo vescantur.' Murray's *Handbook for France*, vol. 2. p. 154: 'Through the greater portion of its extent its condition is that of a semi-desert, but under the stones which cover it grows a short sweet herbage, which the sheep accustomed to the locality obtain by turning over the stones. It is consequently covered over in the winter months with flocks driven hither from the French Alps, where they spend the summer.'

9. ἁλυκίδες: we do not now hear of salt-springs in the Plaine de la Crau, but in the district of the Camargue, which lies to the westward of it, the ground is impregnated throughout with salt.

11. μελαμβόρειον: this epithet well describes the Mistral, as the north wind is called in this part of France, which renders the country between Avignon and Marseilles at times almost the coldest part of Europe. A proof of its violence is found in the gardens throughout this region being defended on the north side by tall hedges of cypresses, planted closely together, 'pour abriter le mistral,' as the natives say.

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φασὶ γοῦν σύρεσθαι καὶ κυλινδεῖσθαι τῶν λίθων ἐνίους, καταφλῶσθαι δὲ τοὺς ἀνθρώπους ἐκ τῶν ὀχημάτων καὶ γυμνοῦσθαι καὶ ὅπλων καὶ ἐσθῆτος ὑπὸ τῆς ἐμπτοᾶς. Ἀριστοτέλης μὲν οὖν φησιν ὑπὸ σεισμῶν τῶν καλουμένων βραστῶν ἐκπεσόντας τοὺς λίθους εἰς τὴν ἐπιφάνειαν συνολισθεῖν εἰς τὰ κοῖλα τῶν χωρίων. Ποσειδώνιος δὲ λίμνην οὖσαν παγῆναι μετὰ κλυδασμοῦ, καὶ διὰ τοῦτο εἰς πλείονας μεμερισθῆναι λίθους, μᾶλλόν τε τοὺς ποταμίους κάλλησαι καὶ τὰς ψήφους τὰς αἰγιαλίτιδας, ὁμοίους τε καὶ λείους καὶ ἰσομεγέθεις· καὶ τῆς ὁμοιότητος ἔτι τὴν αἰτίαν ἀποδεδώκασιν ἀμφότεροι. πιθανὸς μὲν οὖν ὁ παρ' ἀμφοῖν λόγος· ἀνάγκη γὰρ τοὺς οὕτω συνεστῶτας λίθους οὐ καθ' ἑαυτοὺς γενέσθαι, ἀλλὰ ἢ ἐξ ὑγροῦ παγέντας μεταβολεῖν, ἢ ἐκ πετρῶν μεγάλων ῥήγματα συνεχῆ λαβούσῶν ἀποκρίνεσθαι. τὸ μέντοι δυσκατολόγητον Αἰσχύλος καταμαθὼν ἢ παρ' ἄλλου λαβὼν εἰς μῦθον ἐξετόπισε. φησὶ γοῦν Προμη- Myth relating to Heracles.

Theories as to the origin of the stones

4. βραστῶν: earthquakes with vertical movement. The meaning of the word is explained in the pseudo-Aristotelian *De Mundo*, 4 τῶν σεισμῶν οἱ μὲν βραττόντες καὶ κατὰ κορυφὴν χωροῦντες βράστοι καλοῦνται.

ἐκπεσόντας τοὺς λίθους: Ar. *Meteorol.* 2. 8. 47 ὅταν δ' ὁ γόγγρος πυκνότερος συστῇ, ἐκπεσόντες πλείους λίθοι, ὄντες τῶν ὑδάτων ἐλαφρότεροι· πολὺ γὰρ τὸ γεῶδες ἀναθυμιᾶται τοῦτων γὰρ τὸν τρόπον γίνονται σπήλαια, τὰ περὶ Σίπυλον ὀρύγματα, καὶ τὰ φλεγμαίνοντα καλούμενα τοῦτον, καὶ τὰ περὶ τὴν Ἀργουσσὸν χωρία.

6. Ποσειδώνιος δὲ κ.τ.λ.: the meaning is—'Poseidonius said there was a lake here, and that while its bed was drying up (becoming solid) the waves dashed over it, in consequence of which it was broken up into a number of stones, &c.'

9. ἀποδεδώκασιν τὸ κ.τ.λ.: I have adopted C. Müller's emendation (*Hist. Gr.* p. 961) of this corrupt passage, which appears in the MSS. as ὁμοίους δὲ καὶ λείους καὶ ἰσομεγέθεις τῇ ὁμοιότητι· καὶ τὴν αἰτίαν κ.τ.λ. Meinecke retains this, only altering ὁμοίους into ὁμοίους and inserting πρὸς before τῇ ὁμοιότητι. But πρὸς τῇ ὁμοιότητι, 'in addition to their similarity,' makes very poor sense here.

12. γενέσθαι, ἀλλά: these two words were inserted by Groskurd, and seem necessary to the sense. The meaning of the whole passage then is—'The stones which have been brought together in this manner could not have been formed separately (καθ' ἑαυτοὺς is not "of themselves," as Groskurd takes it), but must either have undergone a transformation by turning from moist into solid, or have been broken off from large rocks which were exposed to repeated fractures.'

15. ἐκ μῦθον ἐξετόπισε: 'perverted it into a fable.'

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θεὺς παρ' αὐτῷ καθηγούμενος Ἡρακλεῖ τῶν ὁδῶν τῶν ἀπὸ Καυκάσου πρὸς τὰς Ἑσπερίδας·

ἥξεις δὲ Λιγύων εἰς ἀτάρβητον στρατόν,
ἔνθ' οὐ μάχῃς, σάφ' οἶδα, καὶ θοῦρός περ ὢν
μέμψει· πέπρωται γάρ σε καὶ βέλη λιπεῖν
ἐνταῦθ'· ἐλέσθαι δ' οὔ τιν' ἐκ γαίας λίθον
ἕξεις, ἐπεὶ πᾶς χῶρός ἐστι μαλθακός.
ἰδὼν δ' ἀμηχανοῦντά σε Ζεὺς οἰκτερεῖ,
νεφέλην δ' ὑποσχὼν νιφάδι γογγύλων πέτρων
ὑπόσκιον θήσει χθόν', οἷς ἔπειτα σὺ
βαλὼν διώσει ῥᾳδίως Λίγυν στρατόν.

No. 16.—Completeness of the River-System of Gaul.

(IV. 1. 14.)

In respect of its water-communication France is the most favoured country in Europe, for its rivers flow northward, westward, and southward, and thus provide the means of intercourse and trade between the interior and three seas—the English Channel, the

3. ἥξεις δέ: this passage is from the *Prometheus Unbound* of Aeschylus; Dindorf, *Fragm.* No. 182.

5. βέλη λιπεῖν: Madvig would correct this to *βέλη 'κλιπεῖν*, remarking (*Advers. Crit.* 1. p. 536), 'non relicturus ibi Hercules sagittas erat, sed sagittae ei non suppeiturae.' There is no doubt that the latter statement is what Aeschylus intended to express, and that this was the regular form of the legend, as Mela says, when relating the story (2. 5. 78), 'cum tela defecissent.' It is also true that *λείπω* is very rarely used elsewhere in the sense of 'to fail' with an accus. of the person, as *ἐκλείπω* is. But an instance of this use occurs in a passage very similar to the present one, Hom. *Od.* 22. 119 *αὐτὰρ ἐπεὶ λίπον ἰοὶ διστεύοντα ἄνακτα*, and the same was probably the case here. At least Dionysius Hal. took this view, for while he quotes the line with the reading *βέλη λιπεῖν*, he says in the same passage (1. 41) of Heracles and the army which was supposed to have accompanied him, *πάντων αὐτοὺς ἐπιλειπόντων ἐν τῇ μάχῃ τῶν βελῶν*.

8. σε Ζεὺς: Meineke's emendation for *σ' ὁ Ζεύς*, on account of the cretic pause. In a very interesting note (*Vind. Strabon.* p. 42), in which he tells us that he had discussed the passage with Lachmann, he says—'Nimirum plurimum ad recitationem interest, utrum sic metiare ⏑– | ––⏑–, an sic ⏑–– | –⏑–.'

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[illegible] and the Mediterranean. The upper waters also of these [illegible] to one another. The completeness [illegible] of the country were thus [illegible] appeared to one who, like [illegible] to be due, [illegible]. The [illegible] which in ancient times was [illegible] by an extensive system of canals, [illegible] dependence at certain [illegible].

[illegible] Facilities for trade routes.

[illegible] Rhodanus (Rhone).

[illegible] Arar (Saône). Dubis (Doubs).

[illegible] easily interchanged among all, and the supplies are thrown open to general use."

[illegible] excellent [illegible].

[illegible] the Doubs is the eastern tributary of the Saône, and is navigable for some distance above Besançon, the principal town on its banks.

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Sequana (*Seine*).

τοῦτον ἐμβάλλων, εἶτα πεζεύεται μέχρι τοῦ Σηκόανα ποταμοῦ, κἀντεῦθεν ἤδη καταφέρεται εἰς τὸν ὠκεανὸν καὶ τοὺς Ληξοβίους καὶ Καλέτους, ἐκ δὲ τούτων εἰς τὴν Βρεττανικὴν ἐλάττων ἢ ἡμερήσιος δρόμος ἐστίν. ἐπεὶ δ' ἐστὶν ὀξὺς καὶ δυσανάπλους ὁ Ῥοδανός, τινὰ τῶν ἐντεῦθεν φορτίων πεζεύεται μᾶλλον ταῖς ἁρμαμάξαις, ὅσα εἰς Ἀρουέρνους κομίζεται καὶ τὸν Λίγηρα ποταμόν, καίπερ τοῦ Ῥοδανοῦ καὶ τούτοις πλησιάζοντος ἐκ μέρους· ἀλλ' ἡ ὁδὸς πεδιὰς οὖσα καὶ οὐ πολλὴ περὶ ὀκτακοσίους σταδίους ἐπάγεται μὴ χρήσασθαι τῷ ἀνάπλῳ διὰ τὸ πεζεύεσθαι ῥᾷον· ἐντεῦθεν δ' ὁ Λίγηρ εὐφυῶς ἐκδέχεται· ῥεῖ δὲ ἐκ τῶν Κεμμένων εἰς τὸν ὠκεανόν. ἐκ δὲ Νάρβωνος ἀναπλεῖται μὲν ἐπὶ μικρὸν τῷ Ἄτακι, πεζεύεται δὲ πλέον ἐπὶ τὸν Γαρούναν ποταμόν, καὶ τοῦθ' ὅσον ὀκτακοσίων ἢ ἑπτακοσίων σταδίων· ῥεῖ δὲ καὶ ὁ Γαρούνας εἰς τὸν ὠκεανόν.

Liger (*Loire*).

Atax (*Aude*).

Garumna (*Garonne*).

1. εἶτα πεζεύεται: between the upper waters of the Saône and those of the Seine and its tributaries lies the great watershed, which separates northern and southern France. The Saône and the Yonne, which joins the Seine, are now connected by the Canal de Bourgogne. Throughout this passage the word πεζεύεσθαι is employed in the unusual sense of 'to go by land,' of commodities.

2. Λιξοβίους καὶ Καλέτους: the tribes on either side of the mouth of the Sequana.

3. εἰς τὴν Βρεττανικήν: the route through Gaul which has just been described was the overland trade-route for tin, of which Strabo says (3. 2. 9, No. 10) τὸν δὲ κασσίτερον . . . φησιν [ὁ Ποσειδώνιος] ἐκ τῶν Βρεττανικῶν εἰς τὴν Μασσαλίαν κομίζεσθαι.

7. τοῦ Ῥοδανοῦ καὶ τούτοις πλησιάζοντος: the Loire rises in the northern extremity of the Cevennes, and throughout a considerable part of its upper course flows parallel to the Rhone in an opposite direction to that river, from 30 to 40 miles distant from it, and between it and Auvergne.

9. ἐπάγεται: 'induces persons.'

12. πεζεύεται δὲ πλέον: this is now the line of the Canal du Midi, which communicates between the Garonne and the Mediterranean, partly following the valley of the Aude, which river flows from the Pyrenees and reaches the sea near Narbonne. The idea of connecting the Mediterranean with the Atlantic by means of a ship-canal joining the Aude to the Garonne, which would obviate the circuit by the Straits of Gibraltar, has been started in our own times; see M. Manier's pamphlet, *Projet d'un Grand Canal Maritime du Midi*, Paris, 1876.

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nomen exilii tegeretur'; and in another passage, which confirms Strabo's remarks about the simplicity of life that prevailed in that city, the same author mentions (*Agr.* 4) that Agricola was educated there; 'sedem ac magistram studiorum Massiliam habuit, locum Graeca comitate et provinciali parsimonia mixtum ac bene compositum.' Massilia in fact became a Greek university for southern Gaul, in the same way as Augustodunum (*Autun*) became a Latin university for the northern part of that country (Tac. *Ann.* 3. 43). To its influence was due the wide-spread use of Greek throughout that region, which continued to prevail, especially in the great cities, such as Nemausus (*Nîmes*), Arelate (*Arles*) and Lugdunum (*Lyons*), until the fifth century of our era, and is testified to, among other sources of evidence, by the employment of that language by Irenaeus and other Christian writers who lived in Gaul.

4. Κτίσμα δ' ἐστὶ Φωκαιέων ἡ Μασσαλία, κεῖται δ' ἐπὶ χωρίου πετρώδους· ὑποπέπτωκε δ' αὐτῆς ὁ λιμὴν θεατροειδεῖ πέτρᾳ βλεπούσῃ πρὸς νότον. τετείχισται δὲ καὶ αὕτη καλῶς καὶ ἡ πόλις σύμπασα μέγεθος ἔχουσα ἀξιόλογον. ἐν δὲ τῇ ἄκρᾳ τὸ Ἐφέσιον ἵδρυται καὶ τὸ τοῦ Δελφινίου Ἀπόλλωνος ἱερόν· τοῦτο μὲν κοινὸν Ἰώνων ἁπάντων, τὸ δὲ Ἐφέσιον τῆς Ἀρτέμιδός ἐστι νεὼς τῆς Ἐφεσίας. ἀπαίρουσι γὰρ τοῖς Φωκαιεῦσιν ἐκ τῆς οἰκείας λόγιον ἐκπεσεῖν φασιν ἡγεμόνι χρήσασθαι τοῦ πλοῦ παρὰ τῆς Ἐφεσίας Ἀρτέμιδος λαβοῦσι· τοὺς μὲν δὴ προσαχθέντας τῇ Ἐφέσῳ ζητεῖν ὄντινα τρόπον ἐκ τῆς θεοῦ πορίσαιντο τὸ προσταχθέν. Ἀριστάρχῃ δὲ τῶν ἐντίμων σφόδρα γυναικῶν παραστῆναι κατ' ὄναρ τὴν θεὸν καὶ κελεῦσαι συναπαίρειν τοῖς Φωκαιεῦσιν ἀφίδρυμά τι τῶν ἱερῶν λαβούσῃ· γενομένου δὲ τούτου καὶ τῆς ἀποικίας λαβούσης τέλος, τό τε ἱερὸν ἱδρύσασθαι καὶ τὴν Ἀριστάρχην τιμῆσαι διαφερόντως ἱέρειαν ἀποδείξαντας, ἔν τε ταῖς ἀποίκοις πόλεσι πανταχοῦ

Site of Massilia.

Worship of the Ephesian Artemis.

5. Δελφινίου: this title of Apollo was derived from his appearing in the form of a dolphin to the Cretan colony which he conducted to Delphi: see Hom. *Hymn. Pyth. Apol.*, 228.

13. ἀφίδρυμα: 'copy,' 'facsimile'; cp. 9. 2. 7 Δήλιον, τὸ ἱερὸν τοῦ Ἀπόλλωνος ἐκ Δήλου ἀφιδρυμένον.

16. ταῖς ἀποίκοις πόλεσι: Strabo specially mentions temples of this

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τιμᾶν ἐν τοῖς πρώτοις ταύτην τὴν θεὸν καὶ τοῦ ξοάνου τὴν διάθεσιν τὴν αὐτὴν καὶ τἆλλα νόμιμα φυλάττειν τὰ αὐτὰ ἅπερ ἐν τῇ μητροπόλει νενόμισται.

Political constitution.

5. Διοικοῦνται δ' ἀριστοκρατικῶς οἱ Μασσαλιῶται πάντων εὐνομώτατα, ἀνδρῶν ἑξακοσίων καταστήσαντες συνέδριον διὰ βίου ταύτην ἐχόντων τὴν τιμήν, οὓς τιμούχους καλοῦσι. πεντεκαίδεκα δ' εἰσὶ τοῦ συνεδρίου προεστῶτες, τούτοις δὲ τὰ πρόχειρα διοικεῖν δέδοται. πάλιν δὲ τῶν πεντεκαίδεκα προκάθηνται τρεῖς οἱ πλεῖστον ἰσχύοντες, τούτων δὲ εἷς τιμοῦχος δ' οὐ γίνεται μὴ τέκνα ἔχων μηδὲ διὰ τριγονίας ἐκ πολιτῶν γεγονώς. οἱ δὲ νόμοι Ἰωνικοί, πρόκεινται δὲ δημοσίᾳ. χώραν δ' ἔχουσιν ἐλαιόφυτον μὲν καὶ κατάμπελον, σίτῳ δὲ λυπροτέραν διὰ τὴν τραχύτητα, ὥστε πεποιθότες τῇ θαλάττῃ μᾶλλον ἢ τῇ γῇ τὸ πρὸς ναυτιλίας εὐφυὲς εἵλοντο μᾶλλον. ὕστερον μέντοι ταῖς ἀνδραγαθίαις ἰσχυσαν προσλαβεῖν τινα τῶν πέριξ πεδίων ἀπὸ τῆς αὐτῆς δυνάμεως ἀφ' ἧς καὶ τὰς πόλεις ἔκτισαν, ἐπιτειχίσματα τὰς μὲν κατὰ τὴν Ἰβηρίαν τοῖς Ἰβηρσιν, οἷς καὶ τὰ ἱερὰ τῆς Ἐφεσίας Ἀρτέμιδος παρέδοσαν τὰ πάτρια ὥστε ἑλληνιστὶ θύειν, τὴν δὲ Ῥόην Ἀγάθην τοῖς περὶ τὸν ποταμὸν οἰκοῦσι τὸν Ῥοδανὸν βαρβάροις, τὸ δὲ Ταυροέντιον καὶ τὴν

Territory and colonies.

goddess as existing at the Massaliote colonies of Hemeroscopeium (3. 4. 6), Emporium and Rhode (3. 4. 8), on the coast of Spain, and also at the mouth of the Rhone (4. 1. 8).

4. πάντων εὐνομώτατα: the constitution of Massilia was famous in ancient times; Aristotle wrote a treatise on the Μασσαλιωτῶν πολιτεία, and he refers to its organization in two passages of the *Politics* (7. 7. 4; 8. 6. 2, 3). In these he testifies to its good order as a moderate aristocracy, and also describes how its rulers, from having been originally a close oligarchy, gradually extended their limits (πολιτικωτέρα ἐγένετο ἡ ὀλιγαρχία) by admitting a larger number of the wealthier citizens to the government. Cicero, too, in his speech *Pro Flacco* (25. 63) says of Massilia—'sic optimatum consilio gubernatur, ut omnes ejus instituta laudare facilius possint quam aemulari'; and he uses similar expressions about it in the *De Republica*, 1. 27. 43.

11. οἱ δὲ νόμοι Ἰωνικοί: this means, apparently, that they maintained the laws which they brought from Phocaea.

19. Ῥόην Ἀγάθην: Agatha is mentioned by Pliny (3. 33) as a colony of Massilia in the position here required. Ῥόην appears to be corrupt; see Müller, *Index Var. Lect.*, p. 961.

20. Ταυροέντιον, κ.τ.λ.: the

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Ὀλβίαν καὶ Ἀντίπολιν καὶ Νίκαιαν τῷ τῶν Σαλύων ἔθνει καὶ τοῖς Λίγυσι τοῖς τὰς Ἄλπεις οἰκοῦσιν. εἰσὶ δὲ καὶ νεώσοικοι παρ' αὐτοῖς καὶ ὁπλοθήκη· πρότερον δὲ καὶ πλοίων εὐπορία καὶ ὅπλων καὶ ὀργάνων τῶν τε πρὸς τὰς ναυτιλίας χρησίμων καὶ τῶν πρὸς πολιορκίας, ἀφ' ὧν πρός τε τοὺς βαρβάρους ἀντέσχον καὶ Ῥωμαίους ἐκτήσαντο φίλους, καὶ πολλὰ καὶ αὐτοὶ χρήσιμοι κατέστησαν ἐκείνοις κἀκεῖνοι προσέλαβον τῆς αὐξήσεως αὐτῶν. Σέξτιος γοῦν ὁ καταλύσας τοὺς Σάλυας, οὐ πολὺ ἄπωθεν τῆς Μασσαλίας κτίσας πόλιν ἐπώνυμον ἑαυτοῦ τε καὶ τῶν ὑδάτων τῶν θερμῶν, ὧν τινὰ μεταβεβληκέναι φασὶν εἰς ψυχρά, ἐνταῦθά τε φρουρὰν κατῴκισε Ῥωμαίων, καὶ ἐκ τῆς παραλίας τῆς εἰς τὴν Ἰταλίαν ἀγούσης ἀπὸ Μασσαλίας ἀνέστειλε τοὺς βαρβάρους, οὐ δυναμένων τῶν Μασσαλιωτῶν ἀνείργειν αὐτοὺς τελέως. οὐδ' αὐτὸς δὲ πλέον ἴσχυσεν ἀλλ' ἢ τοσοῦτον μόνον ὅσον κατὰ μὲν τὰ εὐλίμενα ἀπὸ τῆς θαλάττης ἀπελθεῖν τοὺς βαρβάρους ἐπὶ δώδεκα σταδίους, κατὰ δὲ τοὺς τραχῶνας ἐπὶ ὀκτώ· τὴν δὲ λειφθεῖσαν ὑπ' ἐκείνων τοῖς Μασσαλιώταις παραδέδωκεν. ἀνάκειται δ' ἐν πόλει συχνὰ τῶν ἀκροθινίων, ἃ ἔλαβον καταναυμαχοῦντες ἀεὶ τοὺς ἀμφισβητοῦντας τῆς θαλάττης ἀδίκως. πρότερον μὲν οὖν εὐτύχουν διαφερόντως περί τε τἆλλα καὶ περὶ τὴν πρὸς Ῥωμαίους φιλίαν, ἧς πολλὰ ἄν τις λάβοι σημεῖα· καὶ δὴ καὶ τὸ ξόανον τῆς Ἀρτέμιδος τῆς ἐν τῷ Ἀβεντίνῳ οἱ Ῥωμαῖοι τὴν αὐτὴν διάθεσιν

Docks an armoury.

Struggles with the natives.

Friendship with Rome

towns here mentioned to the eastward of Massilia are the modern *Tarente*, *Eoubes*, *Antibes* and *Nice*.

1. τῷ τῶν Σαλύων ἔθνει: this people, who were a branch of the Ligurian stock, extended from the neighbourhood of the Portus Herculis Monoeci (*Monaco*) to a point somewhat to the westward of Massilia; Strabo, 4. 6. 3.

3. ὁπλοθήκη: the three cities which at this time were most famous for their docks, arsenals and manufactories of arms were Massilia, Cyzicus (12. 8. 11), and Rhodes (14. 2. 5, No. 65, where see note).

8. Σέξτιος: the Roman proconsul, C. Sextius Calvinus, in 122 B.C.

9. πόλιν ἐπώνυμον ἑαυτοῦ: Aquae Sextiae, the modern *Aix*; ἐπώνυμον is Cobet's correction (*Miscell. Crit.* p. 122) for ὀμώνυμον, which, as he remarks, governs the dative.

23. ἐν τῷ Ἀβεντίνῳ: MSS. Ἀβεντίῳ. Livy (1. 45) says that the temple of Diana on the Aventine was erected as a common sanctuary

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until Caesar's time.

ἔχον τῷ παρὰ τοῖς Μασσαλιώταις ἀνέθεσαν. κατὰ δὲ τὴν Πομπηίου πρὸς Καίσαρα στάσιν τῷ κρατηθέντι μέρει προσθέμενοι τὴν πολλὴν τῆς εὐδαιμονίας ἀπέβαλον, ὅμως δ' οὖν ἴχνη λείπεται τοῦ παλαιοῦ ζήλου παρὰ τοῖς ἀνθρώποις καὶ μάλιστα περὶ τὰς ὀργανοποιίας καὶ τὴν ναυτικὴν παρασκευήν. ἐξημερουμένων δ' ἀεὶ τῶν ὑπερκειμένων βαρβάρων καὶ ἀντὶ τοῦ πολεμεῖν τετραμμένων ἤδη πρὸς πολιτείας καὶ γεωργίας διὰ τὴν τῶν Ῥωμαίων ἐπικράτειαν, οὐδ' αὐτοῖς ἔτι τούτοις συμβαίνοι ἂν περὶ τὰ λεχθέντα τοσαύτη σπουδή. δηλοῖ δὲ τὰ καθεστηκότα νυνί· πάντες γὰρ οἱ χαρίεντες πρὸς τὸ λέγειν τρέπονται καὶ φιλοσοφεῖν, ὥσθ' ἡ πόλις μικρὸν μὲν πρότερον τοῖς βαρβάροις ἀνεῖτο παιδευτήριον, καὶ φιλέλληνας κατεσκεύαζε τοὺς Γαλάτας ὥστε καὶ τὰ συμβόλαια ἑλληνιστὶ γράφειν, ἐν δὲ τῷ παρόντι καὶ τοὺς γνωριμωτάτους Ῥωμαίων πέπεικεν ἀντὶ τῆς εἰς Ἀθήνας ἀποδημίας ἐκεῖσε φοιτᾶν φιλομαθεῖς ὄντας. ὁρῶντες δὲ τούτους οἱ Γαλάται καὶ ἅμα εἰρήνην ἄγοντες, τὴν σχολὴν ἄσμενοι πρὸς τοὺς τοιούτους διατίθενται βίους οὐ κατ' ἄνδρα μόνον ἀλλὰ καὶ δημοσίᾳ· σοφιστὰς γοῦν ὑποδέχονται τοὺς μὲν ἰδίᾳ, τοὺς δὲ πόλεις κοινῇ μισθούμεναι, καθάπερ καὶ ἰατρούς.

Learning and schools.

Simplicity of life.

τῆς δὲ λιτότητος τῶν βίων καὶ τῆς σωφροσύνης τῶν Μασσαλιωτῶν οὐκ ἐλάχιστον ἂν τις θείη τοῦτο τεκμήριον· ἡ γὰρ μεγίστη προῖξ αὐτοῖς ἐστιν ἑκατὸν χρυσοῖ καὶ εἰς ἑσθῆτα πέντε καὶ πέντε εἰς χρυσοῦν κόσμον· πλέον δ' οὐκ ἔξεστι. καὶ ὁ Καῖσαρ δὲ καὶ οἱ μετ' ἐκεῖνον ἡγεμόνες πρὸς τὰς ἐν τῷ πολέμῳ γενη-

of the Romans and Latins, in imitation of that of Diana at Ephesus, the common sanctuary of the Asiatic Greek cities.

3. τὴν πολλὴν τῆς εὐδαιμονίας: for τὸ πολὺ τῆς εὐδαιμονίας: this form of attraction is not uncommon in Strabo, e. g. τῆς Ἀσίας πολλὴν in 1. 2. 1, No. 2.

11. τοῖς βαρβάροις ἀνεῖτο παιδευτήριον: 'was given up, devoted to the barbarians as a place of education.'

13. τὰ συμβόλαια ἑλληνιστὶ γράφειν: these contracts were written, no doubt, in the Greek *language*; the use of the Greek *alphabet* was still more widely spread. Thus Caesar says of the Helvetii (*B. G.* 1. 29. 1), 'In castris Helvetiorum tabulae repertae sunt litteris Graecis confectae'; cp. 6. 14. 3.

22. χρυσοῖ: Lat. *aurei*, in value about a guinea each.

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Independence

pebbles and boulders covering the face of the land, they connected them with Heracles, the great western traveller; and thus the story arose, that in his combat with the Ligurians—the wild natives, with whom the Massaliote settlers were constantly at war—when his arrows failed him, Zeus showered down these stones from heaven to serve him as missiles against his enemies.

Description of the plain.

7. Ἐν μὲν οὖν ἔχει παράδοξον ἡ προειρημένη παραλία τὸ περὶ τοὺς ὀρυκτοὺς ἰχθῦς, ἕτερον δὲ μεῖζον τούτου σχεδόν τι τὸ λεχθησόμενον. μεταξὺ γὰρ τῆς Μασσαλίας καὶ τῶν ἐκβολῶν τοῦ Ῥοδανοῦ πεδίον ἐστὶ τῆς θαλάττης διέχον εἰς ἑκατὸν σταδίους, τοσοῦτον δὲ καὶ τὴν διάμετρον, κυκλοτερὲς τὸ σχῆμα· καλεῖται δὲ Λιθῶδες ἀπὸ τοῦ συμβεβηκότος. μεστὸν γάρ ἐστι λίθων χειροπληθῶν ὑποπεφυκυῖαν ἐχόντων αὐτοῖς ἄγρωστιν, ἀφ' ἧς ἄφθονοι νομαὶ βοσκήμασίν εἰσιν· ἐν μέσῳ δ' ὕδατα καὶ ἁλυκίδες συνίστανται καὶ ἅλες. ἅπασα μὲν οὖν καὶ ἡ ὑπερκειμένη χώρα προσήνεμός ἐστι, διαφερόντως δ' εἰς τὸ πεδίον τοῦτο τὸ μελαμβόρειον καταιγίζει πνεῦμα βίαιον καὶ φρικῶδες·

Violence of the Mistral.

2. ὀρυκτοὺς ἰχθῦς: fish obtained by digging or groping in mud. This is mentioned in the preceding chapter as taking place in a brackish lake near Ruscino, the modern Castel-Roussillon, near Perpignan: *δύο γὰρ ἡ τρεῖς ὀρύξαντι πόδας καὶ πᾶθέντι τριάδοντα εἰς ὕδωρ ἁλυκῶδες ἔστι περιπεῖραι τὸν ἰχθὺν ἀξιόλογον τὸ μέγεθος· τρέφεται δὲ ὑπὸ τῆς ἁλύος καθάπερ οἱ ἐγχέλυες.*

8. ἄφθονοι νομαί: Pliny, 21. 57 'Thymo quidem nunc etiam lapideos campos in provincia Narbonensi refertos scimus, hoc paene solo reditu, e longinquis regionibus pecudum milibus convenientibus ut thymo vescantur.' Murray's *Handbook for France*, vol. 2. p. 154: 'Through the greater portion of its extent its condition is that of a semi-desert, but under the stones which cover it grows a short sweet herbage, which the sheep accustomed to the locality obtain by turning over the stones. It is consequently covered over in the winter months with flocks driven hither from the French Alps, where they spend the summer.'

9. ἁλυκίδες: we do not now hear of salt-springs in the Plaine de la Crau, but in the district of the Camargue, which lies to the westward of it, the ground is impregnated throughout with salt.

11. μελαμβόρειον: this epithet well describes the Mistral, as the north wind is called in this part of France, which renders the country between Avignon and Marseilles at times almost the coldest part of Europe. A proof of its violence is found in the gardens throughout this region being defended on the north side by tall hedges of cypresses, planted closely together, 'pour abriter le mistral,' as the natives say.

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φασὶ γοῦν σύρεσθαι καὶ κυλινδεῖσθαι τῶν λίθων ἐνίους, καταφλᾶσθαι δὲ τοὺς ἀνθρώπους ἀπὸ τῶν ὀχημάτων καὶ γυμνοῦσθαι καὶ ὅπλων καὶ ἐσθῆτος ὑπὸ τῆς ἐμπνοῆς. Ἀριστοτέλης μὲν οὖν φησιν ὑπὸ σεισμῶν τῶν καλουμένων βραστῶν ἐκπεσόντας τοὺς λίθους εἰς τὴν ἐπιφάνειαν συνολισθεῖν εἰς τὰ κοῖλα τῶν χωρίων. Ποσειδώνιος δὲ λίμνην οὖσαν παγῆναι μετὰ κλυδασμοῦ, καὶ διὰ τοῦτο εἰς πλείονας μερισθῆναι λίθους, καθάπερ τοὺς ποταμίους κάχληκας καὶ τὰς ψήφους τὰς αἰγιαλίτιδας, ὁμοίους τε καὶ λείους καὶ ἰσομεγέθεις· καὶ τῆς ὁμοιότητος ἔτι τὴν αἰτίαν ἀποδεδώκασιν ἀμφότεροι. πιθανὸς μὲν οὖν ὁ παρ' ἀμφοῖν λόγος· ἀνάγκη γὰρ τοὺς οὕτω συνεστῶτας λίθους οὐ καθ' ἑαυτοὺς γενέσθαι, ἀλλὰ ἢ ἐξ ὑγροῦ παγέντας μεταβαλεῖν, ἢ ἐκ πετρῶν μεγάλων ῥήγματα συνεχῆ λαβουσῶν ἀποκριθῆναι. τὸ μέντοι δυσαπολόγητον Αἰσχύλος καταμαθὼν ἢ παρ' ἄλλου λαβὼν εἰς μῦθον ἐξετόπισε. φησὶ γοῦν Προμη-

Theories as to the origin of the stones.

Myth relating to Heracles.

4. βραστῶν: earthquakes with vertical movement. The meaning of the word is explained in the pseudo-Aristotelian *De Mundo*, 4 τῶν σεισμῶν οἱ ἄνω μετοῦντες καὶ κάτω κατ' ὀρθὰς γωνίας βράσται καλοῦνται.

ἐκπεσόντας τοὺς λίθους: Ar. *Meteorol.* 2. 8. 47 ὅπου δ' ἂν γένηται τοιοῦτος σεισμός, ἐπιπολάζει πλῆθος λίθων, ὥσπερ τῶν ἐν τοῖς λίνοις ἀναβραττομένων· τοῦτον γὰρ τὸν τρόπον γενομένου σεισμοῦ, τὰ περὶ Σίπυλον ἀνετράπη, καὶ τὸ Φλεγραῖον καλούμενον πεδίον, καὶ τὰ περὶ τὴν Λιγυστικὴν χώραν.

6. Ποσειδώνιος δὲ κ. τ. λ.: the meaning is—'Posidonius said there was a lake here, and that while its bed was drying up (becoming solid) the waves dashed over it, in consequence of which it was broken up into a number of stones, &c.'

9. ὁμοίους τε κ. τ. λ.: I have adopted C. Müller's emendation (*Ind. Var. Lect.*, p. 961) of this corrupt passage, which appears in the MSS. as ὁμοίων δὲ καὶ λείους καὶ ἰσομεγέθεις τῇ ὁμοιότητι· καὶ τὴν αἰτίαν κ. τ. λ. Meineke retains this, only altering ὁμοίων into ὁμοίους and inserting πρὸς before τῇ ὁμοιότητι. But πρὸς τῇ ὁμοιότητι, 'in addition to their similarity,' makes very poor sense here.

12. γενέσθαι, ἀλλὰ: these two words were inserted by Groskurd, and seem necessary to the sense. The meaning of the whole passage then is—'The stones which have been brought together in this manner could not have been formed separately (καθ' ἑαυτοὺς is not "of themselves," as Groskurd takes it), but must either have undergone a transformation by turning from moist into solid, or have been broken off from large rocks which were exposed to repeated fractures.'

15. εἰς μῦθον ἐξετόπισε: 'perverted it into a fable.'

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θεὺς παρ' αὐτῷ καθηγούμενος Ἡρακλεῖ τῶν ὁδῶν τῶν ἀπὸ Καυκάσου πρὸς τὰς Ἑσπερίδας·

ἥξεις δὲ Λιγύων εἰς ἀτάρβητον στρατόν,
ἔνθ' οὐ μάχῃς, σάφ' οἶδα, καὶ θοῦρός περ ὢν
μέμψει· πέπρωται γάρ σε καὶ βέλη λιπεῖν
ἐνταῦθ'· ἑλέσθαι δ' οὔ τιν' ἐκ γαίας λίθον
ἕξεις, ἐπεὶ πᾶς χῶρός ἐστι μαλθακός.
ἰδὼν δ' ἀμηχανοῦντά σε Ζεὺς οἰκτερεῖ,
νεφέλην δ' ὑποσχὼν νιφάδι γογγύλων πέτρων
ὑπόσκιον θήσει χθόν', οἷς ἔπειτα σὺ
βαλὼν διώσει ῥᾳδίως Λίγυν στρατόν.

No. 16.—Completeness of the River-System of Gaul.

(IV. 1. 14.)

In respect of its water-communication France is the most favoured country in Europe, for its rivers flow northward, westward, and southward, and thus provide the means of intercourse and trade between the interior and three seas—the English Channel, the

3. ἥξεις δέ: this passage is from the *Prometheus Unbound* of Aeschylus; Dindorf, *Fragm.* No. 182.

5. βέλη λιπεῖν: Madvig would correct this to *βέλη 'κλιπεῖν*, remarking (*Advers. Crit.* 1. p. 536), 'non relicturus ibi Hercules sagittas erat, sed sagittae ei non suppetiturae.' There is no doubt that the latter statement is what Aeschylus intended to express, and that this was the regular form of the legend, as Mela says, when relating the story (2. 5. 78), 'cum tela defecissent.' It is also true that *λείπω* is very rarely used elsewhere in the sense of 'to fail' with an accus. of the person, as *ἐκλείπω* is. But an instance of this use occurs in a passage very similar to the present one, Hom. *Od.* 22. 119 *αἰνῶς ἐπεὶ λίπον ἰοὶ διστεύοντα ἄνακτα*, and the same was probably the case here. At least Dionysius Hal. took this view, for while he quotes the line with the reading *βέλη λιπεῖν*, he says in the same passage (1. 41) of Heracles and the army which was supposed to have accompanied him, *πάντων αὐτοὺς ἐπιλειπόντων ἐν τῇ μάχῃ τῶν βελῶν*.

8. σε Ζεὺς: Meineke's emendation for σ' ὁ Ζεύς, on account of the cretic pause. In a very interesting note (*Vind. Strabon.* p. 42), in which he tells us that he had discussed the passage with Lachmann, he says—'Nimirum plurimum ad recitationem interest, utrum sic metiare ⏑ – | – – ⏑ –, an sic ⏑ – – | – ⏑ –.'

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Atlantic and the Mediterranean. The upper waters also of these streams lie in convenient proximity to one another. The completeness with which the natural features of the country were thus adapted to the wants of the inhabitants appeared to one who, like Strabo, professed the Stoic tenets (see Introd. pp. 6, 7) to be due, not to accident, but to providential design (ἔργον τῆς προνοίας). The passage from one river-basin to another, which in ancient times was made on foot, is now facilitated by an elaborate system of canals, for which also nature has provided by marked depressions at certain points in the intervening districts.

Facilities for trade routes.

5. Ἄξιον δ' ἐστὶ τούτων ἐπιμνησθῆναι πάλιν ὅσον εἰσὶ πρὸς τὰς ἐμπορίας τῆς χώρας τῆς τε τοὺς ποταμοὺς καὶ τὴν θάλατταν τὴν τ' ἐκτὸς ἡμῶν καὶ τὴν ἐντός· εἴρηται γὰρ ἐν τοῖς ἐπιτηδείοις καὶ ἐλλιμένοις μέρεσι τοῦ ἐπάρχου τῆς τῶν ἄλλων ἀκτῆς. λέγω δὲ τὸ τὰς χρείας ἐκπλέκεσθαι τὰς τοῦ βίου μετὰ βαστώνης ἔσται πρὸς ἕκαστα καὶ τὰς ὠφελείας ἐκείθεν εὐπορεῖν. μέλλοντα δὲ τῶν, ἡνίκα ἔχοντες σχολὴν ἀπὸ τῶν ἔργων ἐπιμίγνυνται τὰς χρείας ἐπαλλάς, καὶ τοὺς βίους ἀπαντικρυζόντας πολιτικούς· ὥστε ἐπὶ τῶν τοιούτων οὐκ τὸ τῆς τροφῆς ἔργον ἐπιμεμπτέον τι ἂν δόξειεν, οὐχ ὅτως ἔτυχεν, ἀλλ' ὡς ἂν μετὰ λογισμοῦ τινος διακειμένων τῶν τόπων.

Rhodanus (*Rhone*).

ὁ μὲν γὰρ Ῥοδανὸς πολύς τε ἅμα τῶν ἀπάντων καὶ μεγάλους φορτίους καὶ ἐπὶ πολλὰ μέρη τῆς χώρας διὰ τὸ τοὺς ἐμπίπτοντας εἰς αὐτὸν ποταμοὺς εὐπλοεῖς καὶ διαδέχεσθαι τὰ φορτία πλοῖα· δ' ὁ Ἄραρ ἐκδέχεται καὶ ὁ Δοῦβις ὁ εἰς

Arar (*Saône*). Dubis (*Doubs*).

2. ἁρμονίαν: 'symmetry,' as being 'conformity to nature'—a Stoic term, as Cicero 'convenientia'; *De Fin.* 3. 6. 21 'Quod summum bonum' cum positum sit in eo quod naturæ Stoici nos appellemus convenientiam, a placet.'

4. ἐπιμεμπτέον: 'by careful observation': the word is used absolutely in this sense by Aristotle and Polybius.

5. τὰς χρείας ἐκπλέκεσθαι, κ.τ.λ.: 'the necessaries of life are easily interchanged among all, and the supplies are thrown open to general use.'

14. τὰ φόρτια πλοῖα δ' ὁ Ἄραρ: this is Madvig's excellent emendation of τὰ φόρτια πλοῖα. ὁ δ' Ἄραρ.

15. ὁ Δοῦβις: the Doubs is the eastern tributary of the Saône, and is navigable for some distance above Besançon, the principal town on its banks.

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Sequana (*Seine*).

τοῦτον ἐμβάλλων, εἶτα πεζεύεται μέχρι τοῦ Σηκοάνα ποταμοῦ, κἀντεῦθεν ἤδη καταφέρεται εἰς τὸν ὠκεανὸν καὶ τοὺς Ληξοβίους καὶ Καλέτους, ἐκ δὲ τούτων εἰς τὴν Βρεττανικὴν ἐλάττων ἢ ἡμερήσιος δρόμος ἐστίν. ἐπεὶ δ' ἐστὶν ὀξὺς καὶ δυσανάπλους ὁ Ῥοδανός, τινὰ τῶν ἐντεῦθεν φορτίων πεζεύεται μᾶλλον ταῖς ἁρμαμάξαις, ὅσα εἰς Ἀρουέρνους κομίζεται καὶ τὸν Λίγηρα ποταμόν, καίπερ τοῦ Ῥοδανοῦ καὶ τούτοις πλησιάζοντος ἐκ μέρους· ἀλλ' ἡ ὁδὸς πεδιὰς οὖσα καὶ οὐ πολλὴ περὶ ὀκτακοσίους σταδίους ἐπάγεται μὴ χρήσασθαι τῷ ἀνάπλῳ διὰ τὸ πεζεύεσθαι ῥᾷον· ἐντεῦθεν δ' ὁ Λίγηρ εὐφυῶς ἐκδέχεται· ῥεῖ δὲ ἐκ τῶν Κεμμένων εἰς τὸν ὠκεανόν. ἐκ δὲ Νάρβωνος ἀναπλεῖται μὲν ἐπὶ μικρὸν τῷ Ἄτακι, πεζεύεται δὲ πλέον ἐπὶ τὸν Γαρούναν ποταμόν, καὶ τοῦθ' ὅσον ὀκτακοσίων ἢ ἑπτακοσίων σταδίων· ῥεῖ δὲ καὶ ὁ Γαρούνας εἰς τὸν ὠκεανόν.

Liger (*Loire*).

Atax (*Aude*). Garumna (*Garonne*).

1. εἶτα πεζεύεται: between the upper waters of the Saône and those of the Seine and its tributaries lies the great watershed, which separates northern and southern France. The Saône and the Yonne, which joins the Seine, are now connected by the Canal de Bourgogne. Throughout this passage the word πεζεύεσθαι is employed in the unusual sense of 'to go by land,' of commodities.

2. Ληξοβίους καὶ Καλέτους: the tribes on either side of the mouth of the Sequana.

3. εἰς τὴν Βρεττανικήν: the route through Gaul which has just been described was the overland trade-route for tin, of which Strabo says (3. 2. 9, No. 10) τὸν δὲ κασσίτερον . . . φησιν [ὁ Ποσειδώνιος] ἐκ τῶν Βρεττανικῶν εἰς τὴν Μασσαλίαν κομίζεσθαι.

7. τοῦ Ῥοδανοῦ καὶ τούτοις πλησιάζοντος: the Loire rises in the northern extremity of the Cevennes, and throughout a considerable part of its upper course flows parallel to the Rhone in an opposite direction to that river, from 30 to 40 miles distant from it, and between it and Auvergne.

9. ἐπάγεται: 'induces persons.'

12. πεζεύεται δὲ πλέον: this is now the line of the Canal du Midi, which communicates between the Garonne and the Mediterranean, partly following the valley of the Aude, which river flows from the Pyrenees and reaches the sea near Narbonne. The idea of connecting the Mediterranean with the Atlantic by means of a ship-canal joining the Aude to the Garonne, which would obviate the circuit by the Straits of Gibraltar, has been started in our own times; see M. Manier's pamphlet, *Projet d'un Grand Canal Maritime du Midi*, Paris, 1876.

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No. 17.—Character and customs of the Gauls.

(IV. 4. 2–5.)

Strabo's authorities for the interior and north of Gaul, and for Britain, were Posidonius and Caesar, both of whom were familiar with the country and the people. His account of the Celtic hierarchy was derived from Posidonius; for whereas Caesar (*B. G.* 6. 13, 14) only mentions the Druids, Diodorus—who in the part of his work that relates to Gaul, like that on Spain, quotes, though without acknowledgement, from Posidonius—enumerates the three orders of Bards, Prophets and Druids (5. 31), and gives a similar account of them to what we find in this passage. The distinction of these three classes and their respective functions is recognized by Celtic scholars; see D'Arbois de Jubainville, *La Littérature celtique*, vol. 1.

The question of the origin of the Belgae, whose customs are here given in some detail, has been much disputed, some authorities maintaining that they were Celts, others that they were German tribes who had immigrated into the north of Gaul. The latter view is supported by Caesar's report (*B. G.* 2. 4. 1, 2) of the account given by some of the Belgae themselves: 'Cum ab his quaereret, quae civitates quantaeque in armis essent, sic reperiebat: plerosque Belgas esse ortos ab Germanis, Rhenumque antiquitus traductos propter loci fertilitatem ibi consedisse, Gallosque, qui ea loca incolerent, expulisse.' This was true at all events of the Treviri in the neighbourhood of the Moselle, whom Tacitus (*Germ.* 28) describes as 'circa adfectationem Germanicae originis ultro ambitiosi'; though even in that district strong evidence of a former Celtic population remains at the present day in the Celtic names of places, and especially of rivers (Kiepert, *Lehrbuch*, p. 526). But even if we accept without qualification the German origin of the Belgae, it must be admitted that the immigrants had gradually adopted the language and customs of the Gauls whom they had subjugated, so that the account which Strabo gives of the customs of the Belgae may be allowed to be a faithful description of Gallic habits and modes of life.

The physical characteristics of the Celtic inhabitants of Gaul, in

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respect of which the Greeks and Romans noticed a likeness between them and the Germans—the tall stature, blond hair, and light complexion—are now no longer traceable; but the traits of character which Strabo mentions—martial spirit, impulsiveness, love of display, intelligence and aptitude for cultivation, and sympathy with the oppressed—are conspicuous features in the modern population of the country.

Impetuous courage.

2. Τὸ δὲ σύμπαν φῦλον, ὃ νῦν Γαλλικόν τε καὶ Γαλατικὸν καλοῦσιν, ἀρειμάνιόν ἐστι καὶ θυμικόν τε καὶ ταχὺ πρὸς μάχην, ἄλλως δὲ ἁπλοῦν καὶ οὐ κακόηθες. διὰ δὲ τοῦτο ἐρεθισθέντες μὲν ἀθρόοι συνίασι πρὸς τοὺς ἀγῶνας καὶ φανερῶς καὶ οὐ μετὰ περισκέψεως, ὥστε καὶ εὐμεταχείριστοι γίνονται τοῖς καταστρατηγεῖν ἐθέλουσι· καὶ γὰρ ὅτε βούλεται καὶ ὅπου καὶ ἀφ' ἧς ἔτυχε προφάσεως παροξύνας τις αὐτοὺς ἑτοίμους ἔσχε πρὸς τὸν κίνδυνον, πλὴν βίας καὶ τόλμης οὐδὲν ἔχοντας τὸ συναγωνιζόμενον. παραπεισθέντες δὲ εὐμαρῶς ἐνδιδόασι πρὸς τὸ χρήσιμον, ὥστε καὶ παιδείας ἅπτεσθαι καὶ λόγων. τῆς δὲ βίας τὸ μὲν ἐκ τῶν σωμάτων ἐστὶ μεγάλων ὄντων, τὸ δ' ἐκ τοῦ πλήθους· συνίασι δὲ κατὰ πλῆθος ῥᾳδίως διὰ τὸ ἁπλοῦν καὶ αὐθέκαστον, συναγανακτούντων τοῖς ἀδικεῖσθαι δοκοῦσιν ἀεὶ τῶν πλησίον. νυνὶ μὲν οὖν ἐν εἰρήνῃ πάντες εἰσὶ δεδουλωμένοι καὶ ζῶντες κατὰ τὰ προστάγματα τῶν ἐλόντων αὐτοὺς Ῥωμαίων, ἀλλ' ἐκ τῶν παλαιῶν χρόνων τοῦτο λαμβάνομεν περὶ αὐτῶν καὶ τῶν μέχρι νῦν συμμενόντων παρὰ τοῖς Γερμανοῖς νομίμων. καὶ γὰρ τῇ φύσει καὶ τοῖς πολιτεύμασιν ἐμφερεῖς εἰσι καὶ συγγενεῖς ἀλλήλοις οὗτοι, ὁμορόν τε οἰκοῦσι χώραν διοριζομένην τῷ Ῥήνῳ ποταμῷ καὶ παραπλήσια ἔχουσαν τὰ πλεῖστα. ἀρκτικωτέρα δ' ἐστὶν ἡ Γερμανία, κρινομένων τῶν τε νοτίων μερῶν πρὸς τὰ νότια καὶ τῶν ἀρκτικῶν πρὸς τὰ ἀρκτικά. διὰ τοῦτο δὲ καὶ τὰς μεταναστάσεις αὐτῶν ῥᾳδίως ὑπάρχειν συμβαίνει, φερομένων ἀγεληδὸν καὶ πανστρατιᾷ, μᾶλλον δὲ καὶ πανοικίων ἐξαιρόντων, ὅταν ὑπ' ἄλλων ἐκβάλλωνται κρειττόνων.

Teachable spirit.

Simplicity.

Resemblance to the Germans.

13. αὐθέκαστον: 'artlessness.'

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οἵ τε Ῥωμαῖοι πολὺ ῥᾷον τούτους ἐχειρώσαντο ἢ τοὺς Ἴβηρας· καὶ γὰρ ἤρξαντο πρότερον καὶ ἐπαύσαντο ὕστερον ἐκείνοις πολεμοῦντες, τούτους δ' ἐν τῷ μεταξὺ χρόνῳ πάντας κατέλυσαν, τοὺς ἀνὰ μέσον Ῥήνου καὶ τῶν Πυρηναίων ὀρῶν σύμπαντας. ἀθρόοι γὰρ καὶ κατὰ πλῆθος ἐμπίπτοντες ἀθρόοι κατελύοντο, οἱ δ' ἐταμίευον καὶ κατεκερμάτιζον τοὺς ἀγῶνας, ἄλλοτε ἄλλοι καὶ κατ' ἄλλα μέρη λῃστρικῶς πολεμοῦντες. εἰσὶ μὲν οὖν μαχηταὶ πάντες τῇ φύσει, κρείττους δ' ἱππόται ἢ πεζοί, καὶ ἔστι Ῥωμαίοις τῆς ἱππείας ἀρίστη παρὰ τούτων. ἀεὶ δὲ οἱ πρόσ- Contrast with the Iberians.

βορρότεροι καὶ παρωκεανῖται μαχιμώτεροι.

3. Τούτων δὲ τοὺς Βέλγας ἀρίστους φασίν, εἰς πεντεκαίδεκα ἔθνη διῃρημένους, τὰ μεταξὺ τοῦ Ῥήνου καὶ τοῦ Λίγηρος παροικοῦντα τὸν ὠκεανόν, ὥστε μόνους ἀντέχειν πρὸς τὴν τῶν Γερμανῶν ἔφοδον, Κίμβρων καὶ Τευτόνων. αὐτῶν δὲ τῶν Βελγῶν Βελλοάκους ἀρίστους φασί, μετὰ δὲ τούτους Σουεσσίωνας. τῆς δὲ πολυανθρωπίας σημεῖον· εἰς γὰρ τριάκοντα μυριάδας ἐξετάζεσθαί φασι τῶν Βελγῶν πρότερον τῶν δυναμένων φέρειν ὅπλα. εἴρηται δὲ καὶ τὸ τῶν Ἑλουητίων πλῆθος καὶ τὸ τῶν Ἀρουέρνων καὶ τὸ τῶν συμμάχων, ἐξ ὧν ἡ πολυανθρωπία φαίνεται καὶ ὅπερ εἶπον ἡ τῶν γυναικῶν ἀρετὴ πρὸς τὸ τίκτειν καὶ ἐκτρέφειν τοὺς παῖδας. σαγηφοροῦσι δὲ καὶ Importance of the Belgae. Dress.

κομοτροφοῦσι καὶ ἀναξυρίσι χρῶνται περιτεταμένοις, ἀντὶ δὲ

6. κατεκερμάτιζον τοὺς ἀγῶνας: cp. 3. 4. 5, No. 12 Ῥωμαῖοί τε τῷ κατὰ μέρη πρὸς τοὺς Ἴβηρας πολεμεῖν . . . πολύν τινα διετίλεσαν χρόνον ἄλλοτ' ἄλλους καταστρεφόμενοι.

12. μεταξὺ τοῦ Ῥήνου καὶ τοῦ Λίγηρος: Sir E. H. Bunbury remarks (*Hist. of Anc. Geogr.*, 2. p. 248) that Strabo differs from all other writers, and is probably in error, in extending Belgica along the shores of the Ocean from the mouths of the Rhine to those of the Loire.

13. μόνους ἀντέχειν: Caesar, *B. G.* 2. 4. 2 'solosque esse [Belgas], qui patrum nostrorum memoria omni Gallia vexata Teutonos Cimbrosque intra fines suos ingredi prohibuerint.'

15. Βελλοάκους . . . Σουεσσίωνας: Caesar, *B. G.* 2. 4. 5, 6 'plurimum inter eos Bellovacos et virtute et auctoritate et hominum numero valere: Suessiones . . . fines latissimos feracissimosque agros possidere.'

19. ἡ πολυανθρωπία: the large population of Gaul generally.

22. κομοτροφοῦσι: hence Transalpine Gaul was known to the Romans as Gallia Comata.

ἀναξυρίσι: cp. Diodor. 5. 30. 1, of the Gauls, ἀναξυρίσιν, ἃς ἐκεῖνοι βράκας προσαγορεύουσιν.

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χιτώνων σχιστοὺς χειριδωτοὺς φέρουσι μέχρι αἰδοίων καὶ γλουτῶν. ἡ δ' ἐρέα τραχεῖα μὲν ἀκρόμαλλος δέ, ἀφ' ἧς τοὺς δασεῖς σάγους ἐξυφαίνουσιν οὓς λαίνας καλοῦσιν· οἱ μέντοι Ῥωμαῖοι καὶ ἐν τοῖς προσβορροτάτοις ὑποδιφθέρους τρέφουσι πολίνας ἱκανῶς ἀστείας ἐρέας. ὁπλισμὸς δὲ σύμμετρος τοῖς τῶν σωμάτων μεγέθεσι, μάχαιρα μακρὰ παρηρτημένη παρὰ τὸ δεξιὸν πλευρόν, καὶ θυρεὸς μακρὸς καὶ λόγχαι κατὰ λόγον καὶ μάδαρις, πάλτου τι εἶδος. χρῶνται δὲ καὶ τόξοις ἔνιοι καὶ σφενδόναις· ἔστι δέ τι καὶ γρόσφῳ ἐοικὸς ξύλον, ἐκ χειρὸς οὐκ ἐξ ἀγκύλης ἀφιέμενον, τηλεβολώτερον καὶ βέλους, ᾧ μάλιστα καὶ πρὸς τὰς τῶν ὀρνέων χρῶνται θήρας. χαμευνοῦσι δὲ καὶ μέχρι νῦν οἱ πολλοὶ καὶ καθεζόμενοι δειπνοῦσιν ἐν στιβάσι. τροφὴ δὲ πλείστη μετὰ γάλακτος καὶ κρεῶν παντοίων, μάλιστα δὲ τῶν ὑείων καὶ νέων καὶ ἁλιστῶν. αἱ δ' ὗες καὶ ἀγραυλοῦσιν ὕψει τε καὶ ἀλκῇ καὶ τάχει διαφέρουσαι· κίνδυνος γοῦν ἐστι τῷ ἀήθει προσιόντι, ὡσαύτως καὶ

Arms.

Food.

1. σχιστοὺς χειριδωτοὺς: 'tunics open at the sides, with sleeves, instead of the ordinary tunics.' As χιτῶνας must be understood with σχιστοὺς (σχιστὸς χιτών being the regular name for a garment of this make), Meineke proposes in his *Vind. Strabon.* p. 44, to read ποδηρῶν after χιτώνων (ποδήρης χιτών being the other form of the dress), because some contrast seems to be required; but he has not introduced this into his text.

2. ἀκρόμαλλος: 'with short wool.'

3. λαίνας: Lat. *laena*; a thick woollen cloak. The Gauls would seem to have borrowed the name from the Romans in consequence of the export of these articles to Rome, which is mentioned below.

4. ὑποδιφθέρους, κ.τ.λ.: 'rear flocks clothed in skins (*pellitas oves*) bearing quite fine wool': cp. 12. 3. 13 ἔχει δὲ καὶ προβατείαν ὑποδιφθέρου καὶ μαλακῆς ἰρίας, where ὑποδεφθέρου means 'grown under skins.'

7. κατὰ λόγον: 'corresponding in size to these.'

8. μάδαρις: this Gaulish spear is called *matara* by Caesar, *B. G.* 1. 26. 3, *mataris* by Livy, 7. 24. The name is Celtic.

9. γρόσφῳ: the Roman weapon, of which this is the name in Greek, was a kind of dart used by the *velites*. According to the description of it given by Polybius, 6. 22. 4, its chief peculiarity consisted in the metal head being hammered so fine, that it was bent and rendered useless by striking an object, in consequence of which the missile could not be returned by the enemy.

10. ἀγκύλης: the casting-thong, Lat. *amentum*, which was attached to the middle of a spear, and helped to steady its flight.

16. ὡσαύτως καὶ λύκῳ: Dr. C. Müller (*Index Var. Lect.*, p. 964) quotes Arist. *Hist. Animal.* 8. 6 μάχεται δ' ὗς καὶ λύκῳ.

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λύκῳ. τοὺς δ' οἴκους ἐκ σανίδων καὶ γέρρων ἔχουσι μεγάλους θολοειδεῖς, ὄροφον πολὺν ἐπιβάλλοντες. οὕτως δ' ἐστὶ δαψιλὴ καὶ τὰ πόλεμια καὶ τὰ ὑοφόρβια ὥστε τῶν σάγων καὶ τῆς ταριχείας ἀφθονίαν μὴ τῇ Ῥώμῃ χορηγεῖσθαι μόνον, ἀλλὰ καὶ τοῖς πλείστοις μέρεσι τῆς Ἰταλίας. ἀριστοκρατικαὶ δ' ἦσαν αἱ πλείους τῶν πολιτειῶν· ἕνα δ' ἡγεμόνα ᾑροῦντο κατ' ἐνιαυτὸν τὸ παλαιόν, ὡς δ' αὕτως εἰς πόλεμον εἷς ὑπὸ τοῦ πλήθους ἀπεδείκνυτο στρατηγός· νυνὶ δὲ προσέχουσι τοῖς τῶν Ῥωμαίων προστάγμασι τὸ πλέον. ἴδιον δὲ τὸ ἐν τοῖς συνεδρίοις συμβαῖνον· ἐὰν γάρ τις θορυβῇ τὸν λέγοντα καὶ ὑποκρούσῃ, προσιὼν ὁ ὑπηρέτης ἐσπασμένος τὸ ξίφος κελεύει σιγᾶν μετ' ἀπειλῆς, μὴ παυομένου δέ, καὶ δεύτερον καὶ τρίτον ποιεῖ τὸ αὐτό, τελευταῖον δὲ ἀφαιρεῖ τοῦ σάγου τοσοῦτον ὅσον ἄχρηστον ποιῆσαι τὸ λοιπόν. τὸ δὲ περὶ τοὺς ἄνδρας καὶ τὰς γυναῖκας, τὸ διηλλάχθαι τὰ ἔργα ὑπεναντίως τοῖς παρ' ἡμῖν, κοινὸν καὶ πρὸς ἄλλους συχνοὺς τῶν βαρβάρων ἐστί.

Dwellings.

Government.

4. Παρὰ πᾶσι δ' ὡς ἐπίπαν τρία φῦλα τῶν τιμωμένων διαφερόντως ἐστί, βάρδοι τε καὶ οὐάτεις καὶ δρυΐδαι· βάρδοι μὲν ὑμνηταὶ καὶ ποιηταί, οὐάτεις δὲ ἱεροποιοὶ καὶ φυσιολόγοι, δρυΐδαι δὲ πρὸς τῇ φυσιολογίᾳ καὶ τὴν ἠθικὴν φιλοσοφίαν ἀσκοῦσι· δικαιότατοι δὲ νομίζονται καὶ διὰ τοῦτο πιστεύονται

Bards, *Vates*, and Druids.

Judicial functions of Druids.

2. ὄροφον: 'thatching.' Lat. *stramentum*; cp. Caesar, *B. G.* 5. 43. 1 'casas, quae more Gallico stramentis erant tectae.' The dwellings here mentioned were 'high bee-hive huts with roofs of fern or thatch' (Elton, *Origins of English History*, p. 108).

4. ταριχείας: 'salt-meat.'

17. τρία φῦλα: the following is Diodorus' account, 5. 31. 2, 3: *εἰσὶ δὲ παρ' αὐτοῖς καὶ ποιηταὶ μελῶν, οὓς βάρδους ὀνομάζουσιν. οὗτοι δὲ μετ' ὀργάνων ταῖς λύραις ὁμοίων ᾄδοντες οἷς μὲν ὑμνοῦσιν, οἷς δὲ βλασφημοῦσι. φιλόσοφοί τέ τινες εἰσι καὶ θεολόγοι περιττῶς τιμώμενοι, οὓς δρυΐδας ὀνομάζουσι. χρῶνται δὲ καὶ μάντεσιν, ἀποδοχῆς μεγάλης ἀξιοῦντες αὐτούς· οὗτοι δὲ διά τε τῆς οἰωνοσκοπίας καὶ διὰ τῆς τῶν ἱερείων θυσίας τὰ μέλλοντα προλέγουσι, καὶ πᾶν τὸ πλῆθος ἔχουσιν ὑπήκοον.*

18. οὐάτεις: D'Arbois de Jubainville (*op. cit.* 1. p. 49) identifies the *vates*, i. e. Prophets or Diviners, with the Irish *fili*, of whom he gives a full account in the latter part of that volume.

20. φυσιολογίᾳ: Caesar, *B. G.* 6. 14. 6 'Multa praeterea de sideribus atque eorum motu, de mundi ac terrarum magnitudine, de rerum natura, de deorum immortalium vi ac potestate disputant et juventuti tradunt.' . . .

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τάς τε ἰδιωτικὰς κρίσεις καὶ τὰς κοινάς, ὥστε καὶ πολέμους διῃτῶν πρότερον καὶ παρατάττεσθαι μέλλοντας ἔπανον, τὰς δὲ φονικὰς δίκας μάλιστα τούτοις ἐπετέτραπτο δικάζειν. ὅταν τε φορὰ τούτων ᾖ, φορὰν καὶ τῆς χώρας νομίζουσιν ὑπάρχειν. ἀφθάρτους δὲ λέγουσι καὶ οὗτοι καὶ οἱ ἄλλοι τὰς ψυχὰς καὶ τὸν κόσμον, ἐπικρατήσειν δέ ποτε καὶ πῦρ καὶ ὕδωρ.

their doctrines.

The Gauls fond of display.

5. Τῷ δ' ἁπλῷ καὶ θυμικῷ πολὺ τὸ ἀνόητον καὶ ἀλαζονικὸν πρόσεστι καὶ τὸ φιλόκοσμον· χρυσοφοροῦσί τε γάρ, περὶ μὲν τοῖς τραχήλοις στρεπτὰ ἔχοντες περὶ δὲ τοῖς βραχίοσι καὶ τοῖς καρποῖς ψέλια, καὶ τὰς ἐσθῆτας βαπτὰς φοροῦσι καὶ χρυσοπάστους οἱ ἐν ἀξιώματι. ὑπὸ τῆς τοιαύτης δὲ κουφότητος ἀφόρητοι μὲν νικῶντες, ἐκπλαγεῖς δ' ἡττηθέντες ὁρῶνται.

Barbarous customs.

πρόσεστι δὲ τῇ ἀνοίᾳ καὶ τὸ βάρβαρον καὶ τὸ ἔκφυλον, ὃ τοῖς προσβόρροις ἔθνεσι παρακολουθεῖ πλεῖστον, τὸ ἀπὸ τῆς μάχης ἀπιόντας τὰς κεφαλὰς τῶν πολεμίων ἐξάπτειν ἐκ τῶν αὐχένων

1. κρίσεις: Caesar, *B. G.* 6. 13. 5 'Nam fere de omnibus controversiis publicis privatisque [Druidae] constituunt et, si quod est admissum facinus, si caedes facta, si de hereditate, de finibus controversia est, idem decernunt, praemia poenasque constituunt.'

2. διῃτῶν: 'used to arbitrate in, decide.'

3. ὅταν τε φορὰ τούτων ᾖ: notwithstanding Meineke's strongly expressed objections (*Vind. Strabon.*, p. 44) to taking φορὰ τούτων as referring to the φονικαὶ δίκαι, I have no doubt that the meaning is, 'when there is a good supply of trials for murder (and consequently of executions), there is a good harvest.' Caesar (*B. G.* 6. 16. 2, 5) mentions human sacrifice, especially in the case of criminals, as a means of obtaining a blessing from the gods; 'qui sunt affecti gravioribus morbis, qui in praeliis periculisque versantur, aut pro victimis homines immolant aut se immolaturos vovent . . . Supplicia eorum, qui in furto aut in latrocinio aut aliqua noxia sint comprehensi, gratiora dis immortalibus esse arbitrantur.'

5. ἀφθάρτους: the doctrine was rather that of metempsychosis; cp. Caesar, *B. G.* 6. 14. 5 'Imprimis hoc volunt persuadere, non interire animas, sed ab aliis post mortem transire ad alios.'

8. χρυσοφοροῦσι: this trait of the Gauls is commemorated in the well-known passage of Virgil, *Aen.* 8. 659–61, where their 'aurea vestis' is mentioned, and more particularly, the στρεπτά are noticed in 'lactea colla | Auro innectuntur.'

13. τὸ ἔκφυλον: 'the unnatural custom.'

15. τὰς κεφαλὰς τῶν πολεμίων: Mr. Elton (*op. cit.* p. 109) says, 'the Museum of Aix contains bas-reliefs representing Gaulish knights carrying home the heads of their enemies.' The numerous other instances which he cites of the existence of the custom in the north of Europe justify

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τῶν ἵππων, κομίσαντας δὲ προσπατταλεύειν τοῖς προπυλαίοις. φησὶ γοῦν Ποσειδώνιος αὐτὸς ἰδεῖν ταύτην τὴν θέαν πολλαχοῦ, καὶ τὸ μὲν πρῶτον ἀηθίζεσθαι, μετὰ δὲ ταῦτα φέρειν πρᾴως διὰ τὴν συνήθειαν. τὰς δὲ τῶν ἐνδόξων κεφαλὰς κεδροῦντες ἐπεδείκνυον τοῖς ξένοις, καὶ οὐδὲ πρὸς ἰσοστάσιον χρυσὸν ἀπολυτροῦν ἠξίουν. καὶ τούτων δ' ἔπαυσαν αὐτοὺς Ῥωμαῖοι καὶ τῶν κατὰ τὰς θυσίας καὶ μαντείας ὑπεναντίων τοῖς παρ' ἡμῖν νομίμοις. ἄνθρωπον γὰρ κατεσφαγμένον πίπτοντες εἰς νῶτον μαχαίρᾳ ἐμαντεύοντο ἐκ τοῦ σφαδασμοῦ. ἔθυον δὲ οὐκ ἄνευ δρυϊδῶν. καὶ ἄλλα δὲ ἀνθρωποθυσιῶν εἶδη λέγεται· καὶ γὰρ κατετόξευόν τινας καὶ ἀνεσταύρουν ἐν τοῖς ἱεροῖς καὶ κατασκευάσαντες κολοσσὸν χόρτου καὶ ξύλων, ἐμβαλόντες εἰς τοῦτον βοσκήματα καὶ θηρία παντοῖα καὶ ἀνθρώπους, ὁλοκαύτουν. Human sacrifices.

Strabo's remark that it prevailed especially among the northern races.

8. κατεσφαγμένον: 'devoted to death.' A mode of divination similar to what is described here is mentioned as existing among the Lusitani; 3. 3. 6 συλλαγχνεύονται δὲ καὶ δι' ἀνθρώπων αἰχμαλώτων, καλύπτοντες σάγοις· εἶθ' ὅταν πληγῇ ὑπὸ τὰ συλλάγχνα ὑπὸ τοῦ ἱεροσκόπου, μαντεύονται πρῶτον ἐκ τοῦ πτώματος: and among the Albani by the Caspian; 11. 4. 7 ἔχων τις ἱερὰν λόγχην, ᾗπέρ ἐστι νόμος ἀνθρωποθυτεῖν, παρελθὼν ἐκ τοῦ πλήθους, παίει διὰ τῆς πλευρᾶς εἰς τὴν καρδίαν, οὐκ ἄπειρος τοιούτου· πεσόντος δὲ σημειοῦνται μαντεῖά τινα ἐκ τοῦ πτώματος.

9. ἔθυον δὲ οὐκ ἄνευ δρυϊδῶν: Diodor. 5. 31. 4 ἔθος δ' αὐτοῖς ἐστι μηδένα θυσίαν ποιεῖν ἄνευ φιλοσόφου· διὰ γὰρ τῶν ἐμπείρων τῆς θείας φύσεως ὥσπερεί τινων ὁμοφώνων τὰ χαριστήρια τοῖς θεοῖς φασι δεῖν προσφέρειν, καὶ διὰ τούτων οἴονται δεῖν τυγχάνειν αἰτιῶσθαι.

12. κολοσσὸν: Caesar, *B. G.* 6. 16. 4 'Alii immani magnitudine simulacra habent, quorum contexta viminibus membra vivis hominibus complent; quibus succensis circumventi flamma exanimantur homines.' Traces of these sacrifices long remained. As late as the last century it was the custom in several towns of France on St. John's Eve for the mayor or sheriffs to cast a large crate filled with animals, especially cats, into a bonfire to be burned; Gaidoz, *Esquisse de la religion des Gaulois*, p. 21, quoted by Elton, *op. cit.* p. 262.

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No. 18.—Britain.

(IV. 5. 1–3.)

The brief description which Strabo has here given of Britain, when it was as yet uninfluenced by Roman civilization, agrees in the main with that of Caesar; but it should be noticed that both these writers treat only of the interior of the country and the south-eastern portion, and say nothing about the mining districts in the west. From the accounts which they give—and these are corroborated by what we learn from other sources—it appears that the south-eastern parts of the island were at this time the most civilized, and that the pursuits of its inhabitants were agricultural. These were the settlers of Belgian race, who had migrated from the mainland and established themselves in Britain during (perhaps) the century that preceded Caesar's invasion. On the other hand the occupants of the interior were the earlier Celtic tribes, who led the life of nomads and herdsmen; and along with them were found the remains of a primitive—possibly Iberian—population, to whom the arts of life were almost unknown.

Shape.

1. Ἡ δὲ Βρεττανικὴ τρίγωνος μέν ἐστι τῷ σχήματι, παραβέβληται δὲ τὸ μέγιστον αὐτῆς πλευρὸν τῇ Κελτικῇ, τοῦ μήκους οὔθ' ὑπερβάλλον οὔτ' ἐλλεῖπον· 2. . . . τέτταρα δ' ἐστὶ διάρματα, οἷς χρῶνται συνήθως ἐπὶ τὴν νῆσον ἐκ τῆς ἠπείρου, τὰ ἀπὸ τῶν ἐκβολῶν τῶν ποταμῶν, τοῦ τε Ῥήνου καὶ τοῦ Σηκοάνα καὶ τοῦ Λίγηρος καὶ τοῦ Γαρούνα. τοῖς δ' ἀπὸ τῶν περὶ τὸν Ῥῆνον τόπων ἀναγομένοις οὐκ ἀπ' αὐτῶν τῶν

Sea-routes from the continent.

1. παραβέβληται: Strabo erroneously conceived of the coast of Gaul as running in a single line from the Pyrenees to the mouth of the Rhine, and thought that the south coast of Britain lay parallel to it throughout its whole length: see the Map of the World according to Strabo. Notwithstanding this, he is probably right in saying that there were sea-routes (διάρματα) from Gaul to Britain from the mouths of the Garonne and the Loire, as well as from those of the Seine and the Rhine.

2. τὸ μέγιστον αὐτῆς πλευρόν: the mistake of making the southern side of Britain the longest would have been avoided, if Strabo had kept more closely to Caesar as his authority. That writer (*B. G.* 5. 13) estimated the S. coast as 500 Roman miles long, the W. coast as 700, and the N. (i. e. N.E.) coast as 800.

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ἐκβολῶν ὁ πλοῦς ἐστιν, ἀλλὰ ἀπὸ τῶν ὁμορούντων τοῖς Μεναπίοις Μορίνων, παρ' οἷς ἐστὶ καὶ τὸ Ἴτιον, ᾧ ἐχρήσατο ναυστάθμῳ Καῖσαρ ὁ θεός, διαίρων εἰς τὴν νῆσον· νύκτωρ δ' ἀνήχθη, καὶ τῇ ὑστεραίᾳ κατῆρε περὶ τετάρτην ὥραν τριακοσίους καὶ εἴκοσι σταδίους τοῦ διάπλου τελέσας· κατέλαβε δ'

1. **τῶν ὁμορούντων τοῖς Μεναπίοις Μορίνων**: the Morini were settled near the Straits of Dover, the Menapii along the coast between them and the mouth of the Rhine.

2. **τὸ Ἴτιον**: Strabo is here speaking of Caesar's first expedition. In describing this Caesar does not name the Portus Itius as his starting-point, but he does so in describing the second (*B. G.* 5. 2); hence by comparing the two authorities we may conclude that he started from the same place on both occasions: see Prof. Ridgeway's remarks in *Journal of Philology*, vol. 19, p. 140. It is probable that the **Ἴτιον** of Strabo is not the Portus Itius itself, but the promontory which Ptolemy speaks of as **Ἴτιον ἄκρον** (Ridgeway, p. 141); but the two no doubt were in close proximity to one another. The position of these places is warmly disputed, and the competing sites are numerous, but there are two which deserve especial consideration. D'Anville in the last century identified the **Ἴτιον ἄκρον** with Cape Gris-Nez, and the Portus Itius with the village of Wissant on the coast to the E. of that headland; in this he has been followed by numerous writers, including Prof. Ridgeway, who however considers that the Portus Itius —the **ναύσταθμον** of Strabo—was the roadstead between Gris-Nez and Wissant (p. 142). On the other hand, M. Desjardins, the greatest modern authority on the subject, in his *Géographie de la Gaule Romaine* (vol. 1, pp. 348 foll., 371 foll.), places the Portus Itius in the harbour of Boulogne, and the **ἄκρον** at Cape Alprech, two miles to the S.W. of that place. The *a priori* arguments for these two sites nearly counterbalance one another; for the position of Gris-Nez, as the most conspicuous headland on the whole of this coast, and the nearest to the shores of Britain, is in favour of the former view, while the superiority of Boulogne harbour as a starting-point for an expedition would lend countenance to the latter. But the difficulty of coming to a decision on the subject is increased by other considerations. When we reflect that the statements of the authorities on whom we have to rely are hard to reconcile; that the place of landing in Britain is even more debateable than the starting-point; and that, while the length of the passage, which is an integral element in the question, must be partly determined by Caesar's statements concerning the tide, a change in the tides has probably taken place between that time and the present day; we seem justified in doubting whether it is possible to arrive at any certain conclusion.

3. **νύκτωρ**: Caesar (*B. G.* 4. 23. 1, 2) says of his first expedition—'tertia fere vigilia solvit . . . hora circiter diei quarta (**περὶ τετάρτην ὥραν**) cum primis navibus Britanniam attigit.'

4. **τριακοσίους καὶ εἴκοσι σταδίους**: that is, 40 miles. whereas Caesar's own estimate is 'about 30 miles' (*B. G.* 5. 2). But Strabo's numbers can hardly be regarded as an exact measurement, for, as Mr. Peskett has observed (*Journ. of Philol.*, vol. 20, p. 194), in another passage he has given 320 stades as

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Products. ἐν ἀρούραις τὸν σῖτον. ἔστι δ' ἡ πλείστη τῆς νήσου πεδιὰς καὶ κατάδρυμος, πολλὰ δὲ καὶ γεώλοφα τῶν χωρίων ἐστί, φέρει δὲ σῖτον καὶ βοσκήματα καὶ χρυσὸν καὶ ἄργυρον καὶ σίδηρον· ταῦτά τε δὴ κομίζεται ἐξ αὐτῆς καὶ δέρματα καὶ ἀνδράποδα καὶ κύνες εὐφυεῖς πρὸς τὰς κυνηγεσίας· Κελτοὶ δὲ καὶ πρὸς τοὺς πολέμους χρῶνται καὶ τούτοις καὶ τοῖς ἐπιχωρίοις. οἱ δὲ ἄνδρες εὐμηκέστεροι τῶν Κελτῶν εἰσι καὶ ἧσσον ξανθότριχες, χαυνότεροι δὲ τοῖς σώμασι. σημεῖον δὲ τοῦ μεγέθους· ἀντίπαιδας γὰρ εἴδομεν ἡμεῖς ἐν Ῥώμῃ τῶν ὑψηλοτάτων αὐτόθι ὑπερέχοντας καὶ ἡμιποδίῳ, βλαισοὺς δὲ καὶ τἆλλα οὐκ εὐγράμμους τῇ συστάσει. τὰ δ' ἔθη τὰ μὲν ὅμοια τοῖς Κελτοῖς τὰ δ' ἁπλούστερα καὶ βαρβαρώτερα, ὥστ' ἐνίους γάλακτος εὐπορουῦντας μὴ τυροποιεῖν διὰ τὴν ἀπειρίαν, ἀπείρους δ' εἶναι καὶ κηπείας καὶ ἄλλων γεωργικῶν. δυναστεῖαι δ' εἰσὶ παρ' αὐτοῖς. πρὸς

Inhabitants.

Their mode of life.

a general estimate of the distance across from the mouths of the rivers of Gaul to Britain: 4. 3. 4 *διάρμα δ' ἐστὶν εἰς τὴν Βρεττανικὴν ἀπὸ τῶν ποταμῶν τῆς Κελτικῆς εἴκοσι καὶ τριακόσιοι στάδιοι.*

1. ἡ πλείστη τῆς νήσου: it is hard to decide whether this is an attraction for *τὸ πλεῖστον*, as in 4. 1. 5 *τὴν πολλὴν τῆς εὐδαιμονίας*, or whether *γῇ* is to be understood with *ἡ πλείστη*, as in 3. 4. 5 *ἐπελθοῦσι τὴν πλείστην αὐτῶν.*

2. φέρει δὲ σῖτον: this was true of the south-eastern districts, where the inhabitants were more civilized, but not of the inland parts; of the latter Caesar says (5. 14. 2), 'Interiores plerique frumenta non serunt.'

3. χρυσὸν καὶ ἄργυρον: Caesar says (5. 12. 4), 'Utuntur nummo aureo.' A native British gold coinage existed as early as 150 B.C., if not earlier; Evans, *Ancient British Coins*, pp. 26, 31. Tac. *Agric.* 12 'Fert Britannia aurum et argentum et alia metalla.' British ornaments of native gold, or mixed gold and silver, which the smiths had not yet learned to separate, are found, especially in the western districts of England and Wales; Elton, *Origins*, p. 144. Coins of the Iceni of native silver of a later period are common; ibid. p. 393.

5. κύνες εὐφυεῖς: the British hound seems to have resembled the mediaeval boarhound, and was strong enough to break the neck of a bull; as Claudian says—'Magnaque taurorum fracturae colla Britannae'; *Stilicho*, 3. 301. The Celtic greyhound (*οἱ ἐπιχώριοι*) is the *vertragus* or *vertraha*, the *veltre* of mediaeval records: Elton, p. 394.

Κελτοί: by this name is meant the Gauls, as being the inhabitants of *Κελτική*.

8. χαυνότεροι: 'lanker,' 'more loosely made.'

ἀντίπαιδας: 'striplings'; see Polyb. 15. 33. 12, and 27. 13. 4, in both which instances *τὴν ἡλικίαν* is attached to the word.

11. τὰ δ' ἁπλούστερα: the people whose life is here described seem to have belonged to a pre-Celtic, perhaps Iberian, race.

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δὲ τοὺς πολέμους ἀπήναις χρῶνται τὸ πλέον, καθάπερ καὶ τῶν Κελτῶν ἔνιοι. πόλεις δ' αὐτῶν εἰσιν οἱ δρυμοί· περιφράξαντες γὰρ δένδρεσι καταβεβλημένοις εὐρυχωρῆ κύκλον ἐνταῦθα καὶ αὐτοὶ καλυβοποιοῦνται καὶ τὰ βοσκήματα κατασταθμεύουσιν οὐ πρὸς πολὺν χρόνον. ἔπομβροι δ' εἰσὶν οἱ ἀέρες μᾶλλον ἢ νιφετώδεις· Climate.
ἐν δὲ ταῖς αἰθρίαις ὁμίχλη κατέχει πολὺν χρόνον, ὥστε δι' ἡμέρας ὅλης ἐπὶ τρεῖς μόνον ἢ τέτταρας ὥρας τὰς περὶ τὴν μεσημβρίαν ὁρᾶσθαι τὸν ἥλιον. τοῦτο δὲ κἀν τοῖς Μορίνοις συμβαίνει καὶ τοῖς Μεναπίοις καὶ ὅσοι τούτων πλησιόχωροι.

3. Δὶς δὲ διέβη Καῖσαρ εἰς τὴν νῆσον ὁ θεός, ἐπανῆλθε δὲ Caesar's invasions.
διὰ ταχέων οὐδὲν μέγα διαπραξάμενος οὐδὲ προελθὼν ἐπὶ πολὺ τῆς νήσου, διά τε τὰς ἐν τοῖς Κελτοῖς γενομένας στάσεις τῶν τε βαρβάρων καὶ τῶν οἰκείων στρατιωτῶν, καὶ διὰ τὸ πολλὰ τῶν πλοίων ἀπολέσθαι κατὰ τὴν πανσέληνον αὔξησιν λαβουσῶν τῶν ἀμπώτεων καὶ τῶν πλημμυρίδων. δύο μέντοι ἢ τρεῖς νίκας ἐνίκησε τοὺς Βρεττανούς, καίπερ δύο τάγματα μόνον περαιώσας τῆς στρατιᾶς, καὶ ἀπήγαγεν ὅμηρά τε καὶ ἀνδράποδα καὶ τῆς ἄλλης λείας πλῆθος. νυνὶ μέντοι τῶν δυναστῶν τινες τῶν αὐτόθι πρεσβεύσεσι καὶ θεραπείαις κατασκευασάμενοι τὴν πρὸς Καίσαρα τὸν Σεβαστὸν φιλίαν, ἀναθήματά τε ἀνέθηκαν ἐν τῷ

1. ἀπήναις: the *essedae* of Caesar.

2. πόλεις δ' αὐτῶν: Caesar, *B.G.* 5. 21. 3 'Oppidum autem Britanni vocant, cum silvas impeditas vallo atque fossa munierunt, quo incursionis hostium vitandae causa convenire consuerunt.'

4. καλυβοποιοῦνται: Diodor. 5. 21. 5 *τὰς οἰκήσεις εὐτελεῖς ἔχουσιν, ἐκ τῶν καλάμων ἢ ξύλων κατὰ τὸ πλεῖστον συγκειμένας.* These καλύβαι or wigwams were like those which Strabo describes in speaking of the Belgae in the last passage: *τοὺς δ' οἴκους ἐκ σανίδων καὶ γέρρων ἔχουσι μεγάλους θολοειδεῖς, ὄροφον πολὺν ἐπιβάλλοντες.*

6. ἐν δὲ ταῖς αἰθρίαις: 'on cloudless days'; cp. 12. 2. 7 *κατοπτεύεσθαι ταῖς αἰθρίαις ἅμφω τὰ πελάγη.*

13. πολλὰ τῶν πλοίων ἀπολέσθαι: Caesar, *B. G.* 4. 29.

19. πρεσβεύσεσι: Dio Cassius (53. 22. 5) states that it was the intention of Augustus to reduce Britain, but that he proceeded no further than Gaul, where he expected to receive an embassy from that country. Mention is made on the *Monumentum Ancyranum* of suppliant chieftains from Britain coming to Augustus: *Dict. Geogr.* 1. p. 435. Professor Rhys remarks that what Strabo here says of the close and friendly connexion of Britain with the Roman empire under Augustus is confirmed by the British coins of this period, which show in a striking manner the influence of Roman types: *Celtic Britain*, p. 33.

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Taxation.

Καπετωλίῳ καὶ οἰκείαν σχεδόν τι παρεσκεύασαν τοῖς Ῥωμαίοις ὅλην τὴν νῆσον· τέλη τε οὕτως ὑπομένουσι βαρέα τῶν τε εἰσαγομένων εἰς τὴν Κελτικὴν ἐκεῖθεν καὶ τῶν ἐξαγομένων ἐνθένδε (ταῦτα δ' ἐστὶν ἐλεφάντινα ψάλια καὶ περιαυχένια καὶ λιγγούρια καὶ ὑαλᾶ σκεύη καὶ ἄλλος ῥᾠπος τοιοῦτος), ὥστε μηδὲν δεῖν φρουρᾶς τῆς νήσου· τοὐλάχιστον μὲν γὰρ ἐνὸς τάγματος χρῄζοι ἂν καὶ ἱππικοῦ τινος, ὥστε καὶ φόρους ἀπάγεσθαι παρ' αὐτῶν, εἰς ἴσον δὲ καθίσταιτ' ἂν τὸ ἀνάλωμα τῇ στρατιᾷ τοῖς προσφερομένοις χρήμασιν· ἀνάγκη γὰρ μειοῦσθαι τὰ τέλη φόρων ἐπιβαλλομένων, ἅμα δὲ καὶ κινδύνους ἀπαντᾶν τινας βίας ἐπαγομένης.

No. 19.—The Ligurian coastland.

(IV. 6. 1, 2, 3.)

The strip of coastland now known as the Riviera, which from its temperate climate and beautiful scenery is regarded as one of the most attractive districts in Europe, was very differently estimated in ancient times, when its uncleared forests and the rugged mountains which separate it from the interior presented a repellent aspect. The view which was taken of it during the middle ages was not much more favourable than this, for Dante, in describing the steep ascent before the entrance to Purgatory (*Purg.* 3. 49),

2. οὕτως: this is the reading of the MSS., but it was altered by Xylander into *οὕτω*, which has since been retained in the text: *οὕτως*, however, appears to be right, as Madvig points out (*Advers. Crit.* 1. p. 538), for the general meaning of the passage, though it is not very clearly expressed, is this—'the import and export duties which they pay are so considerable, that the imposition of tribute, involving the presence of a Roman garrison to enforce it, is undesirable, because (1) the maintenance of the force would swallow up the tribute, (2) the payment of tribute would lower the receipts from the duties, (3) there would be the danger of a rising.' Similarly in 2. 5. 8, where also Strabo is arguing against a Roman occupation of Britain, he says—*πλέον γὰρ ἐκ τῶν τελῶν δοκεῖ προσφέρεσθαι νῦν, ἢ ὁ φόρος δύναται συντελεῖν, ἀφαιρουμένης τῆς εἰς τὸ στρατιωτικὸν δαπάνης τὸ φρουρῆσον καὶ φορολογῆσον τὴν νῆσον.*

5. λιγγούρια: a kind of amber; in 4. 6. 2, No. 19, it is said to be found also on the Ligurian coast, and Pliny, who furnishes the chief information that we possess respecting it (37. 33–35), mentions it in connexion both with that district and with Britain. Prof. Ridgeway (*Origin of Currency*, p. 110) says that *λιγγούριον* was red amber, and that the name was derived from that of Liguria.

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selects, as a specially bad road to which to compare it, the mountain routes 'tra Lerici e Turbía,' i.e. between the bay of Spezia and Monaco. A still more deterrent influence to travellers and settlers existed in the rude Ligurian tribes that inhabited it, from fear of whom, it would seem, quite as much as from the absence of harbours, the line of Greek colonies, which starting from Massilia extended along this coast, did not advance further to the east than Portus Herculis Monoeci (*Monaco*). But the account of the country and its occupants that Strabo here gives applies to an earlier period than that of Augustus. During the reign of that emperor the Via Aemilia Scauri, as Strabo (5. 1. 11) calls the continuation of the Aurelian Way from Pisae to Vada Sabatia (*Vado*) westward of Genua, was carried still further, under the name of Via Julia, along the Ligurian coast to Cemenelum (*Cimies*, at the back of Nice), so that the transit throughout was rendered easy. Of this road Strabo makes no mention. Nor is it probable that the Ligurians at that time continued to be a primitive, semi-barbarous people, such as he describes. At a later period, in the commencement of the struggle between Otho and Vitellius, when detachments of the forces of those two emperors were engaged along the line of this coast, the account that is given of the country by Tacitus (*Hist.* 2. 12–15) leads us to suppose that it was civilized and prosperous.

1. Ἄρχονται μὲν οὖν αἱ Ἄλπεις οὐκ ἀπὸ Μονοίκου λιμένος, ὡς εἰρήκασί τινες, ἀλλ' ἀπὸ τῶν αὐτῶν χωρίων ἀφ' ὧνπερ καὶ τὰ Ἀπέννινα ὄρη κατὰ Γένουαν ἐμπόριον Λιγύων καὶ τὰ καλούμενα Σαβάτων Οὐάδα, ὅπερ ἐστὶ τενάγη· τὸ μὲν γὰρ Ἀπέννινον ἀπὸ Γενούας, αἱ δὲ Ἄλπεις ἀπὸ τῶν Σαβάτων ἔχουσι τὴν ἀρχήν· στάδιοι δ' εἰσὶ μεταξὺ Γενούας καὶ Σαβάτων διακόσιοι πρὸς τοῖς ἑξήκοντα· μετὰ δὲ τριακοσίους πρὸς τοῖς ἑβδομήκοντα Ἀλβίγγαυνόν ἐστι πόλισμα, οἱ δ' ἐνοικοῦντες

Starting-point of the Alps and Apennines.

1. Ἄρχονται: Strabo's view of the commencement of the Maritime Alps is generally accepted in modern times, their point of separation from the Apennines being fixed, as he would fix it, in the neighbourhood of Savona, about 25 miles W. of Genoa, and therefore not far from Vada Sabatia. At this point there is a marked depression in the line of mountains, through which, both in ancient and modern times, the main line of communication with the interior has passed.

8. Ἀλβίγγαυνον: the modern *Albenga*, where at the present day

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Names with the root *alb-*.

Λίγυες Ἰγγαυνοι καλοῦνται· ἐντεῦθεν δ' εἰς Μονοίκου λιμένα τετρακόσιοι καὶ ὀγδοήκοντα. ἔν τε τῷ μεταξὺ πόλις εὐμεγέθης Ἄλβιον Ἰντεμέλιον καὶ οἱ κατοικοῦντες Ἰντεμέλιοι. καὶ δὴ καὶ σημεῖον τίθενται τοῦ τὴν ἀρχὴν ἀπὸ τῶν Σαβάτων εἶναι ταῖς Ἄλπεσιν ἐκ τῶν ὀνομάτων τούτων· τὰ γὰρ Ἄλπεια καλεῖσθαι πρότερον Ἄλβια, καθάπερ καὶ Ἀλπεινά. καὶ γὰρ νῦν ἔτι τὸ ἐν τοῖς Ἰάποσιν ὄρος ὑψηλὸν συνάπτον πως τῇ Ὄκρᾳ καὶ ταῖς Ἄλπεσιν Ἄλβιον λέγεσθαι, ὡς ἂν μέχρι δεῦρο τῶν Ἄλπεων ἐκτεταμένων. 2. τῶν οὖν Λιγύων τῶν μὲν ὄντων Ἰγγαύνων τῶν δὲ Ἰντεμελίων, εἰκότως τὰς ἐποικίας αὐτῶν ἐπὶ τῇ θαλάττῃ τὴν μὲν ὀνομάζεσθαι Ἄλβιον Ἰντεμέλιον

a fine Roman bridge remains. Strabo has overestimated the distance from Sabata to this place, which is in reality about 22 miles.

3. Ἄλβιον Ἰντεμέλιον: now *Ventimiglia*, the frontier town between France and Italy. The modern name, which is a corruption of Albintemelium, is a trap to etymologists, since *venti miglia* in Italian means 'twenty miles.' A Roman amphitheatre has lately been discovered at this place, and has been partially excavated.

4. σημεῖον τίθενται: the line of argument here, which is not very clearly stated, is as follows: 'The names which were used in speaking of the Alps, Ἄλπεια Ἀλπεινά, were originally pronounced with *b* instead of *p*; and this is confirmed by the lofty mountain at the eastern extremity of the Alps being called Ἄλβιον ὄρος. Consequently, when in the neighbourhood of Sabata we find names beginning with *Alb-*, like Albingaunum and Albintemelium, it is natural to suppose that this element was suggested by proximity to the Alps, while the latter part was derived from the tribes to which they belonged; and this would imply that the Alps started from that part of the coast.' A glance at the map will show that this argument is no support to the claims of Sabata as against Monoecus, for Albintemelium is much nearer to the latter of the two. The question of the origin of these names is a perplexing one, for the derivation of the word 'Alpes' is itself obscure. It used to be derived from a Celtic word *alb* or *alp*, but this view is now doubted by philologists; and, if it were true, we should have to suppose that in the case of Albingaunum and Albintemelium it was borrowed from the Celts by the Ligurians, who differed from them in race and language, and moreover were the primitive inhabitants of the country, so that they would not have inherited the name from earlier Celtic settlers.

6. καθάπερ καὶ: 'just as also,' 'and in like manner.' Ἀλπεινά in this passage is a correction for Ἀλπιόνα of the MSS., of which nothing can be made.

7. ἐν τοῖς Ἰάποσιν: the Iapodes were an Illyrian tribe, situated at the extremity of the Julian Alps, of which chain Mt. Ocra formed a part. The Mons Albius (a lofty mountain, now called *Velika*) was the furthest outlier of the Alps in that direction: cp. 7. 5. 4.

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οἷον Ἄλπειον, τὴν δὲ ἐπιτετμημένως μᾶλλον Ἀλβίγγαυνον. Πολύβιος δὲ προστίθησι τοῖς δυσὶ φύλοις τῶν Λιγύων τοῖς λεχθεῖσι τό τε τῶν Ὀξυβίων καὶ τὸ τῶν Δεκιητῶν.

Ruggedness of the country.

Ὅλως δὲ ἡ παραλία αὕτη πᾶσα μέχρι Τυρρηνίας ἐκ Μονοίκου λιμένος προσεχής τέ ἐστι καὶ ἁλίμενος πλὴν βραχέων ὅρμων καὶ ἀγκυροβολίων. ὑπέρκεινται δὲ οἱ τῶν ὀρῶν ἐξαίσιοι κρημνοὶ στενὴν ἀπολείποντες πρὸς θαλάττῃ πάροδον.

Inhabitants.

κατοικοῦσι δὲ Λίγυες ζῶντες ἀπὸ θρεμμάτων τὸ πλέον καὶ γάλακτος καὶ κριθίνου πάματος, νεμόμενοι τά τε πρὸς θαλάττῃ χωρία καὶ τὸ πλέον τὰ ὄρη.

Products.

ἔχουσι δ' ὕλην ἐνταῦθα παμπόλλην ναυπηγήσιμον καὶ μεγαλόδενδρον, ὥστ' ἐνίων τοῦ πάχους τὴν διάμετρον ὀκτὼ ποδῶν εὑρίσκεσθαι· πολλὰ δὲ καὶ τῇ ποικιλίᾳ τῶν θυΐνων οὐκ ἔστι χείρω πρὸς τὰς τραπεζοποιίας. ταῦτά τε δὴ κατάγουσιν εἰς τὸ ἐμπόριον τὴν Γένουαν καὶ θρέμματα καὶ δέρματα καὶ μέλι, ἀντιφορτίζονται δὲ ἔλαιον καὶ οἶνον τὸν ἐκ τῆς Ἰταλίας· ὁ δὲ παρ' αὐτοῖς ὀλίγος ἐστί, πιττίτης αὐστηρός. ἐντεῦθεν δέ εἰσιν οἱ γίννοι λεγόμενοι ἵπποι τε καὶ ἡμίονοι, καὶ

1. οἷον Ἄλπειον: 'as being "of the Alps."'

ἐπιτετμημένως: the name Albingaunum is given by some writers as Albium Ingaunum, and conversely Albium Intemelium is found in Tac. *Hist.* 2. 13 as Albintimilium.

4. μέχρι Τυρρηνίας: the limits here given nearly correspond to those of the eastern and western Riviera, and exactly to those mentioned by Dante in the passage already referred to.

5. προσεχής: 'exposed to the wind'; cp. 5. 3. 6 προσεχὴς αἰγιαλὸς Λιβί: 5. 4. 4 βαχιώδης γὰρ καὶ προσεχὴς ὁ πλησίον αἰγιαλός.

8. ζῶντες ἀπὸ θρεμμάτων: in 4. 6. 4 Strabo speaks of the inhabitants of the mountain district of this coast as τελέσται βάρβαροι.

12. τῶν θυΐνων: the 'thyine wood' of Rev. 18. 12. This was the wood of the tree called by the Greeks θύα or θύη, and by the Romans *citrus*, which grew in Mauretania. The fondness of the Romans for tables made of it was so great, that Pliny (13. 91) calls it 'mensarum insania.' In 12. 3. 12, No. 56, Strabo mentions that wood for ornamental tables was imported also from Sinope.

16. πιττίτης: 'mixed with pitch.' Dioscorides (5. 48) gives the proportions in οἶνος πιττίτης as one or two ounces of pitch to about six gallons of new wine. It must have resembled the resined wine which is found almost everywhere in modern Greece, and is preferred by the Greeks to wine without resin.

17. γίννοι: both Aristotle (*Hist. An.* 6. 24, 1) and Pliny (8. 174) say that the γίννος was the stunted foal of a mare by a mule: in the present passage Strabo seems rather to use the word in the general sense of 'pony.'

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οἱ λιγυστῖνοί τε χιτῶνες καὶ σάγοι· πλεονάζει δὲ καὶ τὸ λιγγούριον παρ' αὐτοῖς, ὅ τινες ἤλεκτρον προσαγορεύουσι. στρατεύονται δ' ἱππεῖς μὲν οὐ πάνυ, ὁπλῖται δὲ ἀγαθοὶ καὶ ἀκροβολισταί· ἀπὸ δὲ τοῦ χαλκάσπιδας εἶναι τεκμαίρονταί τινες Ἕλληνας αὐτοὺς εἶναι.

Portus Herculis Monoeci (*Monaco*).

3. Ὁ δὲ τοῦ Μονοίκου λιμὴν ὅρμος ἐστὶν οὐ μεγάλαις οὐδὲ πολλαῖς ναυσίν, ἔχων ἱερὸν Ἡρακλέους Μονοίκου καλουμένου· ἔοικε δὲ ἀπὸ τοῦ ὀνόματος καὶ μέχρι δεῦρο διατείνειν ὁ Μασσαλιωτικὸς παράπλους· διέχει δ' Ἀντιπόλεως μικρῷ πλείους ἢ διακοσίους σταδίους.

No. 20.—Alpine Roads, Precipices, and Avalanches.

(IV. 6. 6.)

This is a singularly graphic description of the principal features of Alpine passes. The mention, however, of Roman roads in connexion with the mountains at the back of Como seems to be little more than a flourish of language. Notwithstanding what has been maintained to the contrary, the Septimer and Julier passes, which lead from Chiavenna to Chur, seem hardly, if at all, to have been known to the Romans. See Mr. Coolidge's remarks in Murray's *Handbook for Switzerland*, 18th ed., pp. 382, 390.

Alpine tribes subjugated.

6. Ὑπέρκεινται δὲ τοῦ Κώμου πρὸς τῇ ῥίζῃ τῶν Ἄλπεων ἱδρυμένου τῇ μὲν Ῥαιτοὶ καὶ Οὐέννωνες ἐπὶ τὴν ἕω κεκλιμένοι, τῇ δὲ Λεπόντιοι καὶ Τριδεντῖνοι καὶ Στόνοι καὶ ἄλλα πλείω

1. σάγοι: coarse cloaks, such as were worn also by the Spaniards; cp. 3. 3. 7, No. 11.

2. λιγγούριον: see note on the preceding extract.

6. ὅρμος: the small harbour of Monaco, which is much exposed to the E. wind, lies on the northern side of the steep and rocky promontory, on which the town is built.

7. Μονοίκου καλουμένου: the epithet 'dwelling alone,' as applied to the tutelar divinity of the place, probably refers, as the late Prof. Freeman once suggested to me, to its solitary position, as being the last of the Greek colonies on this coast.

8. ἀπὸ τοῦ ὀνόματος: from its being Greek.

ὁ Μασσαλιωτικὸς παράπλους: 'the stretch of coast under the influence of Massilia.'

9. Ἀντιπόλεως: now *Antibes*, between Cannes and Nice.

13. Λεπόντιοι: the three tribes here mentioned have left traces of

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μικρὰ ἔθνη κατατρέχοντα τὴν Ἰταλίαν ἐν τοῖς πρόσθεν χρόνοις λῃστρικὰ καὶ ἄπορα· νυνὶ δὲ τὰ μὲν ἐξέφθαρται τὰ δ' ἡμέρωται τελέως, ὥστε τὰς δι' αὐτῶν ὑπερβολὰς τοῦ ὄρους πρότερον οὔσας ὀλίγας καὶ δυσπεράτους νυνὶ πολλαχόθεν εἶναι καὶ ἀσφαλεῖς ἀπὸ τῶν ἀνθρώπων καὶ εὐβάτους, ὡς ἔνεστι, διὰ τὴν κατασκευήν. προσέθηκε γὰρ ὁ Σεβαστὸς Καῖσαρ τῇ καταλύσει τῶν λῃστῶν τὴν κατασκευὴν τῶν ὁδῶν ὅσην οἷόν τ' ἦν· οὐ γὰρ δυνατὸν πανταχοῦ βιάσασθαι τὴν φύσιν διὰ πετρῶν καὶ κρημνῶν ἐξαισίων, τῶν μὲν ὑπερκειμένων τῆς ὁδοῦ τῶν δ' ὑποπιπτόντων, ὥστε καὶ μικρὸν ἐκβᾶσιν ἄφυκτον εἶναι τὸν κίνδυνον, εἰς φάραγγας ἀβύσσους τοῦ πτώματος ὄντος. οὕτω δέ ἐστι στενὴ κατά τινα αὐτοῦ ἡ ὁδὸς ὥστ' ὀλιγοῦν φέρειν τοῖς πεζῇ βαδίζουσι καὶ αὐτοῖς καὶ ὑποζυγίοις τοῖς ἀήθεσι· τὰ δ' ἐπιχώρια κομίζει τοὺς φόρτους ἀσφαλῶς. οὔτ' οὖν ταῦτα ἱάσιμα οὔθ' αἱ κατολισθάνουσαι πλάκες τῶν κρυστάλλων ἄνωθεν ἐξαίσιοι, συνοδίαν ὅλην ἀπολαμβάνειν δυνάμεναι καὶ συνεξωθεῖν εἰς τὰς ὑποπιπτούσας φάραγγας. πολλαὶ γὰρ ἀλλήλαις ἐπίκεινται πλάκες, πάγων ἐπὶ πάγοις γενομένων τῆς χιόνος κρυσταλλωδῶν καὶ τῶν ἐπιπολῆς ἀεὶ ῥᾳδίως ἀπολυομένων ἀπὸ τῶν ἐντὸς πρὶν διαλυθῆναι τελέως ἐν τοῖς ἡλίοις.

Passes and roads.

Precipices.

Avalanches

their names in the names of places at the present day—the Lepontii in the *Val Leventina*, as the upper valley of the Ticino is called; the Tridentini in *Trent*, in the valley of the Adige between Verona and Botzen; and the Stoni or Stoeni in *Stenico*, the chief place in the Val Sarca, at the back of the Lake of Garda. Strabo, however, is in error in placing the two latter of these to the west of Comum.

1. κατατρίχοντα: Madvig's emendation (*Advers. Crit.*, 1. p. 539) for κατίχοντα: he compares 4. 6. 8 ἅπαντες δ' οὗτοι καὶ τῆς Ἰταλίας τὰ γειτνεύοντα μέρη κατέτρεχον ἀεί. The tribes here mentioned never inhabited Italy.

5. ὡς ἔνεστι: 'as far as may be.'

6. κατασκευήν: 'engineering works,' i. e. the construction of roads (τὴν κατασκευὴν τῶν ὁδῶν), which is mentioned immediately below.

12. κατά τινα αὐτοῦ: 'in some places there'; this is Kramer's emendation for κατά τι αὐτοῦ: Groskurd suggests κατά τινας τόπους.

20. διαλυθῆναι: 'melted.'

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BOOK V.

NORTHERN AND CENTRAL ITALY.

No. 21.—Venetia; Ravenna; Source of the Timavus.

(V. 1. 5, 7, 8.)

The interesting accounts here given of these places are not Strabo's own, for he had not visited this part of the coast of Italy. This is especially apparent in his account of Ravenna, in which no mention is made of the great works which Augustus executed there —the port of Classis (*Classe*), three miles distant from the city, which was constructed as a station for the Roman fleet in the Adriatic, and the canal, called the Fossa Augusta, by which a portion of the waters of the Padus was carried under the walls of Ravenna in the direction of Classis.

The change that has taken place in the appearance of Ravenna between ancient times and the present day is very great. Not only has the sea receded considerably in the interval—it is now four miles distant from Ravenna—but the lagoons which surrounded the city, and the canals which intersected it, have been filled up by the deposits of the rivers.

The Timavus chiefly owes its fame to Virgil's lines (*Aen.* 1. 242-246)—

> 'Antenor potuit, mediis elapsus Achivis,
> Illyricos penetrare sinus atque intima tutus
> Regna Liburnorum, et fontem superare Timavi,
> Unde per ora novem vasto cum murmure montis
> It mare proruptum, et pelago premit arva sonanti.'

It is described as being formed by copious sources, which burst out from the rock at the foot of a lofty cliff, and immediately constitute

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a river 50 yards broad, and deep enough to be navigable for vessels of considerable size. Its course before it discharges itself into the sea is not much more than a mile in length. From these facts, and others which are mentioned in the notes, it will be seen that Virgil's and Strabo's descriptions of this remarkable stream are in no way exaggerated. See Sir E. H. Bunbury's excellent article 'Timavus' in the *Dict. Geogr.*

Venetia. Tidal sea.

5. Ἅπασα μὲν οὖν ἡ χώρα ποταμοῖς πληθύει καὶ ἕλεσι, μάλιστα δ' ἡ τῶν Ἐνετῶν· πρόσεστι δὲ ταύτῃ καὶ τὰ τῆς θαλάττης πάθη. μόνα γὰρ ταῦτα τὰ μέρη σχεδόν τι τῆς καθ' ἡμᾶς θαλάττης ὁμοιοπαθεῖ τῷ ὠκεανῷ καὶ παραπλησίως ἐκείνῳ ποιεῖται τάς τε ἀμπώτεις καὶ τὰς πλημμυρίδας, ὑφ' ὧν τὸ πλέον τοῦ πεδίου λιμνοθαλάττης γίνεται μεστόν.

Canals and embankments.

διώρυξι δὲ καὶ παραχώμασι, καθάπερ ἡ κάτω λεγομένη χώρα τῆς Αἰγύπτου, διωχέτευται, καὶ τὰ μὲν ἀνέψυκται καὶ γεωργεῖται τὰ δὲ διάπλους ἔχει· τῶν δὲ πόλεων αἱ μὲν νησίζουσιν αἱ δ' ἐκ μέρους κλύζονται, ὅσαι δὲ ὑπὲρ τῶν ἑλῶν ἐν τῇ μεσογαίᾳ κεῖνται τοὺς ἐκ τῶν ποταμῶν ἀνάπλους θαυμαστοὺς ἔχουσι, μάλιστα δὲ Πάδου· μέγιστός τε γάρ ἐστι καὶ πληροῦται πολλάκις ἔκ τε ὄμβρων καὶ χιόνων, διαχεόμενος δ' εἰς πολλὰ μέρη κατὰ τὰς ἐκβολὰς τυφλὸν τὸ στόμα ποιεῖ καὶ δυσείσβολός ἐστιν· ἡ δ' ἐμπειρία περιγίνεται καὶ τῶν χαλεπωτάτων.

Ravenna built on piles.

7. Ἐν δὲ τοῖς ἕλεσι μεγίστη μέν ἐστι Ῥαούεννα, ξυλοπαγὴς ὅλη καὶ διάρρυτος, γεφύραις καὶ πορθμείοις ὁδευομένη. δέχεται

2. πρόσεστι δὲ ταύτῃ: 'and this district is additionally affected by the movements of the sea.'

3. τῆς καθ' ἡμᾶς θαλάττης: the Mediterranean.

4. ὁμοιοπαθεῖ: 'is affected in the same way as.' At Venice the tide rises and falls two feet.

8. διάπλους ἔχει: 'admit of navigation.'

9. ἐκ μέρους κλύζονται: 'are only in part surrounded by water.'

10. τοὺς ἐκ τῶν ποταμῶν: 'are singularly favoured in respect of their river-transport from the sea.'

12. Πάδου: Kramer's emendation of the ungrammatical ὁ Πάδος of the MSS., which Meineke retains.

16. ξυλοπαγὴς: 'built on piles'; in this respect, and in its being intersected by canals (διάρρυτος), which were spanned by bridges, ancient Ravenna must have strongly resembled modern Venice.

17. ὁδευομένη: 'provided with thoroughfares by means of,' &c.

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δ' οὐ μικρὸν τῆς θαλάττης μέρος ἐν ταῖς πλημμυρίσιν, ὥστε καὶ ὑπὸ τούτων καὶ ὑπὸ ποταμῶν ἐκκλυζόμενον τὸ βορβορῶδες πᾶν ἰᾶται τὴν δυσαερίαν. οὕτως γοῦν ὑγιεινὸν ἐξήτασται τὸ χωρίον ὥστε ἐνταῦθα τοὺς μονομάχους τρέφειν καὶ γυμνάζειν ἀπέδειξαν οἱ ἡγεμόνες. ἔστι μὲν οὖν καὶ τοῦτο θαυμαστὸν τῶν ἐνθάδε τὸ ἐν ἕλει τοὺς ἀέρας ἀβλαβεῖς εἶναι, καθάπερ καὶ ἐν Ἀλεξανδρείᾳ τῇ πρὸς Αἰγύπτῳ τοῦ θέρους ἡ λίμνη τὴν μοχθηρίαν ἀποβάλλει διὰ τὴν ἀνάβασιν τοῦ ποταμοῦ καὶ τὸν τῶν τελμάτων ἀφανισμόν. ἀλλὰ καὶ τὸ περὶ τὴν ἄμπελον πάθος θαυμάζειν ἄξιον· φύει μὲν γὰρ αὐτὴν τὰ ἕλη καὶ ποιεῖ ταχὺ καὶ πολὺν ἀποδιδοῦσαν καρπόν, φθείρεται δὲ ἐν ἔτεσι τέτταρσιν ἢ πέντε.

Its healthiness.

Fons Timavi.

8. Ἐν αὐτῷ δὲ τῷ μυχῷ τοῦ Ἀδρίου καὶ ἱερὸν τοῦ Διομήδους ἐστὶν ἄξιον μνήμης, τὸ Τίμαυον· λιμένα γὰρ ἔχει καὶ ἄλσος ἐκπρεπὲς καὶ πηγὰς ἑπτὰ ποτίμου ὕδατος εὐθὺς εἰς τὴν θάλατταν ἐκπίπτοντος, πλατεῖ καὶ βαθεῖ ποταμῷ. Πολύβιος δ' εἴρηκε πλὴν μιᾶς τὰς ἄλλας ἁλμυροῦ ὕδατος, καὶ δὴ καὶ τοὺς

3. δυσαερίαν: not malaria, but foul air from the sewage. There was another side to the advantages here mentioned, in the badness of the drinking-water and the wetness of the subsoil, which caused a later writer to satirize Ravenna as a place where 'sitiunt vivi, natant sepulti'; Sidon. Apoll., *Epist.* 1. 5. 8; cp. Martial, 3. 56, 57.

6. ἐν Ἀλεξανδρείᾳ: cp. 17. 1. 7, No. 79 ἐν Ἀλεξανδρείᾳ δὲ τοῦ θέρους ἀρχομένου πληρούμενος ὁ Νεῖλος πληροῖ καὶ τὴν λίμνην (Mareotis) καὶ οὐδὲν ἧττον τελματῶδες τὸ τὴν ἀναφορὰν ποιῆσον μοχθηρόν.

12. μυχῷ: this is strictly true, for the Timao, as the river is now called, flows into the northernmost and innermost bay of the Adriatic, between Aquileia and Trieste.

14. πηγὰς ἑπτά: both ancient and modern writers vary with regard to the number of the sources, some agreeing with Virgil that there are nine, some with Strabo that there are seven, while Cluver, the greatest modern authority, could only find six, and some subsequent travellers only four.

ποτίμου: both here, and in a similar passage below (5. 4. 5, No. 27 ἔστι δὲ πηγή τις αὐτόθι ποτίμου ὕδατος ἐπὶ τῇ θαλάττῃ) the MSS. read ποταμίου. Meineke, who adopts the correction in the latter place, retains ποταμίου in the former. But here ποτίμου is especially needed, in order to contrast with ἁλμυροῦ. Cp. also τὸ πότιμον ὕδωρ in 6. 2. 4, No. 31.

16. ἁλμυροῦ ὕδατος: Polybius' statement has received interesting confirmation. 'According to Cluverius, who described them from personal observation, this was distinctly the case in his time; for though at low water the stream issued tranquilly from its rocky sources, and flowed with a still and

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ἐπιχωρίους πηγὴν καὶ μητέρα τῆς θαλάττης ὀνομάζειν τὸν τόπον. Ποσειδώνιος δέ φησι ποταμὸν τὸν Τίμαυον ἐκ τῶν ὀρῶν φερόμενον καταπίπτειν εἰς βέρεθρον, εἶθ' ὑπὸ γῆς ἐνεχθέντα περὶ ἑκατὸν καὶ τριάκοντα σταδίους ἐπὶ τῇ θαλάττῃ τὴν ἐκβολὴν ποιεῖσθαι.

No. 22.—Luna and its quarries: Pisa.

(V. 2. 5.)

The bay of Spezia, which is now the chief station of the Italian warships, with a dockyard and arsenal at its head, is one of the finest harbours in the world, being seven miles long by three broad, with deep water, and well sheltered. At an early period, when the Etruscans were a great naval power in this part of the Mediterranean, it was used, no doubt, by them, as Strabo implies; and subsequently the Romans employed it as a starting-point for their armaments which were destined for Spain. Its beauty was celebrated by the Roman poets, especially by Ennius, whose line, 'Lunai portum, est operae, cognoscite, cives,' is quoted by Persius (6. 9). The Carrara quarries, which are in its neighbourhood ('Lunensium lapidicinae'), were as famous in ancient as they are in modern times; and the white marble which they produced was regarded as rivalling, if not surpassing, that of Paros for use in statuary (Pliny, 36. 14).

The modern Pisa, though it occupies the site of the ancient city of that name (otherwise called Pisae), differs from it greatly in

placid current to the sea, yet at high tides the waters were swollen, so as to rush forth with much greater force and volume, and inundate the neighbouring meadows; and at such times, he adds, the waters of all the sources but one became perceptibly brackish, doubtless from some subterranean communication with the sea'; *Dict. Geogr.*, s.v. Timavus.

3. *βίρεθρον*: an Ionic form of *βάραθρον*, which Strabo also uses in describing the underground channels in Greece; see 8. 8. 4, No. 42. In the case of a river of such magnitude issuing from the earth, a connexion with another stream, such as Posidonius suggested, is highly probable; and Cluver tells us, that in his day it was popularly regarded as the outflow of a stream which sinks into the earth near S. Canzian, a place about 13 miles distant: *Dict. Geogr.*, ubi supra; cp. Baedeker's *Northern Italy*, p. 282.

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respect of its position; for owing to the alluvium formed by the Arno and the Serchio it is distant from the sea, not 2½ miles (20 stades), as Strabo says, but 6 miles; and those two rivers, instead of meeting beneath its walls, as he describes, enter the sea by separate channels.

Luna: Portus (*Gulf of Spezia*).

5. Ἡ μὲν Λοῦνα πόλις ἐστὶ καὶ λιμήν, καλοῦσι δ' οἱ Ἕλληνες Σελήνης λιμένα καὶ πόλιν. ἡ μὲν οὖν πόλις οὐ μεγάλη, ὁ δὲ λιμὴν μέγιστός τε καὶ κάλλιστος, ἐν αὐτῷ περιέχων πλείους λιμένας ἀγχιβαθεῖς πάντας, οἷον ἂν γένοιτο ὁρμητήριον θαλαττοκρατησάντων ἀνθρώπων τοσαύτης μὲν θαλάττης τοσοῦτον δὲ χρόνον. περικλείεται δ' ὁ λιμὴν ὄρεσιν ὑψηλοῖς, ἀφ' ὧν τὰ πελάγη κατοπτεύεται καὶ ἡ Σαρδὼ καὶ τῆς ᾐόνος ἑκατέρωθεν πολὺ μέρος. μέταλλα δὲ λίθου λευκοῦ τε καὶ ποικίλου γλαυκίζοντος τοσαῦτά τ' ἐστὶ καὶ τηλικαῦτα, μονολίθους ἐκδιδόντα πλάκας καὶ στύλους, ὥστε τὰ πλεῖστα τῶν ἐκπρεπῶν ἔργων τῶν ἐν τῇ Ῥώμῃ καὶ ταῖς ἄλλαις πόλεσιν ἐντεῦθεν ἔχειν τὴν χορηγίαν· καὶ γὰρ εὐεξάγωγός ἐστιν ἡ λίθος, τῶν μετάλλων ὑπερκειμένων τῆς θαλάττης πλησίον, ἐκ δὲ τῆς θαλάττης διαδεχομένου τοῦ Τιβέριος τὴν κομιδήν· καὶ τὴν ξυλείαν τὴν εἰς τὰς οἰκοδομὰς σελμάτων εὐθυτάτων καὶ εὐμηκεστάτων ἡ Τυρρηνία χορηγεῖ τὴν πλείστην, τῷ ποταμῷ κατάγουσα ἐκ τῶν ὀρῶν εὐθύς. μεταξὺ δὲ Λούνης καὶ Πίσης ὁ Μάκρας ἐστὶ ποτάμιον, ᾧ πέρατι τῆς Τυρρηνίας καὶ τῆς Λιγυστικῆς κέχρηνται τῶν συγγραφέων πολλοί. ἡ δὲ Πῖσα κτίσμα μέν ἐστι τῶν ἐν

Marble quarries (*Carrara*).

4. ἀγχιβαθεῖς: 'deep close to shore'; the word is used in Hom. *Od.* 5. 413 ἀγχιβαθὴς δὲ θάλασσα.

5. θαλαττοκρατησάντων ἀνθρώπων: the Etrurians.

7. ἡ Σαρδώ: more probably Corsica, for Sardinia is 180 miles distant from Spezia.

8. ποικίλου γλαυκίζοντος: 'mottled bluish-grey.'

15. σελμάτων: 'beams.'

17. μεταξύ: this is a mistake, for Luna was situated on the left, not the right, bank of the Macra. We may here remark that Luna, though it gave its name to the harbour, was five miles distant from it, and that the Macra did not flow into it.

18. ποτάμιον: Kramer's conjecture for χωρίον of the MSS.: Madvig (*Advers. Crit.* 1. p. 540) suggests χειμάρρους.

19. κτίσμα: following this legend, Virgil (*Aen.* 10. 179) speaks of 'Alpheae ab origine Pisae | Urbs

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Πελοποννήσῳ Πισατῶν, οἳ μετὰ Νέστορος ἐπὶ Ἴλιον στρατεύσαντες κατὰ τὸν ἀνάπλουν ἐπλανήθησαν, οἱ μὲν εἰς τὸ Μεταπόντιον οἱ δ' εἰς τὴν Πισᾶτιν, ἅπαντες Πύλιοι καλούμενοι. δυεῖν δὲ ποταμῶν κεῖται μεταξὺ κατ' αὐτὴν τὴν συμβολήν, Ἄρνου τε καὶ Αὔσαρος, ὧν ὁ μὲν ἐξ Ἀρρητίου φέρεται πολύς, οὐχὶ πᾶς, ἀλλὰ τριχῇ σχισθείς, ὁ δ' ἐκ τῶν Ἀπεννίνων ὀρῶν συμπεσόντες δ' εἰς ἓν ῥεῖθρον μετεωρίζουσιν ἀλλήλους ταῖς ἀντικοπαῖς ἐπὶ τοσοῦτον ὥστε τοὺς ἐπὶ τῶν ᾐόνων ἑστῶτας ἀμφοτέρων μηδέτερον ὑπὸ θατέρου καθορᾶσθαι, ὥστ' ἀνάγκη δυσανάπλωτα ἐκ θαλάττης εἶναι· στάδιοι δ' εἰσὶ τοῦ ἀνάπλου περὶ εἴκοσι. μυθεύουσι δ', ὅτε πρῶτον ἐκ τῶν ὀρῶν οἱ ποταμοὶ κατεφέροντο οὗτοι, κωλυομένους ὑπὸ τῶν ἐπιχωρίων μὴ συμπεσόντας εἰς ἓν κατακλύζοιεν τὴν χώραν, ὑποσχέσθαι μὴ κατακλύσειν, καὶ φυλάξαι τὴν πίστιν. δοκεῖ δ' ἡ πόλις εὐτυχῆσαί ποτε, καὶ νῦν οὐκ ἀδοξεῖ διά τε εὐκαρπίαν καὶ τὰ λιθουργεῖα καὶ τὴν ὕλην τὴν ναυπηγήσιμον, ᾗ τὸ μὲν παλαιὸν ἐχρῶντο πρὸς τοὺς κατὰ θάλατταν κινδύνους· καὶ γὰρ μαχιμώτεροι Τυρρηνῶν ὑπῆρξαν, καὶ παρώξυναν αὐτοὺς οἱ Λίγυες πονηροὶ γείτονες παρὰ πλευρὰν ὄντες· νῦν δὲ τὸ πλέον εἰς τὰς οἰκοδομὰς ἀναλίσκεται τὰς ἐν Ῥώμῃ κἂν ταῖς ἐπαύλεσι βασίλεια κατασκευαζομένων Περσικά.

Pisa and its rivers

Export of timber.

Etrusca solo.' The story probably arose from the similarity of the names.

5. ἐξ Ἀρρητίου: the Arnus flowed by Arretium, but rose 30 miles further to the north.

6. τριχῇ σχισθείς: there seems to be no foundation in fact for this statement.

8. τοὺς ἐπὶ τῶν ᾐόνων: an evident exaggeration.

20. κἂν ταῖς ἐπαύλεσι: 'where even in their country seats they build palaces worthy of the Persians': for Persian luxury as proverbial, see Hor. *Od.* 1. 38. 1 'Persicos odi, puer, apparatus.'

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No. 23.—The Appian Way and the Pomptine Marshes.

(V. 2. 6.)

The Pomptine Marshes, which extend over an area 30 miles in length and from 6 to 11 in breadth, occupied the southernmost angle of Latium, between the Volscian mountains and the sea. They are caused by the want of any sufficient outflow for the waters which descend to this district from the mountains, and are dammed back by the sand which has accumulated along the shore. As they lie in the direct line between Rome and the Campanian coast, they have presented a perplexing problem to the rulers of that capital in all ages. The work on the 'sterilis diu palus,' which Horace (*A. P.* 65) alludes to as having been accomplished by Augustus, does not appear to have effected much, and throughout the whole of the middle ages, and even down to the end of the eighteenth century, the Appian Way, which crossed these marshes, became impassable and was abandoned. It remained for Pope Pius VI to reopen it, and he also restored the canal which Strabo mentions. But the only real remedy is to carry off to the sea by artificial channels the streams by which the marshes are supplied, and this would be a work of great difficulty and expense. One or two points in the present notice of the canal journey—its being usually made by night, and the boat being towed by a mule—illustrate in an interesting manner Horace's account in the Iter ad Brundisium (*Sat.* 1. 5. 11 foll.). Strabo no doubt had passed by this way, and his mention of the 'sorry mule' (ἡμιόνιον) seems to imply personal experience.

Tarracina. 6. Ἑξῆς δ' ἐν ἑκατὸν σταδίοις τοῦ Κιρκαίου Ταρρακῖνά ἐστι, Τραχίνη καλουμένη πρότερον ἀπὸ τοῦ συμβεβηκότος. πρόκειται

1. τοῦ Κιρκαίου: this is Madvig's correction (p. 541) for τῷ Κιρκαίῳ: he rightly remarks that the genitive, but not the dative, is used absolutely by Strabo for the place from which a distance is computed. Cp. 10. 5. 5 ἐν τέτταρσι τῆς Δήλου σταδίοις.

2. ἀπὸ τοῦ συμβεβηκότος: 'from the nature of its position'; cp. Hor. *Sat.* 1. 5. 26 'Impositum saxis late candentibus Anxur.' Strabo supposes Τραχίνη to be derived from τραχύς. Similar etymologies of the names of places, as Φορμίαι from ὄρμοι below, Κύμη from κῦμα (5. 4.

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δὲ αὐτῆς μέγα ἔλος ὃ ποιοῦσι δύο ποταμοί· καλεῖται δ' ὁ μείζων Οὔφης. ἐνταῦθα δὲ συνάπτει τῇ θαλάττῃ πρῶτον ἡ Ἀππία ὁδός, ἐστρωμένη μὲν ἀπὸ τῆς Ῥώμης μέχρι Βρεντεσίου, πλεῖστον δ' ὀδευομένη, τῶν δ' ἐπὶ θαλάττῃ πόλεων τούτων ἐφαπτομένη μόνον, τῆς τε Ταρρακίνης καὶ τῶν ἐφεξῆς Φορμιῶν τε καὶ Μιντούρνης καὶ Σινοέσσης, καὶ τῶν ἐσχάτων Τάραντός τε καὶ Βρεντεσίου. πλησίον δὲ τῆς Ταρρακίνης βαδίζοντι ἐπὶ τῆς Ῥώμης παραβέβληται τῇ ὁδῷ τῇ Ἀππίᾳ διῶρυξ ἐπὶ πολλοὺς σταδίους πληρουμένη τοῖς ἑλείοις τε καὶ τοῖς ποταμίοις ὕδασι· πλεῖται δὲ μάλιστα μὲν νύκτωρ, ὥστ' ἐμβάντας ἀφ' ἑστέρας ἐκβαίνειν πρωίας καὶ βαδίζειν τὸ λοιπὸν τῇ ὁδῷ, ἀλλὰ καὶ μεθ' ἡμέραν ῥυμουλκεῖ δ' ἡμίονον. ἐξῆς δὲ Φορμίαι Λακωνικὸν κτίσμα ἐστίν, Ὁρμίαι λεγόμενον πρότερον διὰ τὸ εὔορμον. καὶ τὸν μεταξὺ δὲ κόλπον ἐκεῖνοι Καιάταν ὠνόμασαν· τὰ γὰρ κοῖλα πάντα καιέτας οἱ Λάκωνες προσαγορεύουσιν·

Appian Way.

Pomptine Marshes.

Caieta (*Gaëta*).

4), are of common occurrence in his writings, and are often guesses. The earlier name of the place, which here and in the case of Formiae is mentioned along with the usual name, may have been the invention of local etymologists.

2. Οὔφης: MSS. Αὔφιδος. The Ufens is the larger of the two principal streams that flow from the Volscian mountains and feed the Pomptine Marshes. The other, the name of which Strabo does not give, is the Amasenus. Though a tributary of the Ufens, it was of sufficient importance to be mentioned more than once by Virgil: *Aen.* 7. 685; 11. 547.

9. σταδίους: Madvig's correction for τόπους: ἐπὶ πολλοὺς τόπους could only mean 'over many spots,' which does not suit the passage.

10. νύκτωρ: travellers made the canal journey by night in order to save time.

12. ῥυμουλκεῖ: hence the Lat. 'remulcum' for a 'towrope.'

13. Λακωνικὸν κτίσμα: there is no early authority for this legend, though it is mentioned by other writers.

διὰ τὸ εὔορμον: the derivation of Formiae from ὄρμος was at one time accepted by Curtius, but was opposed by Corssen, *Aussprache* (2 ed.), 1. p. 148 *note*, and is now given up.

14. Καιάταν: Caieta was the name of the town, which Strabo does not mention, and the bay on the E. side of it was called Caietanus Sinus. It will be seen, however, that he extended the latter name so as to apply to the whole line of coast from Tarracina to Formiae.

15. καιέτας: as Caieta is thus supposed to derive its name from a Laconian word, the derivation stands or falls with the story of the Laconian origin of Formiae. For the use of the word *kaiétas* in Laconia in the sense of 'rift' or 'hollow place,' see 8. 5. 7, No. 41, where Strabo comments on that and

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ἔνιοι δ' ἐπώνυμον τῆς Αἰνείου τροφοῦ τὸν κόλπον φασίν. ἔχει δὲ μῆκος σταδίων ἑκατὸν ἀρξάμενος ἀπὸ Ταρρακίνης μέχρι τῆς ἄκρας τῆς ὁμωνύμου· ἀνέωγέ τ' ἐνταῦθα σπήλαια ὑπερμεγέθη, κατοικίας μεγάλας καὶ πολυτελεῖς δεδεγμένα· ἐντεῦθεν δ' ἐπὶ τὰς Φορμίας τετταράκοντα.

No. 24.—Rome; disadvantages and advantages of its position.

(V. 3. 7.)

This passage should be compared with another in Book VI (6. 4. 1, No. 33), where Strabo discusses the influence of the geography of Italy generally on the development of the Roman state. In the present extract he unreasonably depreciates the site of Rome as the nursery and centre of a great empire; for while he notices the advantages which it derived from the abundance of food and building material supplied by the neighbouring districts, and from the facility of river-transport from the interior, he overlooks points of greater importance. These are (1) its central position in Italy, owing to which it was brought into contact with one after another of the various races of the peninsula, and enabled to subdue them, and was ultimately adapted for the seat of government; (2) its situation relatively to the sea, to which by means of the Tiber it was near enough for purposes of commerce and for maritime supremacy, while it was sufficiently distant from it (15 miles) to be safe from attacks from that quarter; and (3) the capacity of the city for unlimited extension over the neighbouring country from the original nucleus formed by its seven hills.

Site of Rome not naturally advantageous.

7. Ἐν δὲ τῇ μεσογαίᾳ πρώτη μὲν ὑπὲρ τῶν Ὠστίων ἐστὶν ἡ Ῥώμη, καὶ μόνη γε ἐπὶ τῷ Τιβέρει κεῖται· περὶ ἧς ὅτι πρὸς

other cognate words. But whether the derivation in the present instance were true or fanciful, the feature of the ground that suggested it is much more likely to have been the *σπήλαια ὑπερμεγέθη* mentioned below than the curve of the bay.

1. τῆς Αἰνείου τροφοῦ: Caieta; see Virg. *Aen.* 7. 2.

2. τῆς ἄκρας τῆς ὁμωνύμου: the promontory on which stood the town and port of Caieta.

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ἀνάγκην οὐ πρὸς αἵρεσιν ἔκτισται εἰρηται· προσθετέον δ' ὅτι οὐδ' οἱ μετὰ ταῦτα προσκτίσαντές τινα μέρη κύριοι τοῦ βελτίονος ἦσαν, ἀλλ' ἐδούλευον τοῖς προϋποκειμένοις. οἱ μέν γε πρῶτοι τὸ Καπιτώλιον καὶ τὸ Παλάτιον καὶ τὸν Κυρῖνον λόφον ἐτείχισαν, ὃς ἦν οὕτως εὐεπίβατος τοῖς ἔξωθεν ὥστ' ἐξ ἐφόδου Τίτος Τάτιος εἶλεν ἐπελθών, ἡνίκα μετῄει τὴν τῶν ἁρπαγεισῶν παρθένων ὕβριν· Ἄγκος δὲ Μάρκιος προσλαβὼν τὸ Καίλιον ὄρος καὶ τὸ Ἀβεντῖνον ὄρος καὶ τὸ μεταξὺ τούτων πεδίον, διηρτημένα καὶ ἀπ' ἀλλήλων καὶ ἀπὸ τῶν προτετειχισμένων, προσέθηκεν ἀναγκαίως· οὔτε γὰρ οὕτως ἐρυμνοὺς λόφους ἔξω τείχους ἔᾶσαι τοῖς βουλομένοις ἐπιτειχίσματα καλῶς εἶχεν οὔθ' ὅλον ἐκπληρῶσαι τὸν κύκλον ἴσχυσε τὸν μέχρι τοῦ Κυρίνου. ἤλεγξε δὲ Σερούιος τὴν ἔκλειψιν· ἀνεπλήρωσε γὰρ προσθεὶς τόν τε Ἡσκυλῖνον λόφον καὶ τὸν Οὐιμίναλιν. καὶ ταῦτα δ' εὐέφοδα τοῖς ἔξωθέν ἐστι· διόπερ τάφρον βαθεῖαν ὀρύξαντες εἰς τὸ ἐντὸς ἐδέξαντο τὴν γῆν, καὶ ἐξέτειναν ὅσον ἐξαστάδιον χῶμα ἐπὶ τῇ ἐντὸς ὀφρύι τῆς τάφρου, καὶ ἐπέβαλον

Extension of the city

The Agger

1. εἰρηται: in 5. 3. 2, where he says that Romulus and Remus founded Rome ἐν τόποις οὐ πρὸς αἵρεσιν μᾶλλον ἢ πρὸς ἀνάγκην ἐπιτηδείοις.

3. οἱ μέν γε πρῶτοι: the traditions of the origin of the city which Strabo followed differ in some respects from those that are found in Livy, who places the original settlement on the Palatine, says nothing of an attack of Titus Tatius on the Quirinal Hill, and regards Tullus Hostilius, and not Ancus Martius, as having first enclosed the Caelian. It would be superfluous here to criticize Strabo's statements from the point of view of modern historical investigation, as given by Mommsen, *H. R.* vol. 1. ch. 4. It is there established that the early city occupied the Palatine, with suburbs on the Esquiline and Caelian, and that there was an independent settlement on the Quirinal.

5. ἐξ ἐφόδου: 'at the first assault'; cp. Polyb. 1. 36. 11 τούτους μὲν ἐξ ἐφόδου καὶ ῥᾳδίως τρεψάμενοι.

17. ἐξαστάδιον χῶμα: Dionys. Hal. gives the length of the Agger as about seven stades (9. 68. 4), which Mr. Burn (*Rome and the Campagna*, p. 48) considers to be a right estimate. The whole passage from Dionysius is worth quoting: ἐν δὲ χωρίοις, ὃ τῆς πόλεως ἐπιμαχώτατόν ἐστιν, ἀπὸ τῶν Αἰσκυλίνων καλουμένων πυλῶν μέχρι τῶν Κολλίνων, χειροποίητος ἐστιν ὀχυρὸν τάφρος τε γὰρ ὀρύττεται πρὸ αὐτοῦ πλάτος ᾗ βραχυτάτῃ μείζον ἑκατὸν ποδῶν, καὶ βάθος ἐστὶν αὐτῆς τριακοντάπουν· τεῖχος δ' ὑπερανέστηκε τῆς τάφρου χώματι προσεχόμενον ἔνθοθεν ἰσχυρῷ καὶ πλατεῖ, οἷον μήτε κριοῖς κατασεισθῆναι μήτε ὑπορυττομένων τῶν θεμελίων ἀνατραπῆναι. τοῦτο τὸ χωρίον ἐστὶ μὲν ἐστι μάλιστ' ἐπὶ μῆκος σταδίων, ἑστήκασι δὲ ποδῶν ἐπὶ πλάτος.

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τεῖχος καὶ πύργους ἀπὸ τῆς Κολλίνας πύλης μέχρι τῆς Ἡσκυλίνας. ὑπὸ μέσῳ δὲ τῷ χώματι τρίτη ἐστὶ πύλη ὁμώνυμος τῷ Ὀυιμινάλι λόφῳ. τὸ μὲν οὖν ἔρυμα τοιοῦτόν ἐστι τὸ τῆς πόλεως, ἐρυμάτων ἑτέρων δεόμενον. καί μοι δοκοῦσιν οἱ πρῶτοι τὸν αὐτὸν λαβεῖν διαλογισμὸν περί τε σφῶν αὐτῶν καὶ περὶ τῶν ὕστερον, διότι Ῥωμαίοις προσῆκεν οὐκ ἀπὸ τῶν ἐρυμάτων ἀλλὰ ἀπὸ τῶν ὅπλων καὶ τῆς οἰκείας ἀρετῆς ἔχειν τὴν ἀσφάλειαν καὶ τὴν ἄλλην εὐπορίαν, προβλήματα νομίζοντες οὐ τὰ τείχη τοῖς ἀνδράσιν ἀλλὰ τοὺς ἄνδρας τοῖς τείχεσι. κατ' ἀρχὰς μὲν οὖν ἀλλοτρίας τῆς κύκλῳ χώρας οὔσης ἀγαθῆς τε καὶ πολλῆς, τοῦ δὲ τῆς πόλεως ἐδάφους εὐεπιχειρήτου, τὸ μακαρισθησόμενον οὐδὲν ἦν τοπικὸν εὐκλήρημα· τῇ δ' ἀρετῇ καὶ τῷ πόνῳ τῆς χώρας οἰκείας γενομένης, ἐφάνη συνδρομή τις ἀγαθῶν ἅπασαν εὐφυΐαν ὑπερβάλλουσα, δι' ἣν ἐπὶ τοσοῦτον αὐξηθεῖσα ἡ πόλις ἀντέχει τοῦτο μὲν τροφῇ τοῦτο δὲ ξύλοις καὶ λίθοις πρὸς τὰς οἰκοδομίας, ἃς ἀδιαλείπτους ποιοῦσιν αἱ συμπτώσεις καὶ ἐμπρήσεις καὶ μεταπλάσεις, ἀδιάλειπτοι καὶ

Advantages of the neighbouring country.

Food and building material.

1. τεῖχος: a fine piece of this wall, constructed of huge blocks of peperino, has been laid bare, and is now to be seen within the precincts of the railway station at Rome.

2. τρίτη ἐστὶ πύλη: from the Viminal Gate issued the road which passed through the existing closed gate (*Porta Chiusa*) in the wall of Aurelian. 'Its exact position was discovered in 1872, while digging the foundations of the new Public Offices, by the exposure of the lava-paved road which passed through it, very nearly in the middle of the Agger—*ὑπὸ μέσῳ τῷ χώματι*, as Strabo says.' Middleton, *The Remains of Ancient Rome*, vol. 1, p. 133. In the course of recent excavations in the N.E. of Rome traces of the two other gates mentioned in this passage have also been discovered. The Porta Collina was found to be a little to the S. of the present road to the Porta Pia, while the foundations of the Porta Esquilina are in contact with the existing Arch of Gallienus, which was built against it on the outside; ibid. pp. 131, 133.

11. τὸ μακαρισθησόμενον: 'there was nothing in the advantages of the position to call for favourable comment'; lit. 'what they might expect to be congratulated on was not,' &c.

15. ἀντέχει: 'is sufficiently supplied'; lit. 'holds out.' At the end of this passage, *ἀντεῖχε* means 'met the demand.'

17. συμπτώσεις καὶ ἐμπρήσεις: cp. Juv. 3. 193 'Nos urbem colimus tenui tibicine fultam | Magna parte sui': and 197 'Vivendum est illic ubi nulla incendia.'

μεταπλάσεις: 'complete alterations,' 'transformations'; this

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αὗται οὖσαι· καὶ γὰρ αἱ μεταπλάσεις ἐκούσιοί τινες συμπτώσεις εἰσί, καταβαλλόντων καὶ ἀνοικοδομούντων πρὸς τὰς ἐπιθυμίας ἕτερα ἐξ ἑτέρων. πρὸς ταῦτ' οὖν τό τε τῶν μετάλλων πλῆθος καὶ ἡ ὕλη καὶ οἱ κατακομίζοντες ποταμοὶ θαυμαστὴν παρέχουσι τὴν ὑποχορηγίαν, πρῶτος μὲν Ἀνίων ἐξ Ἄλβας ῥέων τῆς πρὸς Μαρσοῖς Λατίνης πόλεως διὰ τοῦ ὑπ' αὐτῇ πεδίου μέχρι τῆς πρὸς τὸν Τίβεριν συμβολῆς, ἔπειθ' ὁ Νὰρ καὶ ὁ Τενέας οἱ διὰ τῆς Ὀμβρικῆς εἰς τὸν αὐτὸν καταφερόμενοι ποταμὸν τὸν Τίβεριν, διὰ δὲ Τυρρηνίας καὶ τῆς Κλουσίνης ὁ Κλάνις. ἐπεμελήθη μὲν οὖν ὁ Σεβαστὸς Καῖσαρ τῶν τοιούτων ἐλαττωμάτων τῆς πόλεως, πρὸς μὲν τὰς ἐμπρήσεις συντάξας στρατιωτικὸν ἐκ τῶν ἀπελευθέρων τὸ βοηθῆσον, πρὸς δὲ τὰς συμπτώσεις τὰ ὕψη τῶν καινῶν οἰκοδομημάτων καθελών, καὶ κωλύσας ἐξαίρειν ποδῶν ἑβδομήκοντα τὸ πρὸς ταῖς ὁδοῖς ταῖς δημοσίαις. ἀλλ' ὅμως ἐπέλειπεν ἂν ἡ ἐπανόρθωσις, εἰ μὴ τὰ μέταλλα καὶ ἡ ὕλη καὶ τὸ τῆς πορθμείας εὐμεταχείριστον ἀντεῖχε.

River transp

Regul tions o Augus

is Madvig's emendation (p. 542), approved by Cobet (p. 128), of *μεταπράσεις* of the MSS., both here and in the following line, where *μεταπράσεις* is wholly unsuited to the meaning required.

2. καταβαλλόντων: cp. Hor. *Epist.* 1. 1. 100 'Diruit, aedificat,' &c.

5. ἐξ Ἄλβας: from Alba Fucensis, near the lake Fucinus. This is a mistake; the Anio rises at some distance to the S.W. of that lake, near the town of Treba.

7. ὁ Τενέας: the Tinia, a small river of Umbria, which reached the Tiber a few miles below Perusia.

12. στρατιωτικόν: the 'cohortes vigilum,' who were established by Augustus at a night-watch, both to prevent fires and to act as police. They consisted of freedmen; Sueton. *Octav.* 25.

ἀπελευθέρων: Lat. 'libertini'; the word is emended by Cobet from the inadmissible ἀπελευθερωτῶν of the MSS.

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No. 25.—Rome: public works and buildings.

(V. 3. 8.)

The impression made on an intelligent stranger by Rome in the Augustan age is here strikingly presented to us. The Campus Martius was at that time not only a place of recreation, but, owing to its magnificent edifices, the most attractive quarter of the city to the sight-seer; and the Mausoleum of Augustus, which is the only building that Strabo describes in detail, was evidently when he wrote the wonder of the day. This huge monument, erected in somewhat barbarous taste, stood between the Via Flaminia and the river in the northern part of the Campus, and was built by Augustus in the year 28 B. C. as a burial-place for himself and his relatives; and the ashes of many of his successors were deposited there until the time of Nerva's death in 98 A. D. Its foundations, which were square in form, were of travertine stone, and from these was reared an immense circular vaulted chamber, built of massive concrete and faced with white marble, which contained the sarcophagus of Augustus, with a series of fourteen compartments radiating from it, in which the other members of the Julian family were interred. Above the vault a conical mound of earth was piled up, and was planted with trees in the manner of a hanging garden, the whole being surmounted by a bronze statue of Augustus. In front of the entrance stood two bronze pillars, which were placed there in accordance with that emperor's injunctions, inscribed with a catalogue of the acts of his reign (Sueton. *Octav.* 101). These have now perished, but a copy of a portion of the inscription exists in the Monumentum Ancyranum, on the walls of the Temple of Augustus at Angora. The Mausoleum was pillaged by Alaric, and in the middle ages was converted into a fortress by the Colonna. At a later period the vaulting fell in, and consequently the mound has disappeared; and though the shell of the building remains, its walls have been stripped of their white marble, and the basement is buried beneath the soil. At the present day the interior is disfigured by its having been converted into a theatre or circus, which is known as the Teatro Correa. Burn, *Rome and the Campagna*, pp. 343–345; Middleton, *The Remains of Ancient Rome*, 2. pp. 288–290; Story, *Roba di Roma*, pp. 224–232.

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8. Ταῦτα μὲν οὖν ἡ φύσις τῆς χώρας παρέχεται τὰ εὐτυχήματα τῇ πόλει, προσέθεσαν δὲ Ῥωμαῖοι καὶ τὰ ἐκ τῆς προνοίας. τῶν γὰρ Ἑλλήνων περὶ τὰς κτίσεις εὐστοχῆσαι μάλιστα δοξάντων, ὅτι κάλλους ἐστοχάζοντο καὶ ἐρημότητος καὶ λιμένων καὶ χώρας εὐφυοῦς, οὗτοι προὐνόησαν μάλιστα ὧν ὠλιγώρησαν ἐκεῖνοι, στρώσεως ὁδῶν καὶ ὑδάτων εἰσαγωγῆς καὶ ὑπονόμων τῶν δυναμένων ἐκκλύζειν τὰ λύματα τῆς πόλεως εἰς τὸν Τίβεριν. ἔστρωσαν δὲ καὶ τὰς κατὰ τὴν χώραν ὁδούς, προσθέντες ἐκποδὼν τε λόφων καὶ ἐγχώσεις κοιλάδων, ὥστε τὰς ἁμαμάξας δέχεσθαι πορθμείων φορτία· οἱ δ' ὑπόνομοι συννόμῳ λίθῳ κατακαμφθέντες ὁδοὺς ἁμάξαις χόρτου πορευτὰς ἐνίας ἀπολελοίπασι. τοσοῦτον δ' ἐστὶ τὸ εἰσαγώγιμον ὕδωρ διὰ τῶν ὑδραγωγίων, ὥστε ποταμοὺς διὰ τῆς πόλεως καὶ τῶν ὑπονόμων ῥεῖν, ἅπασαν δὲ οἰκίαν σχεδὸν δεξαμενὰς καὶ σίφωνας καὶ κρουνοὺς ἔχειν ἀφθόνους, ὧν πλείστην ἐπιμέλειαν ἐποιήσατο Μάρκος Ἀγρίππας, πολλοῖς καὶ ἄλλοις ἀναθήμασι κοσμήσας τὴν πόλιν. ὡς δ' εἰπεῖν, οἱ παλαιοὶ μὲν τοῦ κάλλους τῆς Ῥώμης ὠλιγώρουν, πρὸς ἄλλοις μείζοσι καὶ ἀναγκαιοτέροις ὄντες· οἱ δ' ὕστερον καὶ μάλιστα οἱ νῦν καὶ καθ' ἡμᾶς οὐδὲ τούτου καθυστέρησαν, ἀλλ' ἀναθημάτων πολλῶν καὶ καλῶν ἐπλήρωσαν τὴν πόλιν. καὶ γὰρ Πομπήιος καὶ ὁ θεὸς Καῖσαρ καὶ ὁ Σεβαστὸς καὶ οἱ τούτου παῖδες καὶ οἱ φίλοι καὶ

Road aqueo and d

Works art.

10. ἁρμαμάξας: 'so that the wagons receive what is brought by river-transit.' For this somewhat unusual sense of πορθμεῖον, cp. the similar use of πορθμεία in 5. 3. 11, No. 26 ὥστε τὴν ἐκ τῶν μετάλλων ἐξαγωγὴν καὶ τὴν πορθμείαν εὐμαρῆ τελέως εἶναι.

συννόμῳ λίθῳ: 'stones cut to fit,' 'ashlar'; cp. 17. 1. 48, No. 84.

11. κατακαμφθέντες: 'vaulted.'

12. ἀπολελοίπασι: 'tunnels (for the passage of the water) leave space for a road which in some cases admits the passage of a wagon laden with hay.'

16. Μάρκος Ἀγρίππας: Agrippa was the Baron Haussmann of the Augustan age.

22. οἱ τούτου παῖδες: his adopted sons. Strabo was perhaps thinking of Marcellus, though the theatre which bears his name was not erected by him, but by Augustus after his death. Augustus also dedicated a portico and basilica in the names of his grandsons, Gaius and Lucius: Sueton. *Octav.* 29.

οἱ φίλοι: these are enumerated by Suetonius, *loc. cit.*: 'Sed et ceteros principes viros saepe hortatus est, ut pro facultate quisque monumentis,

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Campus Martius.

γυνὴ καὶ ἀδελφὴ πᾶσαν ὑπερεβάλοντο σπουδὴν καὶ δαπάνην εἰς τὰς κατασκευάς· τούτων δὲ τὰ πλεῖστα ὁ Μάρτιος ἔχει κάμπος πρὸς τῇ φύσει προσλαβὼν καὶ τὸν ἐκ τῆς προνοίας κόσμον. καὶ γὰρ τὸ μέγεθος τοῦ πεδίου θαυμαστὸν ἅμα, καὶ τὰς ἁρματοδρομίας καὶ τὴν ἄλλην ἱππασίαν ἀκώλυτον παρέχον ἐν τῷ τοσούτῳ πλήθει τῶν σφαίρᾳ καὶ κρίκῳ καὶ παλαίστρᾳ γυμναζομένων, καὶ τὰ περικείμενα ἔργα καὶ τὸ ἕδαφος ποάζον δι' ἔτους καὶ τῶν λόφων στεφάναι τῶν ὑπὲρ τοῦ ποταμοῦ μέχρι τοῦ ῥείθρου σκηνογραφικὴν ὄψιν ἐπιδεικνύμεναι δυσαπάλλακτον παρέχουσι τὴν θέαν. πλησίον δ' ἐστὶ τοῦ πεδίου τούτου καὶ ἄλλο πεδίον καὶ στοαὶ κύκλῳ παμπληθεῖς καὶ ἄλση καὶ θέατρα τρία καὶ ἀμφιθέατρον καὶ ναοὶ πολυτελεῖς καὶ συνεχεῖς ἀλλήλοις, ὡς πάρεργον ἂν δόξαιεν ἀποφαίνειν τὴν ἄλλην πόλιν.

vel novis vel refectis et excultis, urbem adornarent. Multaque a multis exstructa sunt: sicut a Marcio Philippo aedes Herculis Musarum; a L. Cornificio aedes Dianae; ab Asinio Pollione atrium Libertatis; a Munatio Planco aedes Saturni; a Cornelio Balbo theatrum; a Statilio Tauro amphitheatrum; a Marco vero Agrippa complura et egregia.'

1. γυνή: Livia; the Porticus Liviae is mentioned below.

ἀδελφή: Octavia; the Porticus Octaviae, which was built by Augustus in her name, is sometimes spoken of as her work. The remains of it are close to those of the theatre of Marcellus, near the angle formed by the Capitoline and the river.

πᾶσαν ὑπερεβάλοντο σπουδήν: 'surpassed all others in energy.'

4. καὶ γὰρ τὸ μέγεθος: 'for both the extent of the plain is wonderful, which leaves free space at once for the chariot-races and for the other equestrian sports in the midst of,' &c.; ἐν is not found in the MSS., but is rightly inserted by Madvig (p. 542).

6. κρίκῳ: in Lat. 'trochus' (Hor. *Od.* 3. 24. 57), the 'hoop,' by the use of which Greek and Roman boys, like our own, combined amusement and exercise.

8. τῶν λόφων στεφάναι: the expression recalls the στεφάνωμα πύργων of Soph. *Ant.* 121.

11. ἄλλο πεδίον: it is doubtful what place is here referred to. Mr. Dyer (*Dict. Geogr.* 2. p. 835) believes that it is the Campus Flaminius, as the southernmost angle of the Campus Martius was called. On the other hand, Mr. Burn (*op. cit.* p. 303) regards it rather as being the Campus Agrippae, a name given sometimes to a portion of the Campus Martius at the foot of the Quirinal.

θέατρα τρία: if the Campus Flaminius is being spoken of, the three theatres would be those of Marcellus, Balbus and Pompey.

13. ὡς πάρεργον: ὡς for ὥστε: 'so that they would seem to throw the rest of the city into the shade.' The reason why the Campus Martius was at this time the most splendid quarter of Rome was that, since it was unencumbered with old houses

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διόπερ ἱεροπρεπέστατον νομίσαντες τοῦτον τὸν τόπον καὶ τὰ τῶν ἐπιφανεστάτων μνήματα ἐνταῦθα κατεσκεύασαν ἀνδρῶν καὶ γυναικῶν. ἀξιολογώτατον δὲ τὸ Μαυσώλειον καλούμενον, ἐπὶ κρηπῖδος ὑψηλῆς λευκολίθου πρὸς τῷ ποταμῷ χῶμα μέγα, ἄχρι κορυφῆς τοῖς ἀειθαλέσι τῶν δένδρων συνηρεφές· ἐπ' ἄκρῳ μὲν οὖν εἰκών ἐστι χαλκῆ τοῦ Σεβαστοῦ Καίσαρος, ὑπὸ δὲ τῷ χώματι θῆκαί εἰσιν αὐτοῦ καὶ τῶν συγγενῶν καὶ οἰκείων, ὄπισθεν δὲ μέγα ἄλσος περιπάτους θαυμαστοὺς ἔχον· ἐν μέσῳ δὲ τῷ πεδίῳ ὁ τῆς καύστρας αὐτοῦ περίβολος καὶ οὗτος λίθου λευκοῦ, κύκλῳ μὲν περικείμενον ἔχων σιδηροῦν περίφραγμα, ἐντὸς δ' αἰγείροις κατάφυτος. πάλιν δ' εἴ τις εἰς τὴν ἀγορὰν παρελθὼν τὴν ἀρχαίαν ἄλλην ἐξ ἄλλης ἴδοι παραβεβλημένην ταύτῃ καὶ βασιλικὰς στοὰς καὶ ναούς, ἴδοι δὲ καὶ τὸ Καπιτώλιον καὶ τὰ ἐνταῦθα ἔργα καὶ τὰ ἐν τῷ Παλατίῳ καὶ τῷ τῆς Λιβίας περιπάτῳ, ῥᾳδίως ἐκλάθοιτ' ἂν τῶν ἔξωθεν.

Mausoleum of Augustus.

The Forum.

and streets, at the close of the Republic there was nothing to hinder the whole of its vast area from being laid out with new streets, *porticus*, and open spaces, with much regularity and symmetry, when the great building era set in during the reign of Augustus: Middleton, *op. cit.* I. p. 378.

4. πρὸς τῷ ποταμῷ χῶμα μέγα: the Mausoleum of Augustus was not actually on the bank of the Tiber, but near enough to it for Virgil (*Aen.* 6. 874) to describe the river as flowing by it, and for Tacitus (*Ann.* 3. 9) to speak of Piso as landing there. The word 'tumulus,' which both those writers apply to it, refers to the χῶμα or mound of earth that surmounted it.

9. τῆς καύστρας: this crematorium was called the Ustrina Caesarum. 'The site of the Ustrina on the side towards the Via Flaminia (*Corso*) has been identified by the discovery of six travertine *cippi*, inscribed with records of the persons whose bodies had been burnt there': Middleton, *op. cit.* I. p. 290.

12. ἄλλην ἐξ ἄλλης: these words refer to βασιλικὰς στοὰς: 'should see, ranged one after another on either side of this, both basilicas and temples.' The basilicas referred to were the Basilica Paulli on the northern, and the Basilica Julia on the southern, side of the Forum.

14. τῷ τῆς Λιβίας περιπάτῳ: this was situated on the Esquiline, but its site has not been discovered.

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No. 26.—Tibur, Praeneste, and the Alban Hills.

(V. 3. 11–13.)

Strabo, who here is describing from personal observation, rightly regards the Alban Hills as forming an independent group, separated by a depression from the Aequian and Volscian mountains. They are in fact a cluster of volcanoes, the craters of some of which, being filled with water, have become lakes, like those of Albano and Nemi. On the edge of the mountains that rise on the further side of the depression to the north-east, stood the important fortress-towns of Tibur and Praeneste, which from their commanding position dominated the plain of Latium.

The district which is included in this survey furnished the greater part of the materials for building that were used at Rome. These were (1) *tufa* ('tophus'), which was found both at Rome itself and at various places in the Campagna; (2) *travertine* ('lapis Tiburtinus'), the chief quarries of which were near Aquae Albulae in the plain below Tibur, as Strabo says; (3) *peperino*, of which two kinds were used—the 'lapis Albanus,' a somewhat perishable stone, which was quarried in the Alban Hills; and the 'lapis Gabinus,' a harder and more fireproof material, which Strabo mentions as being found at Gabii, in the level ground between Tibur and Tusculum. To mention instances of the use of these:—tufa is found in the older parts of the Servian wall; travertine on the exterior of the Coliseum; 'lapis Albanus' at the exit of the Cloaca Maxima into the river; and 'lapis Gabinus' on the front of the Tabularium.

Tibur (*Tivoli*).

11. Ἐν ὄψει δ' εἰσὶ τοῖς ἐν Ῥώμῃ Τίβουρά τε καὶ Πραινεστὸς καὶ Τοῦσκλον. Τίβουρα μέν, ἐν ᾗ τὸ Ἡράκλειον καὶ ὁ καταράκτης, ὃν ποιεῖ πλωτὸς ὢν ὁ Ἀνίων ἀφ' ὕψους μεγάλου καταπίπτων εἰς φάραγγα βαθεῖαν καὶ καταλσῇ πρὸς αὐτῇ τῇ πόλει. ἐντεῦθεν δὲ διέξεισι πεδίον εὐκαρπότατον παρὰ τὰ

2. τὸ Ἡράκλειον: Hercules was the divinity principally worshipped at Tibur, and his temple there was famed for its magnificence; Juv. 14. 86–90.

2. ὁ καταράκτης: the celebrated waterfall, which is here excellently described in few words.

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ὑψηλόν, ὄπισθεν δ' ἀπὸ τῆς συνεχούσης ὀρεινῆς αὐχένι διεζευγμένον, ὑπεραῖρον καὶ δυσὶ σταδίοις τούτου πρὸς ὀρθίαν ἀνάβασιν. πρὸς δὲ τῇ ἐρυμνότητι καὶ διώρυξι κρυπταῖς διατέτρηται παντα χόθεν μέχρι τῶν πεδίων ταῖς μὲν ὑδρείας χάριν ταῖς δ' ἐξόδων λαθραίων, ὧν ἐν μιᾷ Μάριος πολιορκούμενος ἀπέθανε. ταῖς μὲν οὖν ἄλλαις πόλεσι πλεῖστον τὸ εὐερκὲς πρὸς ἀγαθοῦ τίθεται, Πραινεστίνοις δὲ συμφορὰ γεγένηται διὰ τὰς Ῥωμαίων στάσεις. καταφεύγουσι γὰρ ἐκεῖσε οἱ νεωτερίσαντες· ἐκπολιορκηθέντων δέ, πρὸς τῇ κακώσει τῆς πόλεως καὶ τὴν χώραν ἀπαλλοτριοῦσθαι συμβαίνει, τῆς αἰτίας μεταφερομένης ἐπὶ τοὺς ἀναιτίους. ῥεῖ δὲ διὰ τῆς χώρας Οὐέρεστις ποταμός. πρὸς ἕω δὲ τῆς Ῥώμης εἰσὶν αἱ λεχθεῖσαι πόλεις.

Subterranean passages.

Tusculum (*Frascati*).

12. Ἐνδοτέρω δὲ τῆς κατ' αὐτὰς ὀρεινῆς ἄλλη ῥάχις ἐστί, μεταξὺ αὐλῶνα καταλείπουσα τὸν κατὰ Ἄλγιδον, ὑψηλὴ μέχρι τοῦ Ἀλβανοῦ ὄρους. ἐπὶ ταύτης δὴ τὸ Τοῦσκλον ἵδρυται πόλις οὐ φαύλως κατεσκευασμένη· κεκόσμηται δὲ ταῖς κύκλῳ

angle of the Apennines towards the Alban Hills.' Bunbury, in *Dict. Geogr.* 2. p. 665.

2. τούτου: sc. τοῦ αὐχένος.

5. Μάριος: C. Marius the younger, who was blockaded by Sulla in Praeneste. The 'cuniculus' or τάφρος ὑπόνομος in which he concealed himself is mentioned by Livy, *Epit.* 88, Vell. Patere. 2. 27, and Appian, *B. C.* 1. 94; but these authorities differ as to whether he was killed or committed suicide.

6. πόλεσι: after this word the MSS. read πλεῖστον; but Cobet omits it, on the ground of its having arisen from dittography. The omission improves the sense.

9. τῇ κακώσει τῆς πόλεως: after the death of Marius the inhabitants were massacred, the city plundered, the fortifications dismantled, and a military colony settled in possession of its territory. It is of this occasion that Lucan says (2. 193)—'Vidit Fortuna colonos | Praenestina suos cunctos simul ense recisos.'

12. Οὐέρεστις: the name Verestis is not mentioned elsewhere. As the ground below Praeneste is a watershed, from which streams flow on the one side to the Anio, on the other to the Liris, it was probably a confluent of one of these.

14. Ἐνδοτέρω: nearer Rome.

ἄλλη ῥάχις: the Alban Hills. In what follows these are described as 'a lofty group culminating in the Mons Albanus' (ὑψηλὴ μέχρι τοῦ Ἀλβανοῦ ὄρους), that being the distinguishing name of the highest summit, now Monte Cavo (3,147 ft.). They are separated from the Volscian mountains by a depression (αὐλών), at the point where Mt. Algidus faces them.

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φορείας καὶ οἰκοδομίαις, καὶ μάλιστα ταῖς ὑποπιπτούσαις ἐπὶ τὸ κατὰ τὴν Ῥώμην μέρος. τὸ γὰρ Τοῦσκλον ἐνταῦθα ἐστὶ λόφος εὔγεως καὶ εὔυδρος, καρυφούμενος ἠρέμα πολλαχοῦ καὶ δεχόμενος βασιλείων κατασκευὰς ἐκπρεπεστάτας. συνεχῆ δ' ἐστὶ καὶ τὰ τῷ Ἀλβανῷ ὄρει ὑποπίπτοντα, τὴν αὐτήν τε ἀρετὴν ἔχοντα καὶ κατασκευήν. ἐφεξῆς δ' ἐστὶ πεδία, τὰ μὲν πρὸς τὴν Pla
Ῥώμην συνάπτοντα καὶ τὰ προάστεια αὐτῆς, τὰ δὲ πρὸς τὴν Lat
θάλατταν· τὰ μὲν οὖν πρὸς τὴν θάλατταν ἧττόν ἐστιν ὑγιεινά, τὰ δὲ ἄλλα εὐάγωγά τε καὶ παραπλησίως ἐξησκημένα. μετὰ δὲ τὸ Ἀλβανὸν Ἀρικία ἐστὶ πόλις ἐπὶ τῇ ὁδῷ τῇ Ἀππίᾳ· Aric
στάδιοι δ' εἰσὶν ἐκ τῆς Ῥώμης ἑκατὸν ἑξήκοντα· κοῖλος δ' ἐστὶν ὁ τόπος, ἔχει δ' ὄμως ἐρυμνὴν ἄκραν. ὑπέρκειται δ' αὐτῆς τὸ μὲν Λανούϊον, πόλις Ῥωμαίων, ἐν δεξιᾷ τῆς Ἀππίας Lanu
ὁδοῦ, ἀφ' ἧς ἑπόντος ἤ τε θάλαττά ἐστι καὶ τὸ Ἄντιον· τὸ δ' Ἀρτεμίσιον, ὃ καλοῦσι Νέμος, ἐκ τοῦ ἐν ἀριστερᾷ μέρους τῆς Nem
Dian

8. ἧττόν ἐστιν ὑγιεινά: from malaria, which prevailed there, as it does at the present day.

9. εὐάγωγα: 'agreeable to dwell in'; cp. δυσεύαγωγον, 'unpleasant to dwell in,' 16. 2. 23, No. 78.

μετὰ δέ: i.e. after passing the Alban Mount on the way from Tusculum. Aricia stood on the south-western, Tusculum on the north-western, side of the Alban Hills.

11. ἑκατὸν ἑξήκοντα: the distance from Rome to Aricia was 120 stades, and for this reason Cluver and others have wished to alter ἑξήκοντα to εἴκοσι: but Strabo has made the same mistake in 5. 3. 2, where he says that the distance from Rome to Ardea was 160 stades, and that from Rome to Alba, which was close to Aricia, was the same. See C. Müller, *Index Var. Lect.*, p. 971.

κοῖλος: the modern town of Aricia occupies the site of the ancient citadel, which was built on a steep hill, but in ancient times it extended into the valley below, which was called the Vallis Aricina, and must once have been the basin of a lake, and before that the crater of a volcano.

13. Λανούϊον: owing to a curious confusion between this place and Lavinium, which dates back to the middle ages, its modern name is Civitá Lavinia. Strabo is right in saying that it commands a view of the sea.

πόλις Ῥωμαίων: the meaning of this is difficult to explain, nor is any help furnished by reading πόλις ἄνευσις Ῥωμαίων, for Lanuvium did not even bear the title of a colonia, though colonies of veterans were on more than one occasion settled on its territory.

15. ὃ καλοῦσι Νέμος: this sanctuary was called Nemus Dianae or Nemus Aricinum from the forest in the midst of which it stood on the shore of the Lacus Nemorensis or Speculum Dianae, a piece of water

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ὁδοῦ τοῖς ἐξ Ἀρικίας ἀναβαίνουσιν. τῆς δ' Ἀρικίνης τὸ ἱερὸν λέγουσιν ἀφίδρυμά τι τῆς Ταυροπόλου· καὶ γάρ τι βαρβαρικὸν κρατεῖ καὶ Σκυθικὸν περὶ τὸ ἱερὸν ἔθος. καθίσταται γὰρ ἱερεὺς ὁ γενηθεὶς αὐτόχειρ τοῦ ἱερωμένου πρότερον δραπέτης ἀνήρ· ξιφήρης οὖν ἐστιν ἀεὶ περισκοπῶν τὰς ἐπιθέσεις, ἕτοιμος ἀμύνεσθαι. τὸ δ' ἱερὸν ἐν ἄλσει, πρόκειται δὲ λίμνη πελαγίζουσα, κύκλῳ δ' ὀρεινὴ συνεχὴς ὀφρὺς περίκειται καὶ λίαν ὑψηλὴ καὶ τὸ ἱερὸν καὶ τὸ ὕδωρ ἀπολαμβάνουσα ἐν κοίλῳ τόπῳ καὶ βαθεῖ. τὰς μὲν οὖν πηγὰς ὁρᾶν ἔστιν, ἐξ ὧν ἡ λίμνη πληροῦται· τούτων δ' ἐστὶν ἡ Ἡγερία καλουμένη, δαίμονός τινος ἐπώνυμος· αἱ δ' ἀπορρύσεις ἐνταῦθα μὲν ἄδηλοί εἰσιν, ἔξω δὲ δείκνυνται πόρρω πρὸς τὴν ἐπιφάνειαν ἀνέχουσαι.

Lacus Nemorensis (*Lake of Nemi*).

deeply sunk in an ancient crater, which as the Lake of Nemi is famed in modern times for its picturesque scenery. The temple was excavated in 1885 by Sir J. Savile, British Ambassador in Rome.

2. ἀφίδρυμά τι: 'a copy of that of Artemis, as worshipped among the Tauri.'

3. Σκυθικὸν: the reference is to the human sacrifices in Taurica, which are familiar in connexion with the story of Iphigenia and Orestes.

4. ὁ γενηθεὶς αὐτόχειρ: 'a runaway slave, who has slain with his own hand the priest who preceded him.' Strabo's account of the extraordinary system by which the succession to this priesthood was determined is confirmed by Ovid, *Fast.* 3. 263 foll., and *Ars Am.* 1. 259; Statius, *Silv.* 3. 1. 55; Suetonius, *Calig.* 35; Pausanias, 2. 27. 4, and Servius on Virg. *Aen.* 6. 136; see Frazer, *The Golden Bough*, 1. pp. 2–5. From these passages it further appears (1) that the priest was regarded as king, and bore the title of Rex Nemorensis; (2) that before the assailant made his attempt, he was bound to break off a branch from a sacred tree that grew within the precincts of the temple. Suetonius mentions, as an instance of the wayward malice of Caligula, that that emperor, thinking that the Rex Nemorensis of his time had held office unmolested too long, prompted a stronger competitor to attack him. Macaulay, in his *Lay of the Battle of the Lake Regillus*, has popularized the story, where he speaks of 'The still glassy lake that sleeps Beneath Aricia's trees—Those trees in whose dim shadow The ghastly priest doth reign, The priest who slew the slayer, And shall himself be slain.'

6. πελαγίζουσα: 'which overflows its banks': Strabo elsewhere uses this word of objects surrounded by water, as the Echinades (10. 2. 19), and of flooded land, as the Delta of the Nile during the inundation (17. 1. 4).

10. δαίμονός τινος: this is confirmed by Ovid, *Fast.* 3. 275, who, speaking of the 'vallis Aricinae lacus,' says, 'Egeria est, quae praebet aquas, dea grata Camenis.' Cp. Ov. *Met.* 15. 488; Virg. *Aen.* 7. 763.

11. ἔξω δέ: the waters of the

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13. Πλησίον δ' ἐστὶ τῶν χωρίων τούτων καὶ Ἄλβανὸν ὄρος πολὺ ὑπερκεῖνται τοῦ Ἀρτεμισίου καὶ τῶν περὶ αὐτὸ ὀφρύων, καίπερ ὑψηλῶν οὐσῶν καὶ ὀρθίων ἱκανῶς. ἔχει δὲ καὶ τοῦτο λίμνην πολὺ μείζω τῆς κατὰ τὸ Ἀρτεμίσιον. προσωτέρω δὲ τούτων αἱ λεχθεῖσαι πρότερον πόλεις τῆς Λατίνης εἰσί. μάλιστα δ' ἐν μεσογαίᾳ τῶν Λατίνων πόλεων ἐστὶν ἡ Ἄλβα ὑφαρπασθεῖσα Μαρσοῖς· ἵδρυται δ' ἐφ' ὑψηλοῦ πάγου λίμνης Φουκίνιος πλησίον, πελαγίας τὸ μέγεθος· χρῶνται δ' αὐτῇ μάλιστα μὲν Μαρσοὶ καὶ πάντες οἱ πλησιόχωροι. φασὶ δ' αὐτὴν καὶ πληρωθῆναί ποτε μέχρι τῆς ὀρεινῆς καὶ ταπεινωθῆναι πάλιν ὥστ' ἀναψύχειν τοὺς λιμνωθέντας τόπους καὶ γεωργεῖσθαι παρέχειν, εἴτε μετασταθείσης τῶν κατὰ βάθους ὑγρῶν στοράδην καὶ ἀδήλως γίνονται πάλιν δ' ἐπισυρρέουσιν, ἢ τελέως ἐκλείπουσιν αἱ πηγαὶ καὶ πάλιν συνθλίβονται, καθάπερ ἐπὶ τοῦ Ἀμενάνου συμβαίνειν φασὶ τοῦ διὰ Κατάνης ῥέοντος· ἐκλείπει

Alban Mount and Lake.

Lake of Alba Fucensis (*Lago di Fucino*).

lake of Nemi, after an underground course of 1,650 yards, reappear in an abundant stream at the head of the valley of Aricia, not far from the line of the Appian Way.

4. πολὺ μείζω: the Alban lake is six miles in circumference, that of Nemi three.

5. αἱ λεχθεῖσαι: Tibur and Praeneste: προσωτέρω here, like ἐνδοτέρω above, is used of the position of the places relatively to Rome.

6. ἡ Ἄλβα: Alba Fucensis, which was 'situated on the Via Valeria, on a hill of considerable elevation, about three miles from the northern shores of the Lake Fucinus'; Bunbury, in *Dict. Geogr.* 1. p. 86. The lake was completely drained by Prince Torlonia in 1875.

12. εἴτε: 'whether it be that'; in the passage which follows two possible causes are suggested for the fall in the level of the lake, viz. either the diversion, or the failure, of the deep-seated springs that supply it from beneath. In the former case, the water from these sources is supposed to disperse in different directions (στοράδην), and afterwards to return to replenish the lake (ἐπισυρρέουσιν). The subject of the last-mentioned verb is αἱ πηγαί, which is understood in τῶν κατὰ βάθους ὑγρῶν. The real cause of the changes of level was, as is usual in the case of lakes which have no visible outlet, the stoppage or opening of a subterranean channel. The Lacus Fucinus is known to have been provided with such a passage.

14. συνθλίβονται: 'form'; the word is used again of sources contributing to form a stream in 8. 6. 21, No. 42 συνθλίβεσθαι τὴν κρήνην.

15. Ἀμενάνου: what is here stated of this river is confirmed by Ovid, *Met.* 15. 279 'Necnon Sicanias volvens Amenanus harenas | Nunc fluit, interdum suppressis fontibus aret.' These changes are probably due to volcanic movements about the base of Etna.

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γὰρ ἐπὶ πολλὰ ἔτη καὶ πάλιν ῥεῖ. ἐκ δὲ τῆς Φουκίνας εἶναι τὰς πηγὰς ἱστοροῦσι τοῦ Μαρκίου ὕδατος τοῦ τὴν Ῥώμην ποτίζοντος καὶ παρὰ τἆλλα εὐδοκιμοῦντος ὕδατα. τῇ δὲ Ἄλβᾳ διὰ τὸ ἐν βάθει τῆς χώρας ἰδρῦσθαι καὶ διὰ τὸ εὐερκὲς ἀντὶ φρουρᾶς ἐχρήσαντο πολλάκις Ῥωμαῖοι, τοὺς φυλακῆς δεομένους ἐνταῦθα καθείργοντες.

No. 27.—The Lake Avernus and the Lucrine Lake.

(V. 4. 5, 6.)

The Lake Avernus, which was situated on the isthmus that joined the promontory of Misenum to the mainland of Campania, occupied a deeply-sunk volcanic crater, the steep sides of which were thickly covered with trees. Between it and the open sea lay Cumae, with which city in Roman times it was connected by a long tunnel; while on the side towards the bay of Baiae the Lucrine Lake was interposed—a shallow lagoon of considerable size, which was separated from the sea by a bank of sand. Originally the two lakes had no communication with one another, but a canal was dug between them by Agrippa, who desired to convert the Lake Avernus into an inner harbour, at the time when he was forming the Julius Portus by deepening the Lucrine and opening a wide channel between it and the sea, while he strengthened its barrier of sand by an artificial dam. This work was sufficiently important to evoke the praises of contemporary Roman poets (Virg. *Georg.* 2. 161–163; Hor. *A. P.* 63), and consequently it is not a little surprising to find that already when Strabo wrote it had become useless and was deserted. The reason of this is probably to be found in the difficulty of preventing accumulations of sand in such a lagoon. At the

2. τοῦ Μαρκίου ὕδατος: Pliny also (31. 41) speaks of the water of this aqueduct as 'clarissima aquarum omnium in toto orbe,' and he likewise asserts that it came from the Lacus Fucinus, though this is an impossibility, for the deep valley of the Liris is here interposed. The principal reservoir of the Aqua Marcia was at Sublaqueum, the modern Subiaco.

4. ἐν βάθει τῆς χώρας: 'in the heart of the country.'

5. τοὺς φυλακῆς δεομένους: e.g. Syphax (Liv. 30. 17), Perseus (Liv. 45. 42).

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present day the whole of this neighbourhood is greatly altered, for the two lakes are once more separated, and the ground between them is overgrown with underwood, while the Lucrine is reduced to little more than a pool. The cause of this was the great eruption of 1538, when the huge mass of the Monte Nuovo was elevated, filling up a great part of the area covered by that piece of water.

5. Πλησίον δὲ τῆς Κύμης τὸ Μισηνὸν ἀκρωτήριον καὶ ἐν τῷ μεταξὺ Ἀχερουσία λίμνη, τῆς θαλάττης ἀνάχυσίς τις τεναγώδης. κάμψαντι δὲ τὸ Μισηνὸν λιμὴν εὐθὺς ὑπὸ τῇ ἄκρᾳ, καὶ μετὰ τοῦτον ἐγκολπίζουσα χὼν εἰς βάθος, ἐν ᾗ αἱ Βαῖαι καὶ τὰ θερμὰ ὕδατα τὰ καὶ πρὸς τρυφὴν καὶ πρὸς θεραπείαν νόσων ἐπιτήδεια. ταῖς δὲ Βαίαις συνεχὴς ὅ τε Λοκρῖνος κόλπος καὶ ἐντὸς τούτου ὁ Ἄορνος χερρόνησον ποιῶν τὴν ἀπολαμβανομένην μέχρι Μισηνοῦ γῆν ἀπὸ τῆς μεταξὺ Κύμης καὶ αὐτοῦ. λοιπὸς γάρ ἐστιν ὀλίγων σταδίων ἰσθμὸς διὰ τῆς διώρυγος ἐπ' αὐτὴν Κύμην καὶ τὴν πρὸς αὐτῇ θάλατταν. ἐμύθευον δ' οἱ πρὸ ἡμῶν ἐν τῷ Ἀόρνῳ τὰ περὶ τὴν νέκυιαν τὴν Ὁμηρικήν· καὶ δὴ καὶ νεκυομαντεῖον ἱστοροῦσιν ἐνταῦθα γενέσθαι καὶ Ὀδυσσέα εἰς τοῦτ' ἀφικέσθαι. ἔστι δ' ὁ μὲν Ἄορνος κόλπος ἀγχιβαθὴς καὶ ἀρτίστομος, λιμένος καὶ μέγεθος καὶ φύσιν ἔχων, χρείαν δ' οὐ παρεχόμενος λιμένος διὰ τὸ προκεῖσθαι τὸν Λοκρῖνον κόλπον προσβραχῆ καὶ ἄπλουν. περικλείεται δ' ὁ Ἄορνος ὀφρύσιν ὀρθίαις ὑπερκειμέναις πανταχόθεν πλὴν τοῦ εἰσπλου, νῦν μὲν ἠμέρως ἐκπεπονημέναις πρότερον δὲ συνηρεφέσιν ἀγρίᾳ ὕλῃ

Misenum

Baiae.

Lake Avernus

2. Ἀχερουσία λίμνη: now the Lago del Fusaro. The Greeks of Cumae, when they had found a fitting spot for the entrance to Hell at the lake Avernus, seem to have proceeded to identify other objects in the neighbourhood, such as this lagoon and certain streams which Strabo mentions, with other features of their Inferno.

13. ἀγχιβαθὴς καὶ ἀρτίστομος: 'deep close to shore (cp. 5. 2. 5, No. 22) and with a clear entrance.'

14. χρείαν δ' οὐ παρεχόμενος: 'not serving for.'

16. προσβραχῆ: 'somewhat shallow'; cp. 6. 3. 6, No. 32, of Tarentum; and 7. 4. 1.

ἄπλουν: this is Madvig's emendation (p. 542) of πολὺν of the MSS. He rightly remarks 'magnitudo nihil officiebat.' The reading γενέσθαι for λέγεσθαι eight lines below is also his correction.

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μεγαλοδένδρῳ καὶ ἀβάτῳ, αἱ κατὰ δεισιδαιμονίαν κατάσκιον ἐποίουν τὸν κόλπον. προσεμύθευον δ' οἱ ἐπιχώριοι καὶ τοὺς ὄρνεις τοὺς ὑπερπετεῖς γινομένους καταπίπτειν εἰς τὸ ὕδωρ φθειρομένους ὑπὸ τῶν ἀναφερομένων ἀέρων, καθάπερ ἐν τοῖς Πλουτωνίοις. καὶ τοῦτο τὸ χωρίον Πλουτώνιόν τι ὑπελάμβανον καὶ τοὺς Κιμμερίους ἐνταῦθα γενέσθαι· καὶ εἰσέπλεόν γε προθυσάμενοι καὶ ἱλασάμενοι τοὺς καταχθονίους δαίμονας, ὄντων τῶν ὑφηγουμένων τὰ τοιάδε ἱερέων ἠργολαβηκότων τὸν τόπον. ἔστι δὲ πηγή τις αὐτόθι ποτίμου ὕδατος ἐπὶ τῇ θαλάττῃ τούτου δ' ἀπείχοντο πάντες τὸ τῆς Στυγὸς ὕδωρ νομίσαντες· καὶ τὸ μαντεῖον ἐνταῦθά που ἵδρυται· τόν τε Πυριφλεγέθοντα ἐκ τῶν θερμῶν ὑδάτων ἐτεκμαίροντο τῶν πλησίον τῆς Ἀχερουσίας. Ἔφορος δὲ τοῖς Κιμμερίοις προσοικειῶν τὸν τόπον φησὶν αὐτοὺς ἐν καταγείοις οἰκίαις οἰκεῖν ἃς καλοῦσιν ἀργίλλας, καὶ διά τινων ὀρυγμάτων παρ' ἀλλήλους τε φοιτᾶν καὶ τοὺς ξένους εἰς τὸ μαντεῖον δέχεσθαι πολὺ ὑπὸ γῆς ἱδρυμένον· ζῆν δ' ἀπὸ μεταλλείας καὶ τῶν μαντευομένων,

Beliefs relating to it.

The Cimmerians.

4. φθαρομένους: the story that birds were killed by flying over this lake is given by Virgil (*Aen.* 6. 239) and Lucretius (6. 740), who also gives the derivation from ἀ and ὄρνις. It was related also of other pieces of water, e.g. the Dead Sea (Tac. *Hist.* 5. 6), where this result certainly does not occur. But as mephitic vapours issued from this neighbourhood, and in other places where the same thing happened birds are known to have fallen dead (e.g. at Hierapolis in Asia Minor (13. 4. 14, No. 61), which was one of the Plutonia, or entrances to the infernal regions, that Strabo speaks of in this passage), it is quite possible that it may have been the case here. Such is the opinion of Lyell, *Principles of Geology*, 1. p. 603.

8. ἠργολαβηκότων: 'who held the locality on lease.'

13. προσοικειῶν: 'where he claims the spot for the Cimmerians.' Ephorus' account looks like the combination of two sets of legends —(1) the Homeric story of the Cimmerians, who represented the dwellers in a land of darkness, by which idea perhaps Northern Europe with its long nights of winter is dimly signified. As they are associated by Homer (Od. 11. 14) with the entrance to Hades, the Cumaeans would naturally locate them in their neighbourhood, because they regarded Avernus as the scene of the νέκυια of the Odyssey. (2) Stories of a race like the Idaean Dactyls, who dwelt underground and were skilled in working in metal. These might readily arise in a volcanic region, where the nature of the ground admits of subterranean habitations being easily formed.

15. ἀργίλλας: possibly 'dwellings of clay,' Lat. 'argilla.'

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[illegible] εἶναι δὲ τοῦ [illegible] ἀλλὰ [illegible] καὶ διὰ τοῦτο τὸν [illegible]

[illegible]

[illegible] ὑπὸ βασιλέως τοὺς [illegible] ἔτι [illegible] μὲν αἱ πρὸ ἡμῶν [illegible] τὴν περὶ τὸν Ἀορνον [illegible] μέχρι [illegible] τοῦ Κωπαΐδος τοῦ [illegible] ἐπὶ Νέον πεδίον ἐκ Δαυ- [illegible] τῷ περὶ τὸν [illegible] καὶ πέτρων [illegible] εἶναι τὰς ὁδούς.

[illegible] μέχρι [illegible] χάραν [illegible] τὸ ῥεῦμα, [illegible] Ἡρακλέα [illegible] τὸ [illegible] Ἀγρέας [illegible]

[illegible]

But their genuineness is questioned. [illegible] the sentence in which they stand will be improved, if, with [illegible], we insert τὴν before ἐπὶ τὴν [illegible] πεδίον, and τὴν before ἐπὶ τοὺς [illegible].

[illegible] Ἡρακλέα [?]: Heracles was the legendary Commissioner of Works of the Greeks. If a marsh was drained, like that of Lerna, or a river confined within its bed, like the Achelous (ch. 2. 19), or a canal constructed, as at Pheneus in Arcadia, the work was attributed to him.

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ἐπεσκεύασεν. εἴσπλουν δ' ἔχει πλοίοις ἐλαφροῖς, ἐνορμίσασθαι μὲν ἄχρηστος, τῶν ὀστρέων δὲ θήραν ἔχων ἀφθονωτάτην. ἔνιοι δὲ τοῦτον αὐτὸν τὸν λίμνην εἶναι τὴν Ἀχερουσίαν φασίν, Ἀρτεμίδωρος δὲ αὐτὸν τὸν Ἄορνον.

No. 28.—Puteoli and Neapolis.

(V. 4. 6, 7.)

Puteoli, or, as the Greeks called it, Dicaearchia, was at this time the most important city of Italy after Rome. The site of the original Greek settlement was a steep mass of trachyte rock, which projects into the sea, and is now occupied by the town of Pozzuoli; but during the century preceding the Christian era its buildings extended themselves for a long distance in the direction both of Cumae and of Neapolis. The cause of its prosperity was the commodious position of its harbour, owing to which it became the principal port of Rome, though 150 miles distant from that capital; and its natural advantages were further improved by the construction of artificial harbours, and especially of the famous mole, the arches of which were supported by twenty-five piers; of these sixteen still remain. The commercial greatness of the place is recorded in the following epigram of Antiphilus of Byzantium, who wrote during Nero's reign (*Anthol. Palat.* 7. 379):

Εἰπέ, Δικαίαρχεια, τί σοι τόσον εἰς ἅλα χῶμα
βέβληται, μέσσον γενόμενον πελάγους;
Κυκλώπων τάδε χεῖρες ἐνιδρύσαντο θαλάσσῃ
τείχεα· μέχρι πόσου, Γαῖα, βιαζόμεθα;
πόσμου νήιτην δέχομαι στόλον· εἴσιδε Ῥώμην
ἐγγύθεν, εἰ ταύτης μέτρον ἔχω λιμένα.

Strabo also, who here describes it as ἐμπόριον μέγιστον, testifies to its widespread mercantile relations in his notices of Gades (3. 2. 6, No. 13) and of Alexandria (17. 1. 7, No. 79). From the latter of these passages it is clear that he had visited Puteoli, for his remarks on the unlading of the Alexandrian trading-vessels there imply that he had himself seen it.

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6. Ἐξῆς δ' εἰσὶν αἱ περὶ Δικαιάρχειαν ἀκταὶ καὶ αὐτὴ ἡ πόλις. ἦν δὲ πρότερον μὲν ἐπίνειον Κυμαίων ἐπ' ὀφρύος ἱδρυμένον, κατὰ δὲ τὴν Ἀννίβα στρατείαν συνῴκισαν Ῥωμαῖοι καὶ μετωνόμασαν Ποτιόλους ἀπὸ τῶν φρεάτων· οἱ δ' ἀπὸ τῆς δυσωδίας τῶν ὑδάτων· ἅπαν γὰρ τὸ χωρίον ἐκεῖ μέχρι Βαιῶν καὶ τῆς Κυμαίας θεῖον πλῆρές ἐστι καὶ πυρὸς καὶ θερμῶν ὑδάτων. τινὲς δὲ καὶ Φλέγραν διὰ τοῦτο τὴν Κυμαίαν νομίζουσι κληθῆναι, καὶ τῶν πεπτωκότων Γιγάντων τὰ κεραύνια τραύματα ἀναφέρειν τὰς τοιαύτας προχοὰς τοῦ πυρὸς καὶ τοῦ ὕδατος. ἡ δὲ πόλις ἐμπόριον γεγένηται μέγιστον, χειροποιήτους ἔχουσα ὅρμους διὰ τὴν εὐφυΐαν τῆς ἄμμου· σύμμετρος γάρ ἐστι τῇ τιτάνῳ καὶ κάλλησιν ἰσχυρὰν καὶ πῆξιν λαμβάνει. διόπερ τῇ χάλικι καταμίξαντες τὴν ἀμμοκονίαν προβάλλουσι χώματα εἰς τὴν θάλατταν, καὶ κολποῦσι τὰς ἀναπεπταμένας ᾐόνας ὥστ' ἀσφαλῶς ἐνορμίζεσθαι τὰς μεγίστας ὁλκάδας. ὑπέρκειται δὲ τῆς πόλεως εὐθὺς ἡ τοῦ Ἡφαίστου ἀγορά, πεδίον περικεκλειμένον διαπύροις ὀφρύσι, καμινώδεις ἐχούσαις ἀναπνοὰς πολ-

Pute (Poz

Its artifici harbo

3. συνῴκισαν: a Roman colony was established there in B.C. 194.

4. ἀπὸ τῆς δυσωδίας: as if 'putentes.'

7. Φλέγραν: the Campi Phlegraei. Both the name and the legend of the Giants are said in Book 7. Fragm. 25 to be attached also to the peninsula of Pallene in Chalcidice; and Pausanias (8. 29. 1) mentions a volcanic spot in Arcadia, called Bathos, as the reputed scene of the Gigantomachia.

11. σύμμετρος: 'suits, naturally combines with, lime'; for this sense of the word cp. 3. 2. 8, No. 10 *συμμέτρου ἔχει πρὸς τὸ εἶκον*, 'suits a yielding substance.' For the fact, see *Engl. Cyclop.*, 'Arts and Sciences,' s. v. Pozzuolano: 'It is used with the most favourable results when mixed with the purest and richest hydrates of lime.'

13. ἀμμοκονίαν: this is the material for making cement known in modern times as *pozzolana*, the name being derived from Pozzuoli, which place still furnishes the material. It was extensively used for the buildings of ancient Rome. It has the merit of hardening under water, and for this reason the *pozzolana* which is found on the volcanic island of Santorin (Thera) in the Cyclades was largely employed for the works at Port Said in connexion with the Suez Canal.

16. Ἡφαίστου ἀγορά: in Lat. Forum Vulcani, now the Solfatara, which is described as 'an oblong space enclosed by hills of pumice-stone, from numerous fissures in which vapours and sulphureous gases ascend'; Baedeker's *Southern Italy*, p. 102. Other descriptions are found in Petronius 120. 67, and Silius Italicus 12. 133.

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λαχοῦ καὶ βρυμώδεις λιμένες· τὸ δὲ πεδίον θέσει πλῆρές ἐστι συρτοῦ.

Neapolis (*Naples*).

7. Μετὰ δὲ Δικαιάρχειάν ἐστι Νεάπολις Κυμαίων (ἔστερον δὲ καὶ Χαλκιδεῖς ἐπέκρεσαν καὶ Πιθηκουσσαίων τινὲς καὶ Ἀθηναίων, ὥστε καὶ Νεάπολις ἐκλήθη διὰ τοῦτο), ὅπου δείκνυται μνῆμα τῶν Σειρήνων μιᾶς Παρθενόπης, καὶ ἀγὼν συντελεῖται γυμνικὸς κατὰ παντέλειαν. ὕστερον δὲ Καμπανῶν τινες ἐδέξαντο συνοίκους διαστασιάσαντες, καὶ ἐμμελέστερον τῶν ἐχθίστοις ὡς οἰκειοτάτοις χρήσασθαι, ἐπειδὴ τοὺς οἰκείους ἀλλοτρίους ἔσχον. μαρτύρια δὲ τὰ τῶν δημάρχων ὀνόματα τὰ

2. συρτοῦ: 'drifted'; cp. *συρτὴ βῶλος* in 3. 2. 10, No. 10, of lumps of ore brought down by the streams.

3. Κυμαίων: 'a colony from Cumae.'

4. Πιθηκουσσαίων τινὲς: this immigration on the part of the inhabitants of the island of Pithecusae (*Ischia*) was probably the result of the great earthquake, which Strabo mentions (5. 4. 9) as having visited that island.

5. Ἀθηναίων: Beloch (*Campanien*, p. 30) is disposed to place the sending of this Athenian colony towards the middle of cent. 5 B.C., and regards it as part of the same policy which led that people to colonize Thurii in 444. He remarks that the Neapolitan coins about that period begin to show evident traces of the influence of Athenian models. In another part of his work (14. 2. 10) Strabo speaks also of a Rhodian colony having been sent to Neapolis (Parthenope).

διὰ τοῦτο: we learn from a fragment of the historian Lutatius Catulus that the original colony from Cumae, which was called Parthenope, was afterwards destroyed through jealousy by the Cumaeans, but restored by them in obedience to an oracle; and that on this occasion the city received the name of Neapolis. Consequently, the words ἔσχον καὶ Νεάπολις ἐκλήθη διὰ τοῦτο, if they belong to the original text, imply a mistake on Strabo's part. See Beloch, pp. 29, 30.

7. κατὰ παντέλειαν: this is no doubt the oracle mentioned by Lutatius Catulus, who states that the Cumaeans, when they restored the city, established a festival in honour of Parthenope the tutelar divinity of the place.

10. τὰ τῶν δημάρχων ὀνόματα: the local inscriptions show that Demarch was the regular title of the chief magistrates of Neapolis, and probably several of them held office together. The number of inscriptions that have been discovered is not sufficient to enable us to verify Strabo's statement concerning the change that came over the names; but the introduction of the Campanian element, which took place about the beginning of cent. 4 B.C., seems to have been a cause of great prosperity to the city, since, owing to the friendly relations which thus grew up between it and the neighbouring tribes, Neapolis from that time onward became the commercial and intellectual centre of Campania. Beloch, pp. 31, 46.

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μὲν πρῶτα Ἑλληνικὰ ὄντα, τὰ δ' ὕστερα τοῖς Ἑλληνικοῖς ἀναμὶξ τὰ Καμπανικά. πλεῖστα δ' ἴχνη τῆς Ἑλληνικῆς ἀγωγῆς ἐνταῦθα σώζεται, γυμνάσιά τε καὶ ἐφηβεῖα καὶ φρατρίαι καὶ ὀνόματα Ἑλληνικὰ καίπερ ὄντων Ῥωμαίων. νυνὶ δὲ πεντετηρικὸς ἱερὸς ἀγὼν συντελεῖται παρ' αὐτοῖς μουσικός τε καὶ γυμνικὸς ἐπὶ πλείονας ἡμέρας, ἐνάμιλλος τοῖς ἐπιφανεστάτοις τῶν κατὰ τὴν Ἑλλάδα. ἔστι δὲ καὶ ἐνθάδε διῶρυξ κρυπτή, τοῦ μεταξὺ ὄρους τῆς τε Δικαιαρχείας καὶ τῆς Νεαπόλεως ὑπεργασθέντος ὁμοίως ὥσπερ ἐπὶ τὴν Κώμην, ὁδοῦ τε ἀνοιχθείσης ἐναντίοις ζεύγεσι πορευτῆς ἐπὶ πολλοὺς σταδίους· τὰ δὲ φῶτα ἐκ τῆς ἐπιφανείας τοῦ ὄρους, πολλαχόθεν ἐκκοπεισῶν θυρίδων, διὰ βάθους πολλοῦ κατάγεται. ἔχει δὲ καὶ ἡ Νεάπολις θερμῶν ὑδάτων ἐκβολὰς καὶ κατασκευὰς λουτρῶν οὐ χείρους τῶν ἐν Baίαις, πολὺ δὲ τῷ πλήθει λειπομένας· ἐκεῖ γὰρ ἄλλη πόλις γεγένηται, συνῳκοδομημένων βασιλείων ἄλλων ἐπ' ἄλλοις, οὐκ ἐλάττων τῆς Δικαιαρχείας. ἐπιτείνουσι δὲ τὴν ἐν Νεαπόλει διαγωγὴν τὴν Ἑλληνικὴν οἱ ἐκ τῆς Ῥώμης ἀναχω-

Trad
tions
Hell
cultu

Grot
Posil

Neap
a pla
litera
leisur

2. τῆς Ἑλληνικῆς ἀγωγῆς: 'Greek culture.' Strabo tells us in 6. 1. 2 that Neapolis was the only place in S. Italy besides Tarentum and Rhegium where Greek was spoken in his time. Bilingual inscriptions in Greek and Latin attest its general use down to the fourth century; Mahaffy, *Greek World under Roman Sway*, p. 213. Indeed the Hellenic element has been traditional in Naples. The numerous mediaeval Greek MSS. which exist in the Neapolitan archives show that there was a large Greek population in that city during the middle ages, and there is a considerable Greek colony there at the present day.

3. φρατρίαι: the names of nine different phratries which occur on inscriptions of Neapolis are given by Beloch, pp. 41–44.

4. πεντετηρικὸς ἱερὸς ἀγών: the official title of these games, as given in inscriptions, was Ἰταλικὰ Ῥωμαῖα Σεβαστὰ Ἰσολύμπια, Mahaffy, *op. cit.* p. 213. Augustus attended them a few days before his death; Sueton. *Octav.* 98.

7. διῶρυξ κρυπτή: the Crypta Neapolitana, now the Grotto of Posilipo; it is 2,244 ft. long, and 21 ft. broad. We learn from the preceding extract that it was the work of Cocceius, the architect of the tunnel between Lake Avernus and Cumae. Seneca in one of his letters (*Epist.* 57. 1) complains bitterly of its darkness and dust.

12. θυρίδων: this is a mistake; there are no shafts to admit light in the Grotto of Posilipo. Beloch (p. 84) thinks that Strabo was here confusing the Neapolitan tunnel with that of Cumae.

16. ἐπιτείνουσι: 'give greater vogue to the Greek mode of life.'

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ροῦντες δεῦρο ἡσυχίας χάριν τῶν ἀπὸ παιδείας ἐργασαμένων ἢ καὶ ἄλλων διὰ γῆρας ἢ ἀσθένειαν ποθούντων ἐν ἀνέσει ζῆν· καὶ τῶν Ῥωμαίων δ' ἔνιοι χαίροντες τῷ βίῳ τούτῳ, θεωροῦντες τὸ πλῆθος τῶν ἀπὸ τῆς αὐτῆς ἀγωγῆς ἐπιδημούντων ἀνδρῶν, ἄσμενοι φιλοχωροῦσι καὶ ζῶσιν αὐτόθι.

No. 29.—Herculaneum, Pompeii, and Vesuvius.

(V. 4. 8.)

It is interesting to compare this passage, describing Vesuvius in its quiescent state with the towns of Herculaneum and Pompeii lying undisturbed at its foot, with the younger Pliny's account, in his two letters to Tacitus (*Epist.* 6. 16, 20) of the great eruption of Aug. 24, 79 A. D., by which those places were destroyed. In the time of Strabo, who speaks of the upper part of the mountain as nearly level, it must have resembled a truncated cone, and in this respect must have differed from its present appearance, for the two summits which it now displays, as seen from Naples, were first elevated in 79 A. D. The fertility of its lower slopes—the 'vicina Vesevo Ora jugo'—has been celebrated by Virgil (*Georg.* 2. 224). Nothing could have been further from the minds of the men of that time than the idea of its bursting into eruption, for the volcano had shown no signs of activity within the historic age: still, the evidence of its former fires was noticed by other writers besides Strabo; thus Diodorus (4. 21. 5) speaks of Vesuvius as ἔχων πολλὰ σημεῖα τοῦ κεκαῦσθαι κατὰ τοὺς ἀρχαίους χρόνους. Long periods of quiescence have occurred at intervals since classical times, and between 1500 and 1631 A. D., during which period the Monte Nuovo was upheaved near the Lucrine lake (see No. 27), the mountain was covered with wood and bushes, and cattle grazed within the crater. The height of Vesuvius, which varies from time to time in consequence of the eruptions, may be approximately estimated at 4,000 ft.

1. τῶν ἀπὸ παιδείας ἐργασαμένων: 'from the number of those who have made their livelihood by teaching.' Greeks are meant, as is shown by Ῥωμαίων ἔνιοι below.

4. τῶν ἀπὸ τῆς αὐτῆς ἀγωγῆς ἐπιδημούντων: 'of those who sojourn there with a view to the same culture'; ἀπό, lit. 'owing to.'

5. φιλοχωροῦσι: 'abide there.'

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8. Ἐχόμενον δὲ φρούριόν ἐστιν Ἡράκλειον ἐκκειμένην εἰς τὴν θάλατταν ἄκραν ἔχον, κατατεφρωμένην λιβὶ θαυμαστῶς ὥσθ' ὑγιεινὴν ποιεῖν τὴν κατοικίαν. Ὄσκοι δὲ εἶχον καὶ ταύτην καὶ τὴν ἐφεξῆς Πομπηίαν ἣν παραρρεῖ ὁ Σάρνος ποταμός, εἶτα Τυρρηνοὶ καὶ Πελασγοί, μετὰ ταῦτα δὲ Σαυνῖται· καὶ οὗτοι δ' ἐξέπεσον ἐκ τῶν τόπων. Νώλης δὲ καὶ Νουκερίας καὶ Ἀχερρῶν, ὁμωνύμου κατοικίας τῆς περὶ Κρέμωνα, ἐπίνειόν ἐστιν ἡ Πομπηία, παρὰ τῷ Σάρνῳ ποταμῷ καὶ δεχομένῳ τὰ φορτία καὶ ἐκπέμποντι. ὑπέρκειται δὲ τῶν τόπων τούτων ὄρος τὸ Οὐεσούϊον, ἀγροῖς περιοικούμενον παγκάλοις πλὴν τῆς κορυφῆς· αὕτη δ' ἐπίπεδος μὲν πολὺ μέρος ἐστίν, ἄκαρπος δ' ὅλη, ἐκ δὲ τῆς ὄψεως τεφρώδης, καὶ κοιλάδας φαίνει σηραγγώδεις πετρῶν αἰθαλωδῶν κατὰ τὴν χρόαν, ὡς ἂν ἐκβεβρωμένων ὑπὸ πυρός, ὡς τεκμαίροις' ἂν τις τὸ χωρίον τοῦτο καίεσθαι πρότερον καὶ ἔχειν κρατῆρας πυρός, σβεσθῆναι δ' ἐπιλιπούσης τῆς ὕλης. τάχα δὲ καὶ τῆς εὐκαρπίας τῆς κύκλῳ τοῦτ' αἴτιον, ὥσπερ ἐν τῇ Κατάνῃ, φασί, τὸ κατατεφρωθὲν μέρος ἐκ τῆς σποδοῦ τῆς ἀνενεχθείσης ὑπὸ τοῦ Αἰτναίου πυρὸς εὐάμπελον τὴν γῆν ἐποίησεν. ἔχει μὲν γὰρ τὸ λιπαῖνον καὶ τὴν ἐκπυρουμένην βῶλον

Herculaneum and Pompeii

Mount Vesuvius

Productiveness of its soil.

3. Ὄσκοι: several of the inscriptions found at Pompeii are in the Oscan dialect.

4. παραρρεῖ: owing to changes in the ground produced by the eruptions, Pompeii is now at some distance from the Sarno, and a mile from the sea.

7. ὁμωνύμου: the site of Acerrae in Cisalpine Gaul was between the modern cities of Lodi and Cremona.

ἐπίνειον: from this we gather that Pompeii was a town of some local importance, even before it became a fashionable watering-place.

17. τὸ κατατεφρωθὲν μέρος: both this passage and the one that follows are perplexingly expressed, though the meaning seems tolerably clear. The difficulty here lies in the word *μέρος*. Perhaps the following interpretation is the least objectionable: 'The circumstance that part of the country is covered with ashes owing to the dust thrown up by the volcano of Etna causes the land [in that part] to be fruitful in vines.' Cp. 6. 2. 3: *κατατεφροῦται πολλῷ βάθει τὰ Κατανταῖον χωρία· ἡ μὲν οὖν σποδὸς, λυπήσασα πρὸς καιρόν, ἐνεργεστέ τὴν χώραν χρόνους ὕστερον· εὐάμπελον γὰρ παρέχεται καὶ χρηστόκαρπον, τῆς ἄλλης οὐχ ὁμοίως οὔσης εὐοίνου.*

19. ἔχει μὲν γὰρ: translate thus: —' for the volcanic ash contains a constituent, which enriches the soil, both at first, when it is in an inflammable state, and afterwards, when it is fertile; that is to say, when it [the soil] is full of richness, it is inflam-

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καὶ τὴν ἐκφέρουσαν τοὺς καρποὺς· πλεονάζουσα μὲν οὖν τῷ λίπει πρὸς ἐκπύρωσιν ἐπιτηδεία, καθάπερ ἡ θειώδης πᾶσα, ἐξικμασθεῖσα δὲ καὶ λαβοῦσα σβέσιν καὶ ἐκτέφρωσιν εἰς καρπογονίαν μετέβαλε.

unable, like all sulphureous earth, but after this has evaporated, when it has ceased to burn and is calcined, it serves in turn for producing crops.

As μὲν in ἔχει μὲν is superfluous, perhaps ἔχειν would be a better reading.

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8. Ἐχόμενον δὲ φρουρίου ἐστὶν Ἡράκλειον ἐκκειμένην εἰς τὴν θάλατταν ἄκραν ἔχον, κατατεινομένην λιβὶ θαυμαστῶς ὥσθ' ὑγιεινὴν ποιεῖν τὴν κατοικίαν. Ὄσκοι δὲ εἶχον καὶ ταύτην καὶ τὴν ἐφεξῆς Πομπηίαν ἣν παραρρεῖ ὁ Σάρνος ποταμός, εἶτα Τυρρηνοὶ καὶ Πελασγοί, μετὰ ταῦτα δὲ Σαυνῖται· καὶ οὗτοι δ' ἐξέπεσον ἐκ τῶν τόπων. Νώλης δὲ καὶ Νουκερίας καὶ Ἀχερρῶν, ὁμωνύμου κατοικίας τῆς περὶ Κρέμωνα, ἐπίνειόν ἐστιν ἡ Πομπηία, παρὰ τῷ Σάρνῳ ποταμῷ καὶ δεχομένῳ τὰ φορτία καὶ ἐκπέμποντι. ὑπέρκειται δὲ τῶν τόπων τούτων ὄρος τὸ Οὐεσούιον, ἀγροῖς περιοικούμενον παγκάλοις πλὴν τῆς κορυφῆς· αὕτη δ' ἐπίπεδος μὲν πολὺ μέρος ἐστίν, ἄκαρπος δ' ὅλη, ἐκ δὲ τῆς ὄψεως τεφρώδης, καὶ κοιλάδας φαίνει σηραγγώδεις πετρῶν αἰθαλωδῶν κατὰ τὴν χρόαν, ὡς ἂν ἐκβεβρωμένων ὑπὸ πυρός, ὡς τεκμαίροιτ' ἄν τις τὸ χωρίον τοῦτο καίεσθαι πρότερον καὶ ἔχειν κρατῆρας πυρός, σβεσθῆναι δ' ἐπιλιπούσης τῆς ὕλης. τάχα δὲ καὶ τῆς εὐκαρπίας τῆς κύκλῳ τοῦτ' αἴτιον, ὥσπερ ἐν τῇ Κατάνῃ, φασί, τὸ κατατεφρωθὲν μέρος ἐκ τῆς σποδοῦ τῆς ἀνενεχθείσης ὑπὸ τοῦ Αἰτναίου πυρὸς εὐάμπελον τὴν γῆν ἐποίησεν. ἔχει μὲν γὰρ τὸ λιπαῖνον καὶ τὴν ἐκπυρουμένην βῶλον

Herculaneum Pompeii

Mount Vesuvius

Produces its soil

3. Ὄσκοι: several of the inscriptions found at Pompeii are in the Oscan dialect.

4. παραρρεῖ: owing to changes in the ground produced by the eruptions, Pompeii is now at some distance from the Sarno, and a mile from the sea.

7. ὁμωνύμου: the site of Acerrae in Cisalpine Gaul was between the modern cities of Lodi and Cremona.

ἐπίνειον: from this we gather that Pompeii was a town of some local importance, even before it became a fashionable watering-place.

17. τὸ κατατεφρωθὲν μέρος: both this passage and the one that follows are perplexingly expressed, though the meaning seems tolerably clear. The difficulty here lies in the word *μέρος*. Perhaps the following interpretation is the least objectionable: 'The circumstance that part of the country is covered with ashes owing to the dust thrown up by the volcano of Etna causes the land [in that part] to be fruitful in vines.' Cp. 6. 2. 3: *κατατεφροῦται πολλῷ βάθει τὰ Καταναίων χωρία· ἡ μὲν οὖν στοιβὰς, λυπήσασα πρὸς καιρόν, ἐνεργεῖ τὴν χώραν χρόνοις ὕστερον· εὐάμπελον γὰρ παρέχεται καὶ χρησιμώτατον, τῆς ἄλλης οὐχ ὁμοίως οὔσης εὐοίνου.*

19. ἔχει μὲν γάρ: translate thus:—'for the volcanic ash contains a constituent, which enriches the soil, both at first, when it is in an inflammable state, and afterwards, when it is fertile; that is to say, when it [the soil] is full of richness, it is inflam-

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καὶ τὴν ἐκφέρουσαν τοὺς καρποὺς κλασματώδους μὲν τῆς πέτρας πρὸς ἐκτέμνων ἐπιτηδείας, καθάπερ ἡ λευκὴ τέτμηται ἐξικνεῖται δὲ καὶ λαβεῖν σβέσαντι τὸν ἀσβεστόλιθον τὸν καρπογονίαν μετέβαλε.

marble, like all calcareous earth, but after this has evaporated, when it has ceased to burn and is calcined, it serves in turn for producing crops.'

Ἀκ. μὲν ἡ ὄψις μὲν ἡ παραδοθεῖσα, μετέχειν ἔμοιγε κοινὸς ἐν ἀπορίᾳ reading

BOOK VI.

SOUTHERN ITALY AND SICILY.

No. 30.—Aetna.

(VI. 2. 3, 8.)

Etna, from its height (10,835 ft.), its extensive snow-fields, and the area which it covers—it is ninety miles in circumference at its base—as well as from its eruptions, must always have been an impressive object to the imagination. Whether it is referred to in those passages of the *Odyssey* which speak of 'storms of ruinous fire' and of 'smoke' as seen in the land of fable to the west of Greece (*Od.* 12. 68, 202, 219), is doubtful; but Strabo quotes Eratosthenes as stating that Hesiod was acquainted with it (1. 2. 14), and at a later period both Pindar and Aeschylus, in splendid passages, accurately describe the features of its eruptions (Pind. *Pyth.* 1. 21–24; Aesch. *P. V.* 367–371). From this time onward we have periodical notices of these occurrences. We gather from the present extract that in the Augustan age ascents of the mountain were not uncommon; Seneca also implies the same thing with regard to his time (*Epist.* 79. 2), and it is well known that the emperor Hadrian viewed the sunrise from the summit. To judge from the present condition of the mountain, and from what we know of the phenomena of volcanoes, Strabo's account seems very accurate. His mention of a 'level plain' on the summit—though, from the dimensions which he gives, this must have been much less extensive than that on Vesuvius (see last extract)—is interesting in connexion with what we know of the various truncations of the cone. Seneca, in the letter already mentioned, suggests such

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a depression of the summit as an explanation of the mountain not being seen as far out at sea as formerly; and Lyell, who refers to this, adds—'At a much later period, Falcando relates that the lofty summit of Etna had fallen in in 1179, and it was destroyed, according to Fazello, for the third time in 1329. Again it was engulphed for the fourth time in 1444, and finally the whole top of the mountain fell in in 1669,' *Principles of Geology*, 2. p. 21.

Catana at the foot of Aetna.

3. Ὑπέρκειται δὲ μάλιστα τῆς Κατάνης ἡ Αἴτνη καὶ τῶν περὶ τοὺς κρατῆρας παθῶν πλεῖστον ἐκείνη κοινωνεῖ· καὶ γὰρ οἱ ῥύακες εἰς τὴν Καταναίαν ἐγγυτάτω καταφέρονται, καὶ τὰ περὶ τοὺς εὐσεβεῖς ἐκεῖ τεθρύληται τὸν Ἀμφίνομον καὶ τὸν Ἀναπίαν, οἱ τοὺς γονέας ἐπὶ τῶν ὤμων ἀράμενοι διέσωσαν ἐπιφερομένου τοῦ κακοῦ. ὅταν δ', ὁ Ποσειδώνιός φησι, γίνηται τὰ περὶ τὸ ὄρος, κατατεφροῦται πολλῷ βάθει τὰ Καταναίων χωρία· ἡ μὲν οὖν σποδὸς λυπήσασα πρὸς καιρὸν εὐεργετεῖ τὴν χώραν χρόνοις ὕστερον· εὐάμπελον γὰρ παρέχεται καὶ χρηστόκαρπον, τῆς ἄλλης οὐχ ὁμοίως οὔσης εὐοίνου· τάς τε ῥίζας, ἃς ἐκφέρει τὰ κατατεφρωθέντα χωρία, πιαίνειν ἐπὶ τοσοῦτον τὰ πρόβατά φασιν ὥστε πνίγεσθαι· διόπερ ἐκ τῶν ὤτων ἀφαιροῦσιν αἷμα δι' ἡμερῶν τεττάρων ἢ πέντε, καθάπερ τοῦτο καὶ κατὰ τὴν Ἐρύθειαν συμβαῖνον εἰρήκαμεν. ὁ δὲ ῥύαξ εἰς πῆξιν μεταβάλλων ἀπολιθοῖ τὴν ἐπιφάνειαν τῆς γῆς ἐφ' ἱκανὸν βάθος, ὥστε λατομίας εἶναι χρείαν τοῖς ἀνακαλύψαι βουλομένοις τὴν ἐξ ἀρχῆς ἐπιφάνειαν. τακείσης γὰρ ἐν τοῖς κρατῆρσι τῆς πέτρας, εἶτ' ἀναβληθείσης, τὸ ὑπερχυθὲν τῆς κορυφῆς ὑγρὸν πηλός ἐστι μέλας ῥέων κατὰ τῆς ὀρεινῆς· εἶτα πῆξιν λαβὼν γίνεται λίθος μυλίας τὴν αὐτὴν φυλάττων χρόαν ἣν ῥέων εἶχε. καὶ ἡ σποδὸς δὲ καιομένων τῶν λίθων ὡς ἀπὸ τῶν ξύλων γίνεται· καθάπερ οὖν τὸ πήγανον τῇ ξυλίνῃ σποδῷ

Fertility of volcanic soil.

The beds of lava.

2. ἐκείνη: i.e. Catana. This word is not found in the MSS., but, as Groskurd remarks, it is required by the sense.

14. εἰρήκαμεν: see 3. 5. 4 ἐν πεντήκοντα ἡμέραις πνίγεται τὸ ζῷον, εἰ μή τις ἀποσχάζοι τι τοῦ αἵματος.

16. λατομίας: 'of quarrying.'

22. πήγανον: Pliny (19. 156) says with regard to rue, 'cinere volt nutriri.'

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τρέφεται, τοσοῦτον ἔχειν τι οἰκείωμα πρὸς τὴν ἄμπελον εἰκὸς τὴν Αἰτναίαν σταδίου.

8. Πλησίον δὲ τῶν Κενταύρων ἐστὶ πόλισμα ἢ μικρὸν Aetna.
ἔμπροσθεν λεχθεῖσα Αἴτνη τοὺς ἀναβαίνοντας ἐπὶ τὸ ὄρος
δεχομένη καὶ παραπέμπουσα· ἐντεῦθεν γὰρ ἀρχὴ τῆς ἀκρωρείας.
ἔστι δὲ ψιλὰ τὰ ἄνω χωρία καὶ τεφρώδη καὶ χιόνος μεστὰ τοῦ
χειμῶνος, τὰ κάτω δὲ ἀρυροῖς καὶ φυτείαις διειλῆπται παντο-
δαπαῖς. ἔοικε δὲ λαμβάνειν μεταβολὰς πολλὰς τὰ ἄκρα τοῦ Changes in its for
ὄρους διὰ τὴν νομὴν τοῦ πυρός, ποτὲ μὲν εἰς ἕνα κρατῆρα
συμφερομένου ποτὲ δὲ σχιζομένου, καὶ ποτὲ μὲν ῥύακας ἀνα-
πέμποντος ποτὲ δὲ φλόγας καὶ λιγνῦς, ἄλλοτε δὲ καὶ μύδρους
ἀναφυσῶντος· ἀνάγκη δὲ τοῖς πάθεσι τούτοις τούς τε ὑπὸ γῆν
πόρους συμμεταβάλλειν καὶ τὰ στόμια ἐνίοτε πλείω ὄντα κατὰ
τὴν ἐπιφάνειαν τὴν περιξ. οἱ δ' οὖν νεωστὶ ἀναβάντες The highest
ἐσηγοῦντο ἡμῖν ὅτι καταλάβοιεν ἄνω πεδίον ὁμαλὸν ὅσον crater.
εἴκοσι σταδίων τὴν περίμετρον, κλειόμενον ὀφρύι τεφρώδει
τειχίου τὸ ὕψος ἔχοντι, ὥστε δεῖν καθάλλεσθαι τοὺς εἰς τὸ
πεδίον προελθεῖν βουλομένους· ὁρᾶν τ' ἐν τῷ μέσῳ βουνὸν
τεφρώδη τὴν χρόαν, οἷπερ καὶ ἡ ἐπιφάνεια καθεωρᾶτο τοῦ

4. Αἴτνη: the town of that name was situated on the southern slopes of the mountain.

6. τοῦ χειμῶνος: Strabo is right in introducing this limitation, for Etna does not reach the limit of perpetual snow, though it is near it. Pindar, on the other hand, exaggerates, when he says (*Pyth.* 1. 20) πυρίεσσ' Αἴτνα, πάντων χιόνος ἀξείας τιθήνα.

7. ἀρυροῖς: of the three zones into which the slopes of Etna are divided—the fertile, the woody, and the desert regions, the central one is now covered in its lower part with oaks and chestnuts, in the higher with beeches, birches, and pines: Baedeker's *Southern Italy*, p. 346.

9. διὰ τὴν νομὴν τοῦ πυρός: 'owing to the fire distributing itself' this is explained by σχιζομένου *and* στόμια πλείω below: νομή is used, though in a slightly different sense, of the spreading of fire, in Polyb. 1. 48. 5 τὴν μὲν νομὴν τοῦ πυρὸς ἀναχῶν συνίβαινε γίγνεσθαι.

13. καὶ τὰ στόμια: 'and the vents too, the number of which at times increases on the exterior of the mountain all round.'

17. ἔχοντι: Meineke remarks (*Vind. Strabon.* p. 71) that in later Greek ὀφρύς is not infrequently masculine.

18. βουνὸν: this is the small cone of eruption, in the centre of the wide semicircular crater. In the poem of *Aetna* (182) it is described in the words 'penitusque os erigit ultra.'

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πεδίου, ὑπὲρ δὲ τοῦ βουνοῦ νέφος ὄρθιον διανεστηκὸς εἰς ὕψος ὅσον διακοσίων ποδῶν ἠρεμοῦν (εἶναι γὰρ καὶ νηνεμίαν), εἰκάζειν δὲ καπνῷ· δύο δὲ τολμήσαντας προελθεῖν εἰς τὸ πεδίον, ἐπειδὴ θερμοτέρας ἐπέβαινον τῆς ψάμμου καὶ βαθυτέρας, ἀναστρέψαι μηδὲν ἔχοντας περιττότερον φράζειν τῶν φαινομένων τοῖς πόρρωθεν ἀφορῶσι. νομίζειν δ' ἐκ τῆς τοιαύτης ὄψεως πολλὰ μυθεύεσθαι καὶ μάλιστα οἷά φασί τινες περὶ Ἐμπεδοκλέους, ὅτι καθάλοιτο εἰς τὸν κρατῆρα καὶ καταλίποι τοῦ πάθους ἴχνος τῶν ἐμβάδων τὴν ἑτέραν ἃς ἐφόρει χαλκᾶς· εὑρεθῆναι γὰρ ἔξω μικρὸν ἄπωθεν τοῦ χείλους τοῦ κρατῆρος ὡς ἀνερριμμένην ὑπὸ τῆς βίας τοῦ πυρός· οὔτε γὰρ προσιτὸν εἶναι τὸν τόπον οὔθ' ὁρατόν, εἰκάζειν τε μηδὲ καταρριφῆναί τι δύνασθαι ἐκεῖσε ὑπὸ τῆς ἀντιπνοίας τῶν ἐκ βάθους ἀνέμων καὶ τῆς θερμότητος, ἣν προαπαντᾶν εὔλογον πόρρωθεν πρὶν ἢ τῷ στομίῳ τοῦ κρατῆρος προσπελάσαι· εἰ δὲ καταρριφείη, φθάνοι ἂν διαφθαρὲν πρὶν ἀναρριφῆναι πάλιν ὁποῖον παρελήφθη πρότερον. τὸ μὲν οὖν ἐκλείπειν ποτὲ τὰ πνεύματα καὶ τὸ πῦρ, ἐπιλειπούσης τῆς ὕλης, οὐκ ἄλογον, οὐ μὴν ἐπὶ τοσοῦτόν γε ὥστ' ἀντὶ τῆς τοσαύτης βίας ἐφικτὸν ἀνθρώπῳ γενέσθαι τὸν πλησιασμόν. ὑπέρκειται δ' ἡ Αἴτνη μᾶλλον μὲν τῆς κατὰ τὸν πορθμὸν καὶ τὴν Καταναίαν παραλίας, ἀλλὰ καὶ τῆς κατὰ τὸ Τυρρηνικὸν πέλαγος καὶ τὰς Λιπαραίων νήσους. νύκτωρ μὲν οὖν καὶ φέγγη φαίνεται λαμπρὰ ἐκ τῆς κορυφῆς, μεθ' ἡμέραν δὲ καπνῷ καὶ ἀχλύι κατέχεται.

Story of Empedocles' death.

2. ἠρεμοῦν: in the *Aetna* (336) this cloud is represented as looking down from above into the hollow of the crater upon the work going on within—'prospectans sublimis opus vastosque receptus.'

8. Ἐμπεδοκλέους: at the present day a building of Roman construction still remains high up on the shoulder of Etna, which is called the Torre del Filosofo, in consequence of a fanciful tradition connecting it with Empedocles.

11. οὔτε γὰρ: this refers to μυθεύεσθαι, showing that they were 'mythical tales.'

15. φθάνοι ἄν: 'it would be destroyed (i.e. would be melted, or otherwise changed) before it could be thrown up again in the same condition.'

21. ἀλλὰ καὶ: Etna is a very conspicuous object, as one passes the Lipari islands on the way to the Straits of Messina.

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No. 31.—Syracuse; the fountain of Arethusa.

(VI. 2. 4.)

The amusingly matter-of-fact way in which Strabo, both here and in that part of the preceding extract which refers to Empedocles' sandal, combats an absurd tradition, proves both the hold which such traditions maintained on the popular mind, and the prosaic character of that age, by which he was himself not uninfluenced. The story of Alpheius and Arethusa has been made the subject of delightful poems by Moschus in ancient, and Shelley in modern, times; Ovid also has related it in his *Metamorphoses* (5. 577-641): but the literal acceptation of it, also, has been perpetuated, though with a curious variation. Pausanias, as might be expected, accepted without hesitation the connexion of the Syracusan fountain with the river in Greece as a fact; was it not vouched for by an oracle? (5. 7. 3.) But at a later period the honours due to the Alpheius were transferred to the Jordan, for the leaves that the river was reputed to bring with him—his bridal gifts, as Moschus calls them, 7. 3 ἄνθεα φέρων καλὰ φύλλα καὶ ἄνθεα—were taken to prove the identity of the stream with that of the river of Palestine, since they were believed to be the foliage of such trees only as were known to flourish on its banks (Marifiotti, quoted in Wilkinson's *Magna Graecia*, p. 15).

The myth of Alpheius and Arethusa is by no means a simple one. As it appears in its original form in continental Greece, it is not Arethusa, but Artemis, who is pursued by the river-god (Pausan. 6. 22. 9, 10); and Prof. Freeman has suggested (*Hist. of Sicily*, 1. pp. 355-357) that this story was carried into Sicily by the founders of Syracuse along with the worship of Artemis, but that, in order to save the credit of the tutelary goddess of the place, it was transferred from her to one of her attendant nymphs, Arethusa. He further adopts the view which was first propounded by Marius Aretius, the Syracusan writer of the sixteenth century, that the reason why the story of the pursuit was localized in Ortygia was, that there the phenomenon was to be seen of two fountains springing up in close proximity, one from the earth, the other from the neighbouring waters of the harbour. The former of these is the fountain of Arethusa; the latter is now called the Occhio della

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Zilica, and wells up to the surface of the sea with a considerable body of fresh water, but it is said to be distinguishable only on very calm days (Smyth's *Sicily*, p. 171). It is not mentioned by any ancient writer, and the Alpheius in Strabo's version of the story is regarded as emerging at the fountain of Arethusa. Holm (*Geschichte Siciliens im Alterthum*, 1. p. 123) deprecates any attempt to introduce the Occhio della Zilica into the ancient legend.

Syracuse restored by Augustus.

4. Ἐφ' ἡμῶν δὲ Πομπηίου τάς τε ἄλλας κακώσαντος πόλεις καὶ δὴ καὶ τὰς Συρακούσσας, πέμψας ἀποικίαν ὁ Σεβαστὸς Καῖσαρ πολὺ μέρος τοῦ παλαιοῦ κτίσματος ἀνέλαβε. πεντάπολις γὰρ ἦν τὸ παλαιὸν ὀγδοήκοντα καὶ ἑκατὸν σταδίων ἔχουσα τὸ τεῖχος. ἅπαντα μὲν δὴ τὸν κύκλον τοῦτον ἐκπλη- 5

Ortygia.

ροῦν οὐδὲν ἔδει, τὸ δὲ συνοικούμενον τὸ πρὸς τῇ νήσῳ τῇ Ὀρτυγίᾳ μέρος φήθη δεῖν οἰκίσαι βέλτιον, ἀξιολόγου πόλεως ἔχον περίμετρον· ἡ δ' Ὀρτυγία συνάπτει γεφύρᾳ πρὸς τὴν

Fountain of Arethusa.

ἤπειρον ὁμοροῦσα, κρήνην δ' ἔχει τὴν Ἀρέθουσαν ἐξιεῖσαν

1. Πομπηίου: Sextus Pompeius, who for some time was master of the whole of Sicily.

2. ἀποικίαν: this Roman colony was sent to Syracuse in 21 B.C.

3. πεντάπολις: Cicero (*Verr.* 4. 53) said that it consisted of four cities, viz. the Island (Ortygia), Achradina, Tycha, and Neapolis. Strabo's fifth city would probably be the upper part of Epipolae towards Euryelus; see *Dict. Geogr.* 2. p. 1062. In the same article, p. 1067, it is stated, on the authority of Leake, that the estimate of 180 stades for the circuit of the wall is in excess of the truth, which is fourteen English miles, or 122 stades.

6. τὸ πρὸς τῇ νήσῳ: it is on the lower ground to the north of the island and the Great Harbour that the amphitheatre and other Roman remains are now found.

8. γεφύρᾳ: the history of the connexion of Ortygia with the mainland is well given by Freeman, *op. cit.* 2. pp. 504–506. In the time of Ibycus (sixth century B.C.) it was joined by a mole (Strabo, 1. 3. 18), and it continued to be so when Thucydides wrote (6. 3 οὐκέτι περικλυζομένη); but Cicero, like Strabo, describes it as having a canal and bridge (*Verr.* 4. 52 'Eorum portuum conjunctione pars oppidi quae appellatur insula, mari disjuncta angusto, ponte rursum adjungitur et continetur').

9. Ἀρέθουσαν: Cicero thus describes it (c. 53): 'In hac insula extrema est fons aquae duicis, cui nomen Arethusa est, incredibili magnitudine, plenissimus piscium, qui fluctu totus operiretur, nisi munitione ac mole lapidum disjunctus esset a mari.' It now occupies an extensive basin, which is surrounded by masonry, near the shore of the Great Harbour, towards the southern end of the city; but the water is brackish.

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ποταμὸν εὐθὺς εἰς τὴν θάλατταν. μυθεύουσι δὲ τὸν Ἀλφειὸν εἶναι τοῦτον, ἀρχόμενον μὲν ἐκ τῆς Πελοποννήσου, διὰ δὲ τοῦ πελάγους ὑπὸ γῆς τὸ ῥεῖθρον ἔχοντα μέχρι πρὸς τὴν Ἀρέθουσαν, εἶτ' ἐκδιδόντα ἐνθένδε πάλιν εἰς τὴν θάλατταν. τεκμηριοῦνται δὲ τοιούτοις τισί· καὶ γὰρ φιάλην τινὰ ἐκπεσοῦσαν εἰς τὸν ποταμὸν ἐνόμισαν ἐν Ὀλυμπίᾳ δεῦρο ἀνενεχθῆναι εἰς τὴν κρήνην, καὶ θολοῦσθαι ἀπὸ τῶν ἐν Ὀλυμπίᾳ βουθυσιῶν. ὅ τε Πίνδαρος ἐπακολουθῶν τούτοις εἴρηκε τάδε·

Story of the Alpheius.

ἄμπνευμα σεμνὸν Ἀλφεοῦ,
κλεινᾶν Συρακοσσᾶν θάλος, Ὀρτυγία.

Nem. 1. 1

Συναποφαίνεται δὲ τῷ Πινδάρῳ ταὐτὰ καὶ Τίμαιος ὁ συγγραφεύς. εἰ μὲν οὖν πρὸ τοῦ συνάψαι τῇ θαλάττῃ κατέπιπτεν ὁ Ἀλφειὸς εἴς τι βάραθρον, ἦν τις ἂν πιθανότης ἐντεῦθεν διήκειν κατὰ γῆς ῥεῖθρον μέχρι τῆς Σικελίας ἀμιγὲς τῇ θαλάττῃ διασῶζον τὸ πότιμον ὕδωρ· ἐπειδὴ δὲ τὸ τοῦ ποταμοῦ στόμα φανερόν ἐστιν εἰς τὴν θάλατταν ἐκδιδόν, ἐγγὺς δὲ μηδὲν ἐν τῷ πόρῳ τῆς θαλάττης φαινόμενον στόμα τὸ καταπῖνον τὸ ῥεῦμα τοῦ ποταμοῦ, καίπερ οὐδ' οὕτως ἂν συμμεῖναι γλυκύ, παντάπασιν ἀμήχανόν ἐστι. τό τε γὰρ τῆς Ἀρεθούσης ὕδωρ ἀντι-

Its fabulous character.

2. διὰ δὲ τοῦ πελάγους ὑπὸ γῆς: Holm suggests (*op. cit.* 1. p. 387) that the reading here should be ὑπὸ δὲ τοῦ πελάγους διὰ γῆς. It is certainly difficult to explain the passage as it stands, for διὰ τοῦ πελάγους cannot properly mean 'across the sea.'

5. φιάλην: this feature of the story existed as early as the days of Ibycus, as we learn from *Schol. Theocr.* 1. 117, quoted by Bergk *Poet. Lyr. Gr.* 3. 244: Ἀρέθουσα, κρήνη ἐν Συρακούσαις ἐν Σικελίᾳ, ἣ φασι διὰ πελάγους Ἀλφειὸν ἥκειν, ὥς φησιν Ἴβυκος, παριστορῶν περὶ τῆς Ὀλυμπίας φιάλης.

7. θολοῦσθαι: Seneca, *Nat. Quaest.* 3. 26: 'Quidam fontes certo tempore purgamenta ejectant, ut Arethusa in Sicilia quinta quaque aestate per Olympia. Inde opinio est . . . his diebus quibus Olympia sunt victimarum stercus secundo traditum flumini illic redundare.'

11. Τίμαιος: Timaeus of Tauromenium wrote a history of Sicily in the third century B.C. He was uncritical, but related the ancient myths in their primitive form, without rationalising them, as Polybius and subsequent writers did.

16. ἐγγὺς δὲ μηδέν: 'and no opening (i. e. eddy or whirlpool) is visible in the sea near to shore in the direction of the transit, such as might engulf the stream of the river.'

18. οὐδ' οὕτως ἂν συμμεῖναι γλυκύ: 'even in that case it would not keep completely fresh,' because some portion of the sea-water would mingle with it.

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μαρτυρεῖ πότιμον ὄν· τό τε διὰ τοσούτου πόρου συμμένειν τὸ ῥεῦμα τοῦ ποταμοῦ μὴ διαχεόμενον τῇ θαλάττῃ, μέχρι ἂν εἰς τὸ πεπλασμένον ῥεῖθρον ἐμπέσῃ, παντελῶς μυθῶδες. μόλις γὰρ ἐπὶ τοῦ Ῥοδανοῦ τοῦτο πιστεύομεν, ᾧ συμμένει τὸ ῥεῦμα διὰ λίμνης ἰόν, ὁρατὴν σῶζον τὴν ῥύσιν· ἀλλ' ἐκεῖ μὲν καὶ βραχὺ διάστημα καὶ οὐ κυμαινούσης τῆς λίμνης, ἐνταῦθα δέ, ὅπου χειμῶνες ἐξαίσιοι καὶ κλυδασμοί, πιθανότητος οὐδεμιᾶς οἰκεῖος ὁ λόγος. ἐπιτείνει δὲ τὸ ψεῦδος ἡ φιάλη παρατεθεῖσα· οὐδὲ γὰρ αὐτὴ ῥεύματι εὐπειθής, οὐχ ὅτι τῷ τοσούτῳ τε καὶ διὰ τοιούτων πόρων φερομένῳ. φέρονται δ' ὑπὸ γῆς ποταμοὶ πολλοὶ καὶ πολλαχοῦ τῆς γῆς, ἀλλ' οὐκ ἐπὶ τοσοῦτον διάστημα· εἰ δὲ τοῦτο δυνατόν, τά γε προειρημένα ἀδύνατα καὶ τῷ περὶ τοῦ Ἰνάχου μύθῳ παραπλήσια·

Somewhat similar phenomena.

ῥεῖ γὰρ ἀπ' ἄκρας
Πίνδου (φησὶν ὁ Σοφοκλῆς) Λάκμου τ' ἀπὸ Περραιβῶν
εἰς Ἀμφιλόχους καὶ Ἀκαρνᾶνας,
μίσγει δ' ὕδασιν τοῖς Ἀχελῴου·

καὶ ὑποβάς,

ἔνθεν ἐς Ἄργος
διὰ κῦμα τεμὼν ἧκει δῆμον
τὸν Λυρκείου.

3. τὸ πεπλασμένον ῥεῖθρον: 'the supposed channel'; the existence of *some* subterranean channel was necessary to the story as related by Strabo, because the water was supposed to issue through the earth.

5. ἑρατὴν: cp. 4. 1. 11, of the Rhone, διὰ λίμνης ἐξιὸν τῆς Λημόννης φανερὸν δείκνυσι τὸ ῥεῖθρον ἐπὶ πολλοὺς σταδίους. This is true. The idea that a river could pass through a lake without mingling its waters is mentioned by Strabo in connexion with the (supposed) course of the Tigris through the lake Arsene in 11. 14. 8, No. 54 (where see note), and 16. 1. 21.

10. φέρονται δ' ὑπὸ γῆς: this phenomenon was especially familiar to the Greeks because of the numerous 'swallows' (*βέρεθρα* or *ζέρεθρα*, in modern language *catavothrae*) which are found in Greece; see 8. 8. 4, No. 43, on the outlets of the lakes Stymphalus and Pheneus.

12. τά γε προειρημένα: sc. about its passing through the sea, &c.

14. ῥεῖ γάρ: this is Fragm. No. 265 in Dindorf's Sophocles.

18. ὑποβάς: 'lower down,' 'further on' in the passage: cp. 8. 5. 6, No. 41.

20. δῆμον τὸν Λυρκείου: Argos was so called, according to Hesychius, from Lyrcius, son of Lynceus, king of that city.

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βελτίων δ' Ἑκαταῖος, ὃς φησι τὸν ἐν τοῖς Ἀμφιλόχοις Ἴναχον ἐκ τοῦ Λακμοῦ ῥέοντα, ἐξ οὗ καὶ ὁ Αἴας ῥεῖ, ἕτερον εἶναι τοῦ Ἀργολικοῦ, ὠνομάσθαι δ' ὑπὸ Ἀμφιλόχου τοῦ καὶ τὴν πόλιν Ἄργος Ἀμφιλοχικὸν καλέσαντος· τοῦτον μὲν οὖν οὗτός φησιν εἰς τὸν Ἀχελῶον ἐκβάλλειν, τὸν δὲ Αἴαντα εἰς Ἀπολλωνίαν πρὸς δόσιν ῥεῖν. ἐκατέρωθεν δὲ τῆς νήσου λιμήν ἐστι μέγας, ὧν ὁ μείζων καὶ ὀγδοήκοντα σταδίων ἐστί.

No. 32.—Tarentum and Brundisium.

(VI. 3. 1, 6.)

The two famous harbours of Tarentum and Brundisium lie on either side of the base of that projecting spur which forms the heel of Italy. The former of these towns was for a long time the more important, and the Romans discovered its greatness during their wars with Pyrrhus and with Carthage; but Brundisium was destined to eclipse it, when the Roman empire extended and communication increased, on account of its favourable position as a starting-point for Greece and the East. This superiority Brindisi maintains for the same reason in modern times; but it would seem as if Taranto might before long recover its importance, since the Italian Government are now planning to convert it into a station for warships.

Strabo's description of Tarentum is one of the best in his entire work, for he seizes on all the salient features of the topography. At the angle formed by the coast of Italy in this part a deep inlet, 16 miles in circumference, (the *Mare Piccolo*) penetrates into the land, and is separated, except for a narrow channel, from the outer sea by a peninsula, which interposes like a dam between them. This peninsula, which is covered by the buildings of the modern town, is generally level, but rises somewhat towards its further end, where the acropolis stood in ancient times. At its extremity the

1. Ἑκαταῖος: Hecataeus' explanation was very near the mark, for the origin of the myth was, no doubt, the desire to connect the Amphilochian Argos with the city in the Peloponnese.

2. ὁ Αἴας: the Aous; cp. 7. 5. 8 τὸν δ' Ἄαον Αἴαντα καλεῖ Ἑκαταῖος.

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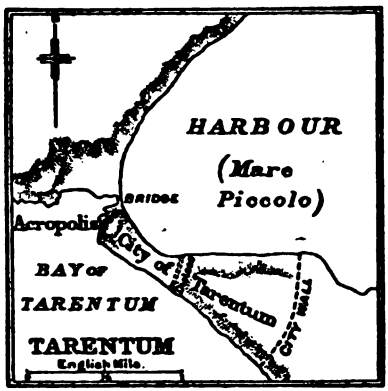
bridge commences, which now spans, as it did in Strabo's time, the channel already mentioned. The isthmus joining the peninsula to the mainland, across which there was a means of transit for vessels, is now pierced by a wide and deep canal, which admits warships of the largest size. The outer harbour, or Mare Grande, is somewhat exposed to the open sea, though partially sheltered by two islands,



now called S. Pietro and S. Paolo, and in classical times the Choerades.

The port of Brindisi seems formed by nature for a commercial station. It likewise has an outer and an inner harbour, and the communication between them is not inconveniently narrow, as it is at Taranto. The inner harbour is a deep and sheltered basin, penetrating the land in two long arms, between which the town of Brindisi lies.

Tarentum. Its harbour.

1. Τοῦ δὲ Μεταποντίου μὲν διέχει σταδίους περὶ διακοσίους καὶ εἴκοσιν ὁ Τάρας, ὁ δὲ πλοῦς ἐπ' αὐτὸν πρὸς τὰς ἀνατολάς. τοῦ δὲ κόλπου παντὸς τοῦ Ταραντίνου τὸ πλέον ἀλιμένου ὄντος, ἐνταῦθα δὴ λιμήν ἐστι μέγιστος καὶ κάλλιστος γεφύρᾳ κλειόμενος μεγάλῃ, σταδίων δ' ἐστὶν ἑκατὸν τὴν περίμετρον. ἐκ δὲ

5. ἑκατόν: this is an understatement, the real circumference of the Mare Piccolo being 16 miles, or 128 stades.

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τοῦ τείχους τοῦ ἐπὶ τὴν ἤπειρον ὁρῶντος πρὸς τὴν ἕω θάλαττεν, ἔστι δὲ ἐπὶ χερρονήσου στενῆς τὴν πόλιν καὶ τὰ πλοῖα ὑπερκαλυπτομένη λιμένα ἐκπεπλεύκοτα τετρακοῦ ἄντος τοῦ αὐχένος. τετείχισται δὲ καὶ τὰ τῆς πόλεως ἔδαφος, μικρὸν δ' ὅμως ἐπέρχεται κατὰ τὴν ἠπειρωτικήν. τὸ μὲν οὖν παλαιὸν τεῖχος κύκλῳ ἔχει μέγα, πλὴν ἐλαχίστου τὸ πλεῖον τὸ πρὸς τῇ ἠπείρῳ, τὸ δὲ πρὸς τῷ αἰγιαλῷ τοῦ λιμένος, καθ' ὃ καὶ ἡ ἀκρόπολις, συμφέρει μέγεθος ἐξαίρετον πόλεως ἐκπεπληρῶν. ἔχει δὲ γυμνάσιόν τε κάλλιστον καὶ ἀγορὰν ἐπιμήκη εὐμεγεθῆ, ἐν ᾗ καὶ ὁ τοῦ Διὸς ἕστηκε κολοσσὸς χαλκοῦς μέγιστος μετὰ τὸν Ῥόδιον. μεταξὺ δὲ τῆς ἀγορᾶς καὶ τοῦ συστήματος ἡ ἀκρόπολις μικρὰ λείψανα ἔχουσα τοῦ παλαιοῦ κάστρου τῶν ἐπιχωρίων· τὰ γὰρ πολλὰ τὰ μὲν κατέβαλεν Καρχηδόνιος ἀλοὺς τὴν πόλιν, τὰ δ' ἐλαφυραγωγήσαντες Ῥωμαῖοι κατέστησαν βελτίω· ἐν ὅσοι καὶ ὁ Ἡρακλῆς ὁ τοῦ Κατουλείου χαλκοῦς κολοσσικός, Λυσίππου ἔργον, ἀνέθηκε λαφύρων θεὸς τῶν ἑλόντος τὴν πόλιν.

Position the city

Buildi and wo of art.

6. Βρεντέσιον δ' ἐπαινοῦσιν μὲν λέγοντες Κρῆτες οἱ μετὰ Τήλεφον ἐπελθόντες ἐκ Κνωσσοῦ, εἶθ' οἱ ἐκ τῆς Σικελίας ἀπηρκότες μετὰ τοῦ Ἔκτορος (λέγεται γὰρ ἀμφοτέρως)· οὐ συμ-

Brundisium; its foun tion.

2. πρὸς τὸν ἀκρωτήριον: the 'inner recess' here spoken of is the part of the harbour immediately to the E. of the city.

3. ἐκπεπλεύκοτα: it was in this way that Hannibal conveyed his ships across when he was besieging the place: Polyb. 8. 36. Strab. 'On the Isthmus of Corinth a roadway or haulage was regularly used for the passage of vessels': see 8. 2. 1 τὸν διόλκον δ' οἱ τὸ κυμβίον ἀναφορεῖον ἀνελκύσαντες ἀπὸ τῆς ἑτέρας εἰς τὴν ἑτέραν θάλατταν.

3. καλοῦσι τείχους: some remains of the old walls have been found, two miles further out than the gates of the modern city: Bunbury in Class. 2. p. 1098.

5. συμφέρει: cp. the uses of the word in 6. 2. 4. No. 21.

13. Καρχηδόνιος: during the Second Punic War Hannibal got possession of the city, but could not capture the citadel, which was held by the Romans garrison. This he blockaded, as mentioned above; but at a later period the city was recaptured by Fabius in Hannibal's absence in 209 B.C., and given up to plunder.

14. ὁ Ἡρακλῆς: this statue is mentioned by Pliny (34. 40), as well as a colossal Jupiter by Lysippus, which Fabius did not remove.

17. Κρῆτες: this implies nothing more than that Brundisium was a native Sallentine or Messapian city, for Strabo says in 6. 3. 5 τοὺς δὲ Σαλεντίνους Κρητῶν ἀποίκους φασὶν.

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μεῖναι δέ φασιν αὐτούς, ἀλλ' ἀπελθεῖν εἰς τὴν Βοττιαίαν. ὕστερον δὲ ἡ πόλις βασιλευομένη πολλὴν ἀπέβαλε τῆς χώρας ὑπὸ τῶν μετὰ Φαλάνθου Λακεδαιμονίων, ὅμως δ' ἐκπεσόντα αὐτὸν ἐκ τοῦ Τάραντος ἐδέξαντο οἱ Βρεντεσῖνοι, καὶ τελευτήσαντα ἠξίωσαν λαμπρᾶς ταφῆς. χώραν δ' ἔχουσι βελτίω τῆς Ταραντίνων· λεπτόγεως γὰρ ἐκείνη, χρηστόκαρπος δέ, μέλι δὲ καὶ ἔρια τῶν σφόδρα ἐπαινουμένων ἐστί. καὶ εὐλίμενον δὲ μᾶλλον τὸ Βρεντέσιον· ἐνὶ γὰρ στόματι πολλοὶ κλείονται λιμένες ἄκλυστοι, κόλπων ἀπολαμβανομένων ἐντός, ὥστ' ἐοικέναι κέρασιν ἐλάφου τὸ σχῆμα, ἀφ' οὗ καὶ τοὔνομα· σὺν γὰρ τῇ πόλει κεφαλῇ μάλιστα ἐλάφου προσέοικεν ὁ τόπος, τῇ δὲ Μεσσαπίᾳ γλώττῃ βρέντιον ἡ κεφαλὴ τοῦ ἐλάφου καλεῖται. ὁ δὲ Ταραντῖνος οὐ παντελῶς ἐστιν ἄκλυστος διὰ

Products and harbour.

1. τὴν Βοττιαίαν: the district of Macedonia of that name.

6. μέλι δὲ καὶ ἔρια: the mention of this is remarkable, for these were the products for which Tarentum was especially celebrated.

9. κόλπων: these are formed by the windings of the two arms already noticed.

10. κέρασιν ἐλάφου: in 7. 6. 2 Strabo compares the Golden Horn at Byzantium to a stag's horn, adding εἰς γὰρ πλείστους σχίζεται κόλπους.

σὺν γὰρ τῇ πόλει: the introduction of the words σὺν τῇ πόλει is puzzling. The 'horns' are the arms which run off from the inner harbour, and the point from which they branch is the entrance to that harbour; consequently the city, which lies between the two arms, cannot be the head of the stag, and in that case it is hard to see what there is to correspond to it in the comparison.

12. βρέντιον: cp. Steph. Byz. s.v. Βρεντήσιον: Βρέντιον γὰρ παρὰ Μεσσαπίοις ἡ τῆς ἐλάφου κεφαλή, ὅτι Σέλινους ἐν δαντέρῃ γλωσσῶν. So too the *Etym. Magn.* and other authorities state that βρέντος in the Messapian dialect signified 'stag'; and the existence of this form is corroborated by the name of the city in old Latin poetry having been Brenda: see Mommsen, *Unterital. Dialekte*, pp. 46, 70. If however, as some think, the Messapian language was related to the Illyrian, then the name may be connected with the Albanian (modern Illyrian) *brente*, which signifies 'within': Kiepert, *Lehrbuch*, p. 453; cp. von Hahn, *Alban. Studien*, 3. p. 17.

13. ὁ δὲ Ταραντῖνος: the mention in this passage of the μυχός, which Strabo has already noticed in connexion with the inner harbour of Tarentum, shows that he is here speaking of that harbour, and not the outer harbour, of which in fact he takes no account. Hence ἄκλυστος does not mean 'not exposed to the waves'—for the expression οὐ παντελῶς ἄκλυστος would in that case be inapplicable to the land-locked piece of water—but simply 'calm' or 'sheltered'; and ἀνακεκλύσθαι does not mean 'being open at the mouth,' but 'forming a wide expanse.'

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τὸ ἀνεπεπτάσθαι, καὶ τινα καὶ προσβραχῆ ἔχει τὰ περὶ τὸν μυχόν.

No. 33.—How the conformation of Italy contributed to the development of Rome.

(VI. 4. 1.)

The summary here given of the advantages afforded by Italy to its inhabitants should be compared with Strabo's remarks in 2. 5. 26, No. 8, on the superiority of Europe to the other continents from this point of view.

1. Τοσαύτη μὲν δὴ καὶ τοιαύτη τις ἡ Ἰταλία. πολλὰ δὲ πολλῶν εἰρηκότων, τὰ μέγιστα νῦν ἐπισημανούμεθα, ὑφ' ὧν εἰς τοσοῦτον ὕψος ἐξήρθησαν Ῥωμαῖοι. ἓν μὲν ὅτι νήσου δίκην ἀσφαλῶς φρουρεῖται τοῖς πελάγεσι κύκλῳ πλὴν ὀλίγων μερῶν, ἃ καὶ αὐτὰ τετείχισται τοῖς ὄρεσι δυσβάτοις οὖσι. δεύτερον δὲ τὸ ἀλίμενον κατὰ τὸ πλεῖστον καὶ τὸ τοὺς ὄντας λιμένας μεγάλους εἶναι καὶ θαυμαστούς, ὧν τὸ μὲν πρὸς τὰς ἔξωθεν ἐπιχειρήσεις χρήσιμον, τὸ δὲ πρὸς τὰς ἀντεπιχειρήσεις καὶ τὴν τῶν ἐμπορίων ἀφθονίαν συνεργόν. τρίτον δὲ τὸ πολλαῖς ὑποπεπτωκέναι διαφοραῖς ἀέρων τε καὶ κράσεων, παρ' ἃς καὶ ζῷα καὶ φυτὰ καὶ πάνθ' ἁπλῶς τὰ πρὸς τὸν βίον χρήσιμα πλείστην ἐξάλλαξιν ἔχει πρός τε τὸ βέλτιον καὶ τὸ χεῖρον. ἐκτέταται δὲ τὸ μῆκος αὐτῆς ἐπὶ μεσημβρίαν ἀπὸ τῶν ἄρκτων τὸ πλέον, προσθήκη δ' ἐστὶν ἡ Σικελία τῷ μήκει τοσαύτη οὖσα καὶ τοσούτῳ

Advantages of Italy.
1. Peninsular characte
2. Coas and harbour
3. Varie and tem perate climate.

1. προσβραχῆ: the shallowness of the Mare Piccolo is its chief drawback as a harbour, while at the same time it is the cause of the abundance of shell-fish, for which Tarentum has always been, and still is, famous.

4. πολλῶν: this word, which is not found in the MSS., is supplied by Cobet, *Miscell. Crit.* p. 134.

12. κράσεων: 'temperature.'

παρ' ἃς: 'on which differences in the main depend the changes for the better or the worse, to which animals, plants, and the necessaries of life at large are exposed.' The remark is a general one; had Strabo intended to apply it to Italy in particular, the advantages of which he is enumerating, he would not have added πρός τε τὸ χεῖρον.

16. τοσαύτη οὖσα καὶ τοσούτῳ: 'a large island to a continent already long' (sub. μήκει).

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καθάπερ μέρος. εὐκρασία δ' ἀέρων καὶ δυσκρασία κρίνεται παρὰ τὰ ψύχη καὶ τὰ θάλπη καὶ τὰ μεταξὺ τούτων, ὥστ' ἐκ τούτων ἀνάγκη τὴν νῦν Ἰταλίαν ἐν μέσῳ τῶν ὑπερβολῶν ἀμφοτέρων κειμένην τοσαύτην τῷ μήκει πλεῖστον τῆς εὐκράτου μετέχειν καὶ κατὰ πλείστας ἰδέας. τοῦτο δὲ καὶ ἄλλως συμβέβηκεν αὐτῇ τῶν γὰρ Ἀπεννίνων ὀρῶν δι' ὅλου τοῦ μήκους διατεταμένων, ἐφ' ἑκάτερον δὲ τὸ πλευρὸν πεδία καὶ γεωλοφίας καλλικάρπους ἀπολειπόντων, οὐδὲν μέρος αὐτῆς ἐστιν ὃ μὴ καὶ τῶν ὀρείων ἀγαθῶν καὶ τῶν πεδινῶν ἀπολαῦον τυγχάνει. καὶ προστίθει τὸ μέγεθος καὶ πλῆθος ποταμῶν τε καὶ λιμνῶν, πρὸς δὲ τούτοις θερμῶν τε καὶ ψυχρῶν ὑδάτων ἀναβολὰς πολλαχοῦ πρὸς ὑγίειαν φύσει παρεσκευασμένας, καὶ μὴν καὶ μετάλλων εὐπορίας παντοδαπῶν. ὕλης δὲ καὶ τροφῆς ἀνθρώποις τε καὶ βοσκήμασιν οὐδ' ἀξίως ἐστὶν εἰπεῖν τὴν ἀφθονίαν ὅσην παρέχεται καὶ τὴν χρηστοκαρπίαν. ἐν μέσῳ δὲ καὶ τῶν ἐθνῶν τῶν μεγίστων οὖσα καὶ τῆς Ἑλλάδος καὶ τῶν ἀρίστων τῆς Ἀσίας μερῶν τῷ μὲν κρατιστεύειν ἐν ἀρετῇ τε καὶ μεγέθει τὰ περιεστῶτα αὐτὴν πρὸς ἡγεμονίαν εὐφυῶς ἔχει, τῷ δ' ἐγγὺς εἶναι τὸ μετὰ ῥᾳστώνης ὑπουργεῖσθαι πεπόρισται.

4. Varieties of elevation.

5. Water supply.

6. Necessaries of life.

7. Central position.

1. καθάπερ μέρος: Polybius with greater insight, when speaking of the position of Sicily relatively to Italy (1. 42. 1, 2), lays stress on its being separated from it by a strait, in which respect it differs from the Peloponnese, which is united to the rest of Greece, and consequently was associated with it historically.

17. Ἀσίας: Meineke maintains (*Vind. Strabon.* p. 81) that Λιβύης should be read here, but he has not adopted this in his text, as C. Müller has done in the Didot edition. As Strabo is speaking of the central position of Italy, the reading Λιβύης gives greater completeness to the passage; but Ἀσίας is defensible, the point being that Italy lay between the ἔθνη μέγιστα—Spaniards, Gauls and Germans—on the one side, and Greece and Western Asia on the other. At the same time the expression τῷ ἐγγὺς εἶναι below is much more applicable to Africa than to Asia. It is very difficult to determine the exact meaning of the whole passage from ἐν μέσῳ, but perhaps the following rendering is the best which the Greek admits of: 'Italy, lying intermediate between the most important races of Europe on the one hand, and Greece and the most prosperous parts of Asia on the other, is naturally well adapted for empire from the superior excellence and greatness of its surroundings (τὰ περιεστῶτα αὐτήν, 'the circumstances in which it is placed'), and from its proximity to the other countries is able easily to avail itself of their services.'

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BOOK VII.

CENTRAL AND EASTERN EUROPE.

No. 24.—GERMANY.

(VII. 1. 3.)

The information which Strabo here gives about Germany and the tribes that inhabited it, is very imperfect, and hardly extends at all beyond the Elbe. It was principally derived from narratives of the campaigns of Drusus and Germanicus, which no doubt added greatly to the knowledge which the Romans possessed of that country; but if Strabo had not disbelieved the truthfulness of the early traveller Pytheas, who had visited Germany, and whose statements, though the Geographer took every opportunity of discrediting them, are now generally accepted as trustworthy, he would have had much more to communicate. A map of Ancient Germany will be found the best general commentary on this passage.

3. Ἔστι δὲ τὰ μὲν πρῶτα μέρη τῆς χώρας ταύτης τὰ πρὸς τῷ Ῥήνῳ μέχρι τῶν ἐκβολῶν ἀπὸ τῆς πηγῆς ἀρξαμένοις· σχεδὸν δέ τι καὶ τοῦτ' ἔστι τὸ ἑωσπέριον τῆς χώρας πλάτος, ἡ ποταμία πᾶσα. ταύτης δὲ τὰ μὲν εἰς τὴν Κελτικὴν μετήγαγον

The Rhine the western boundary.

3. σχεδὸν δέ τι: 'the valley of the Rhine in its entire length just corresponds to the width of Germany on its western side.'

4. εἰς τὴν Κελτικὴν μετήγαγον: the Ubii crossed the Rhine and were established on its left bank under the auspices of Agrippa in the time of Augustus: see 4. 3. 4 Οὐβίους . . . . οὓς *μετήγαγον* Ἀγρίππας ἐπάνοδον εἰς τὴν ἀντὶ τοῦ Ῥήνου: and Tac. *Ann.* 12. 27, who, speaking of Agrippina at Oppidum Ubiorum (*Cologne*), says 'forte accident ut eam gentem Rheno transgressam ara Agrippa in fidem acciperet.'

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Ῥωμαῖοι, τὰ δ' ἔφθη μετοστάντα εἰς τὴν ἐν βάθει χώραν, καθάπερ Μαρσοί· λειποὶ δ' εἰσὶν ὀλίγοι καὶ τῶν Σουήβων μέρος. μετὰ δὲ τοὺς παρατεταμένους τἄλλά ἐστιν ἔθνη τὰ μεταξὺ τοῦ Ῥήνου καὶ τοῦ Ἄλβιος ποταμοῦ, ὃς παράλληλός πως ἐκείνῳ ῥεῖ πρὸς τὸν ὠκεανόν, οὐκ ὀλίγα χώραν δεξιὸν ἢ περ ἐκεῖνος. εἰσὶ δὲ μεταξὺ καὶ ἄλλοι ποταμοὶ πλωτοί (ὧν ἐν τῷ Ἀμασίᾳ Δροῦσος Βρουκτέρους κατεστρατόχησε), ῥέοντες ὡσαύτως ἀπὸ νότου πρὸς βορρᾶν καὶ τὸν ὠκεανόν. ἐξῆρται γὰρ ἡ χώρα πρὸς νότον καὶ συνεχῆ ταῖς Ἄλπεσι πυκνὰ ῥάχιν τινὰ πρὸς ἕω τεταμένην, ὡς ἂν μέρος οὖσαν τῶν Ἄλπεων· καὶ δὴ καὶ ἀπεφήναντό τινες οὕτως διά τε τὴν λεχθεῖσαν θέσιν καὶ διὰ τὸ τὴν αὐτὴν ὕλην ἐκφέρειν· οὐ μὴν ἐπὶ τοσοῦτό γε ὕψος ἀνίσχει τὰ ταύτῃ ὄρη. ἐνταῦθα δ' ἐστὶν ὁ Ἑρκύνιος δρυμὸς καὶ τὰ τῶν Σοήβων ἔθνη, τὰ μὲν οἰκοῦντα ἐντὸς τοῦ δρυμοῦ, ἐν οἷς ἐστι καὶ τὸ Βουϊαιμον τὸ τοῦ Μαροβόδου βασίλειον, εἰς ὃν ἐκεῖνος τόπον ἄλλους τε μετανέστησε πλείους καὶ

Albis (*Elbe*).

Amasia (*Ems*).

The Suevi.

7. κατεστρατόχησε: this defeat of the Bructeri, which is not mentioned by any other author, may have taken place in 12 B.C., when Drusus made an expedition as far as the ocean.

13. ὁ Ἑρκύνιος δρυμός: Hercynia Silva was at this time a general name for the mountains of southern and central Germany, commencing from the Black Forest. 'Its relics remain in the Black Forest, the forests of the Hartz, and the woods of Westphalia and Nassau'; Elton, *Origins*, p. 51.

15. Βουϊαιμον: 'Boiohoemum' in Vell. Paterc. 2. 109; 'Boihaemum' in Tac. *Germ.* 28; the name means 'home of the Boii,' Boiemheim, Böheim, i.e. Bohemia. In Caesar's time the Boii, among other Celtic tribes, held the lands south of the Hercynian Forest, but during Augustus' reign a great southward migration of the Teutonic race into this district took place. So Tacitus says (*loc. cit.*): 'Inter Hercyniam silvam Rhenumque et Moenum amnes Helvetii, ulteriora Boii, Gallica utraque gens, tenuere. Manet adhuc Boihemi nomen signatque loci veterem memoriam quamvis mutatis cultoribus.'

Μαροβόδου: the relation in which Marobodus stood to the Romans is described in Tac. *Ann.* Book 2; and it is noticeable that, while contemporaries, like Strabo and Velleius Paterculus, say nothing about a treaty between these two powers, its existence is clearly implied by Tacitus, who represents Tiberius as saying (ch. 26), 'Sic (i.e. by means of negotiations) Suebos regemque Marobodum pace obstrictum'; and in chs. 45, 46 a 'foedus' and 'conditiones' are mentioned. See Nitsch, *Geschichte des deutschen Volkes*, p. 34.

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δὴ καὶ τοὺς ὁμοεθνεῖς ἑαυτῷ Μαρκομμάνους. ἐπέστη γὰρ τοῖς Marobo-
πράγμασιν οὗτος ἐξ ἰδιώτου μετὰ τὴν ἐκ Ῥώμης ἐπάνοδον dunus.
νέος γὰρ ἦν ἐνθάδε καὶ εὐεργετεῖτο ὑπὸ τοῦ Σεβαστοῦ, ἐπανελ-
θὼν δὲ ἐδυνάστευσε καὶ κατεκτήσατο πρὸς οἷς εἶπον Λουγίους
5 τε, μέγα ἔθνος, καὶ Ζούμους καὶ Γούτωνας καὶ Μουγίλωνας καὶ
Σιβίνους καὶ τῶν Σοήβων αὐτῶν μέγα ἔθνος, Σέμνωνας. πλὴν
τά γε τῶν Σοήβων, ὡς ἔφην, ἔθνη τὰ μὲν ἐντὸς οἰκεῖ, τὰ δὲ
ἐκτὸς τοῦ δρυμοῦ, ὅμορα τοῖς Γέταις. μέγιστον μὲν οὖν τὸ
τῶν Σοήβων ἔθνος· διήκει γὰρ ἀπὸ τοῦ Ῥήνου μέχρι τοῦ
10 Ἄλβιος· μέρος δέ τι αὐτῶν καὶ πέραν τοῦ Ἄλβιος νέμεται,
καθάπερ Ἑρμόνδοροι καὶ Λαγκόβαρδοι· νυνὶ δὲ καὶ τελέως εἰς
τὴν περαίαν οὗτοί γε ἐκπεπτώκασι φεύγοντες. κοινὸν δ' ἐστὶν Migrati
ἅπασι τοῖς ταύτῃ τὸ περὶ τὰς μεταναστάσεις εὐμαρὲς διὰ τὴν of tribe
λιτότητα τοῦ βίου καὶ διὰ τὸ μὴ γεωργεῖν μηδὲ θησαυρίζειν,
15 ἀλλ' ἐν καλυβίοις οἰκεῖν ἐφήμερον ἔχουσι παρασκενήν· τροφὴ
δ' ἀπὸ τῶν θρεμμάτων ἡ πλείστη καθάπερ τοῖς νομάσιν, ὥστ'
ἐκείνους μιμούμενοι τὰ οἰκεῖα ταῖς ἁρμαμάξαις ἐπάραντες ὅπῃ
ἂν δόξῃ τρέπονται μετὰ τῶν βοσκημάτων. ἄλλα δ' ἐνδεέστερά
ἐστιν ἔθνη Γερμανικὰ Χηρούσκοί τε καὶ Χάττοι καὶ Γαμα-

3. ἐνθάδε: from this expression it has been argued that this passage was written in Rome; but Strabo uses both ἐνθάδε and δεῦρο, not only of the place at which he was composing his work, but also of the place of which he was speaking at the time: e. g. 3. 5. 5, of the Straits of Gibraltar, τὰς Ἡμιλητγάδας ἐνθάδε μεταφέρουσί τινες. See Gen. Introd. p. 25, and Häbler's remarks in *Hermes*, vol. 19, pp. 235-241, where numerous other instances are given.

4. Λουγίους τε, μέγα ἔθνος: cp. Tac. *Germ.* 43: 'Dirimit enim scinditque Suebiam continuum montium jugum, ultra quod plurimae gentes agunt, ex quibus latissime patet Lugiorum nomen in plures civitates diffusum.'

5. Ζούμους: for the emendations which have been proposed for this and several other names of tribes in this passage, see C. Müller's *Index Var. Lect.* p. 981.

Γούτωνας: if this, which is Cluver's conjecture for Βούτωνας of the MSS., is the right reading, these are the ancestors of the Goths.

6. πλὴν: 'only, while some tribes of the Suevi, as I have said, dwell within the forest, others dwell outside it.'

8. ὅμορα τοῖς Γέταις: 'bordering on Dacia'; cp. 7. 3. 1.

15. καλυβίοις: wigwams, like those of the Gauls and Britons, which are described in 4. 4. 3, No. 17, and 4. 5. 2, No. 18.

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βριούιοι καὶ Χαττουάριοι· πρὸς δὲ τῷ ὠκεανῷ Σούγαμβροί τε καὶ Χαῦβοι καὶ Βρούκτεροι καὶ Κίμβροι Καῦκοί τε καὶ Καοῦλκοι καὶ Καμψιανοὶ καὶ ἄλλοι πλείους. ἐπὶ ταὐτὰ δὲ τῷ Ἀμασίᾳ φέρονται Βίσουργίς τε καὶ Λουπίας ποταμός, διέχων Ῥήνου περὶ ἑξακοσίους σταδίους, ῥέων διὰ Βρουκτέρων τῶν ἐλαττόνων. ἔστι δὲ καὶ Σάλας ποταμός, οὗ μεταξὺ καὶ τοῦ Ῥήνου πολεμῶν καὶ κατορθῶν Δροῦσος ἐτελεύτησεν ὁ Γερμανικός. ἐχειρώσατο δ' οὐ μόνον τῶν ἐθνῶν τὰ πλεῖστα, ἀλλὰ καὶ τὰς ἐν τῷ παράπλῳ νήσους, ὧν ἔστι καὶ ἡ Βυρχανίς, ἣν ἐκ πολιορκίας εἶλε.

Visurgis (*Weser*). Lupia (*Lippe*).

No. 35.—The triumphal procession of Germanicus.

(VII. 1. 4.)

Every detail is valuable which throws light on the history of Arminius—'the man, but for whose heroism and skill Germany would not now be Germany, nor England England; the general, who stemmed once and for ever the full tide of Roman conquest in the hey-day of the early empire.' Tacitus, who carefully narrates the campaigns of Germanicus that led up to this triumph, has described the triumphal procession itself in brief words; and while his eyes are fixed on his hero, the Roman general, he forgets to mention, except collectively, the German captives. Hence we learn nothing from him in this connexion about the fortunes of Arminius' relations, who had either surrendered themselves to the Romans, or had been made prisoners by them. This omission is

3. ἐπὶ ταὐτὰ δὲ τῷ Ἀμασίᾳ: 'in the same direction as the Ems.' Strabo seems to be in error with regard to the Lippe, since it is a tributary of the Rhine, and does not reach the German Ocean, like the Ems and the Weser.

5. Βρουκτέρων τῶν ἐλαττόνων: the division into greater and lesser is found in several other German tribes. The greater Bructeri seem to have dwelt on the east, the lesser on the west of the Ems, extending as far as the Lippe and beyond it: *Dict. Geogr.* art. Bructeri.

6. Σάλας ποταμός: the Saale in Thuringia, a tributary of the Elbe.

7. ἐτελεύτησεν: he was killed by a fall from his horse in 9 B.C.

9. Βυρχανίς: now Borkum, an island off the mouth of the Ems.

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supplied by the following passage of Strabo. Unfortunately, the names of several of them, as they have come down to us in his text, like those of some of the German tribes which are here mentioned, are doubtfully genuine. On the question whether Strabo himself was present at this procession see Gen. Introd., p. 27.

German tribes.

4. Γνώριμα δὲ ταῦτα κατέστη τὰ ἔθνη πολεμοῦντα πρὸς Ῥωμαίους, εἶτ' ἐνδιδόντα καὶ πάλιν ἀφιστάμενα ἢ καὶ καταλείποντα τὰς κατοικίας· κἂν πλείω δὲ γνώριμα ὑπῆρξεν, εἰ ἐπέτρεπε τοῖς στρατηγοῖς ὁ Σεβαστὸς διαβαίνειν τὸν Ἄλβιν μετιοῦσι τοὺς ἐκεῖσε ἀπανισταμένους. νυνὶ δ' εὐπορώτερον ὑπέλαβε στρατηγεῖν τὸν ἐν χερσὶ πόλεμον, εἰ τῶν ἔξω τοῦ Ἄλβιος καθ' ἡσυχίαν ὄντων ἀπέχοιτο καὶ μὴ παροξύνοι πρὸς τὴν κοινωνίαν τῆς ἔχθρας. ἤρξαντο δὲ τοῦ πολέμου Σούγαμβροι πλησίον οἰκοῦντες τοῦ Ῥήνου, Μέλωνα ἔχοντες ἡγεμόνα· κἀκεῖθεν ἤδη διεδέχοντο ἄλλοι ἄλλοι δυναστεύοντες καὶ καταλυόμενοι, πάλιν δ' ἀφιστάμενοι, προδιδόντες καὶ τὰ ὅμηρα καὶ τὰς πίστεις. πρὸς οὓς ἡ μὲν ἀπιστία μέγα ὄφελος, οἱ δὲ πιστευθέντες τὰ μέγιστα κατέβλαψαν, καθάπερ οἱ Χηρούσκοι καὶ οἱ τούτοις ὑπήκοοι, παρ' οἷς τρία τάγματα Ῥωμαίων μετὰ τοῦ στρατηγοῦ Οὐάρου Κουιντιλλίου παρασπονδηθέντα ἀπώλετο ἐξ ἐνέδρας. ἔτισαν δὲ δίκας ἅπαντες καὶ παρέσχον τῷ νεωτέρῳ Γερμανικῷ λαμπρότατον θρίαμβον, ἐν ᾧ ἐθριαμβεύθη τῶν ἐπιφανεστάτων ἀνδρῶν σώματα καὶ γυναικῶν, Σεγιμοῦντός τε

Triumph of Germanicus.

10. διεδέχοντο: Coray's correction for διεῖχον of the MSS.

16. τῷ νεωτέρῳ Γερμανικῷ: so called to distinguish him from his father Drusus, who also bore the title of Germanicus.

17. λαμπρότατον θρίαμβον: the date of Germanicus' triumph, as we learn from Tacitus (*Ann.* 2. 41), was May 26, 17 A. D. The Roman historian's description is—'vecta spolia, captivi, simulacra montium, fluminum, proeliorum'; and of the general himself he says—'augebat intuentium visus eximia ipsius species currusque quinque liberis onustus.' Medals commemorating this triumph are still extant; one is figured in *Dict. Biogr.* vol. 2, p. 262.

18. Σεγιμοῦντος: the passages in the second book of the *Annals* of Tacitus which introduce the relations of Arminius here mentioned are (ch. 55)—'Spes incesserat dissidere hostem in Arminium ac Segestem, insignem utrumque perfidia in nos aut fide .... Segestes quamquam consensu gentis in bellum tractus discors manebat, auctis

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Σεγέστου υἱός, Χηρούσκων ἡγεμών, καὶ ἀδελφὴ αὐτοῦ, γυνὴ δ' Ἀρμενίου τοῦ πολεμαρχήσαντος ἐν τοῖς Χηρούσκοις ἐν τῇ πρὸς Οὔαρον Κουιντίλλιον παρασπονδήσει καὶ νῦν ἔτι συνέχοντος τὸν πόλεμον, ὄνομα Θουσνέλδα, καὶ υἱὸς τριετὴς Θουμέλικος· ἔτι δὲ Σεσίθακος, Σεγιμήρου υἱὸς τῶν Χηρούσκων ἡγεμόνος, καὶ γυνὴ τούτου Ῥαμίς, Οὐκρομήρου θυγάτηρ ἡγεμόνος Χάττων,

privatim odiis, quod Arminius filiam ejus alii pactam rapuerat.' When Arminius proceeded to attack his father-in-law, and Segestes sought aid from the Romans, we are told (ch. 57)—'addiderat Segestes legatis filium, nomine Segimundum: sed juvenis conscientia cunctabatur. quippe anno quo Germaniae descivere sacerdos apud aram Ubiorum creatus ruperat vittas, profugus ad rebelles. adductus tamen in spem clementiae Romanae pertulit patris mandata benigneque exceptus cum praesidio Gallicam in ripam missus est. Germanico pretium fuit convertere agmen, pugnatumque in obsidentes, et ereptus Segestes magna cum propinquorum et clientium manu. inerant feminae nobiles, inter quas uxor Arminii eademque filia Segestis, mariti magis quam parentis animo, neque evicta in lacrimas neque voce supplex, compressis intra sinum manibus gravidum uterum intuens.' Of Arminius' child, whom Strabo calls Thumelicus, we read (ch. 58)—'Arminii uxor virilis sexus stirpem edidit: educatus Ravennae puer quo mox ludibrio conflictatus sit, in tempore memorabo.' As the notice which is here promised is not to be found in Tacitus' extant works, it probably was introduced in one of the lost books. Finally of Segimerus and his son we are told (ch. 71)—'Jam Stertinius, ad accipiendum in deditionem Segimerum fratrem Segestis praemissus, ipsum et filium ejus in civitatem Ubiorum perduxerat. data utrique venia, facile Segimero, cunctantius filio, quia Quintilii Vari corpus inlusisse dicebatur.' What Strabo mentions with regard to Segimundus, that he was conducted as a prisoner in the triumph, confirms Tacitus' statement that, though he was favourably received by the Romans ('benigne exceptus'), he was nevertheless placed under a guard ('cum praesidio').

3. νῦν ἔτι συνέχοντος: as Arminius died in 19 A.D., and Strabo lived until a later period (see Gen. Introd. p. 4), we must conclude that he did not subsequently revise this part of his work.

4. Θουσνέλδα: this, and the two following names, Thumelicus and Sesithacus, do not appear to be Teutonic in their present form. Messrs. Vigfusson and York Powell, in their 'Grimm Centenary' volume, p. 15, are of opinion that in Thusnelda, the latter part is the same as 'hild' in Brunhild, &c., but that the former part is probably a corruption; that Thumelicus may be a nickname or pet name, given to the child by the Romans, as that of Italicus was at a later time to a descendant of Arminius' brother Flavus (Tac. *Ann.* II. 16); and that Sesithacus possibly stands for Segisdag.

τριετὴς: the child was really only two years old at this time, for he was not yet born in 15 A.D., when his mother fell into the hands of the Romans.

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καὶ Δευδέριξ, Βικτώριγος τοῦ Μέλωνος ἀδελφοῦ υἱός, Σούγαμβρος. Σεγέστης δὲ ὁ πενθερὸς τοῦ Ἀρμενίου καὶ ἐξ ἀρχῆς ἐλθὼν πρὸς τὴν γυναῖκα αὐτοῦ καὶ λαβὼν καιρὸν ἠτιμώλησε καὶ τῷ θυμῷ τῶν φιλτάτων, ἐν τιμῇ ἀγόμενος. ἐτύμπανον δὲ καὶ Λίβης τῶν Χάττων ἱερεύς, καὶ ἄλλα δὲ σώματα ἐπαμενεύθη ἐκ τῶν πεπτωκότων ἐθνῶν, Κασύλινον Καμψιανῶν Βουκτερίνων Σιγάτιον Χερσόνησον Χάττων Χαττουαρίων Λανδῶν Τενδεττίνα. διέχει δὲ τοῦ Ἄλβιος ὁ Ῥῆνος περὶ τρισχιλίους σταδίους, εἰ τις εὐθυπορούσας ἔχοι τὰς ὁδούς· νυνὶ δὲ διὰ σταλῶν καὶ ἑλείων καὶ ἑρημιῶν κυκλοτερεῖν ἀνάγκη.

No. 38.—The Sources of the Danube and the Rhine.

(VII. 1. 5.)

One of the most remarkable features in the geography of Europe is the nearness of the upper courses of its two principal rivers, the Danube and the Rhine. The sources of these are, indeed, 80 miles apart, and, as Strabo observes, the Lake of Constance (Brigantinus Lacus) intervenes between them; but Donaueschingen in the Black Forest, where the Danube rises, is less than 35 miles distant from the stream of the Rhine.

5. Ὁ δὲ Ἑρκύνιος δρυμὸς πυκνότερός τέ ἐστι καὶ μεγαλόδενδρος ἐν χωρίοις ἐρημικοῖς κύκλον περιλαμβάνων μέγαν, ἐν μέσῳ δὲ ἔρυται χώρα καλῶς οἰκεῖσθαι δυναμένη, περὶ ἧς εἰρήκαμεν. ἔστι δὲ πλησίον αὐτῆς ἥ τε τοῦ Ἴστρου πηγὴ καὶ ἡ τοῦ Ῥήνου καὶ ἡ μεταξὺ ἀμφοῖν λίμνη καὶ τὰ ἕλη τὰ ἐκ τοῦ Ῥήνου διαχεόμενα. ἔστι δ' ἡ λίμνη τὴν μὲν περίμετρον στα- Hercynian forest. Sources of Danube and Rhine.

1. Δευδέριξ: the same name as Theodoric.
11. Ἑρκύνιος δρυμός: see note on 7. 1. 3, No. 34.
13. χώρα καλῶς οἰκεῖσθαι δυναμένη: the upland country in the neighbourhood of the Alps; cp. 4. 6. 9.
15. τὰ ἕλη: the Untersee, where the Rhine expands below Constance.

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Brigantinus Lacus (*Lake of Constance*).

δίων πλειόνων ἢ πεντακοσίων, δίαρμα δὲ ἐγγὺς διακοσίων. ἔχει δὲ καὶ νῆσον, ᾗ ἐχρήσατο ὁρμητηρίῳ Τιβέριος ναυμαχῶν πρὸς Οὐινδολικούς. νοτιωτέρα δ' ἐστὶ τῶν τοῦ Ἴστρου πηγῶν καὶ αὕτη, ὥστ' ἀνάγκη τῷ ἐκ τῆς Κελτικῆς ἐπὶ τὸν Ἑρκύνιον δρυμὸν ἰόντι πρῶτον μὲν διαπεραῦσαι τὴν λίμνην, ἔπειτα τὸν Ἴστρον, εἶτ' ἤδη δι' εὐπετεστέρων χωρίων ἐπὶ τὸν δρυμὸν τὰς προβάσεις ποιεῖσθαι δι' ὀροπεδίων. ἡμερήσιον δ' ἀπὸ τῆς λίμνης προελθὼν ὁδὸν Τιβέριος εἶδε τὰς τοῦ Ἴστρου πηγάς.

No. 37.—Ice of the Palus Maeotis.

(VII. 3. 18.)

The intense cold of the region to the north of the Euxine was almost as proverbial in ancient times as, for a somewhat different reason, a 'Crimean winter' has become in our own day. Herodotus dilates upon it (4. 28), and notices the fact which Strabo here mentions, that the Cimmerian Bosporus was frozen over, and could be traversed by waggons. Similarly Virgil, in a well-known passage in which he depicts the rigours of winter (*Georg.* 3. 349 foll.), has chosen the 'Maeotia unda' and the lands in its neighbourhood as the scene of his description.

Region north of the Euxine.

18. Ἄπασα δ' ἡ χώρα δυσχείμερός ἐστι μέχρι τῶν ἐπὶ θαλάττῃ τόπων τῶν μεταξὺ Βορυσθένους καὶ τοῦ στόματος τῆς

1. πεντακοσίων: this is substituted by Meineke for τριακοσίων of the MSS., which it is impossible for Strabo to have written, since he says that the lake was nearly 200 stades across.

2. νῆσον: probably the island of Reichenau in the Untersee. The campaign against the Vindelici here spoken of is that conducted by Drusus and Tiberius in 15 B.C., which is referred to by Horace, *Od.* 4. 4. 17 'Videre Raeti bella sub Alpibus | Drusum gerentem Vindelici'; cp. *Od.* 4. 14. 14. On that occasion, 'Tiberius, ascending the valley of the Rhine, had reached the Lake of Constance, and had there launched a flotilla, with which he surprised the enemy in quarters where he least expected to be assailed'; Merivale, *Roman Empire*, 4. p. 200.

7. ἡμερήσιον: from the Lake of Constance to Donaueschingen it is somewhat more than 30 miles in a direct line.

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Μαιώτιδος· αὐτῶν δὲ τῶν ἐπὶ θαλάττῃ τὰ ἀρκτικώτατα τό τε στόμα τῆς Μαιώτιδος καὶ ἔτι μᾶλλον τὸ τοῦ Βορυσθένους καὶ ὁ μυχὸς τοῦ Ταμυράκου κόλπου, τοῦ καὶ Καρκινίτου, καθ' ὃν ὁ ἰσθμὸς τῆς μεγάλης χερρονήσου. δηλοῖ δὲ τὰ ψύχη, καίπερ ἐν πεδίοις οἰκούντων· ὄνους τε γὰρ οὐ τρέφουσι (δύσριγον γὰρ τὸ ζῷον), οἵ τε βόες οἱ μὲν ἄκερῳ γεννῶνται, τῶν δ' ἀπορρινῶσι τὰ κέρατα (καὶ γὰρ τοῦτο δύσριγον τὸ μέρος), οἵ τε ἵπποι μικροί, τὰ δὲ πρόβατα μεγάλα· ῥήττονται δὲ χαλκαῖ ὑδρίαι, τὰ δ' ἐνόντα συμπήττεται. τῶν δὲ πάγων ἡ σφοδρότης μάλιστα ἐκ τῶν συμβαινόντων περὶ τὸ στόμα τῆς Μαιώτιδος δῆλός ἐστιν. ἀμαξεύεται γὰρ ὁ διάπλους ὁ εἰς Φαναγόρειαν ἐκ τοῦ Παντικαπαίου, ὥστε καὶ πλοῦν εἶναι καὶ ὁδόν· Νεοπτόλεμον δέ φασι

Cold in winter.

A high on the

3. τοῦ Ταμυράκου κόλπου: now the gulf of Perekop.

4. τῆς μεγάλης χερρονήσου: the Tauric Chersonese, now the Crimea.

6. ἄκερῳ γεννῶνται: this is also mentioned by Herodotus, 4. 29, but the cold was certainly not the cause; see Rawlinson's note *ad loc.*

8. ῥήττονται δὲ χαλκαῖ ὑδρίαι: the cause of this is probably to be found in the freezing of the contents, which is mentioned in the following clause. Virgil mentions the same thing as happening; *Georg.* 3. 363 'Aeraque dissiliunt vulgo.' In an earlier part of his work (2. 1. 16) Strabo quotes from Eratosthenes an epigram on a vessel that was broken in this way, and was afterwards dedicated in the temple of Asclepius at Panticapaeum (Kertch):—εἴ τις ἀρ' ἀνθρώπων μὴ πείθεται οἷα παρ' ἡμῖν | γίγνεται, εἰς τήνδε γράτου ἴδων ὑδρίαν | ἧν οὐχ ὁσίη ἀνάθημα θεοῦ καλέν, ἀλλ' ἀνίδεγμα | χειμῶνος μεγάλου θῆχ' ἱερὴν Στράτιος.

11. ὁ διάπλους: the width of the Cimmerian Bosporus (Straits of Kertch) in its narrowest part is hardly 4 miles, but from Panticapaeum on its western to Phanagoria on its eastern side the distance was 15 miles.

12. ὥστε καὶ πλοῦν εἶναι καὶ ὁδόν: πλοῦν is Coray's emendation of πλὸν of the MSS.; thus πλοῦν and ὁδόν represent the condition of the strait in summer and winter respectively, as Virgil says (*Georg.* 3. 361)—'Undaque jam tergo ferratos sustinet orbis, | Puppibus illa prius, patulis nunc hospita plaustris.' The contrast is such as Strabo appears to affect; so he says of places like the basin of the Copaic lake—τοὺς αὐτοὺς τόπους ποτὲ μὲν πλεῖσθαι ποτὲ δὲ πεζεύεσθαι; 9. 2. 16. These remarks seem a sufficient answer to Madvig's objection (*Advers. Crit.*, p. 549): 'Atqui mari glacie constricto nullus est πλοῦς,' though his emendation of the passage, ὥστε καὶ καπηλεῖον εἶναι καθ' ὁδόν—'so great is the number of persons who drive across, that a tavern is set up on the way'—is ingenious, and is approved by Cobet.

Νεοπτόλεμον: one of the generals who took part in the expedition—mentioned also in 7. 3. 17 and 7. 4. 7—which was sent by Mithridates the Great to the assist-

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τὸν τοῦ Μιθριδάτου στρατηγὸν ἐν τῷ αὐτῷ πόρῳ θέρους μὲν ναυμαχίᾳ περιγενέσθαι τῶν βαρβάρων, χειμῶνος δ' ἱππομαχίᾳ. ὀρυκτοί τέ εἰσιν ἰχθύες οἱ ἀποληφθέντες ἐν τῷ κρυστάλλῳ τῇ προσαγορευομένῃ γαγγάμῃ, καὶ μάλιστα οἱ ἀντακαῖοι, δελφῖσι πάρισοι τὸ μέγεθος. φασὶ δὲ καὶ τὴν ἄμπελον ἐν τῷ Βοσπόρῳ κατορύττεσθαι χειμῶνος, ἐπαμώντων πολὺ τῆς γῆς. λέγεται δὲ καὶ τὰ καύματα σφοδρὰ γίνεσθαι, τάχα μὲν τῶν σωμάτων ἀηθιζομένων, τάχα δὲ τῶν πεδίων ἀνηνεμούντων τότε, ἢ καὶ τοῦ πάχους τοῦ ἀέρος ἐκθερμαινομένου πλέον, καθάπερ ἐν τοῖς νέφεσιν οἱ παρήλιοι ποιοῦσιν.

Heat in summer.

ance of the Greeks of Panticapaeum: see Mahaffy's *Greek World under Roman Sway*, pp. 88, 89.

3. ὀρυκτοί τέ εἰσιν: 'they are obtained by digging'; see note on 4. 1. 7, No. 18. Juvenal (4. 42) speaks of the fish, 'quos operit glacies Maeotica'; but Ovid goes further, and describes them as being, partly at least, imbedded in the ice; *Trist.* 3. 10. 49, 50 'Vidimus in glacie pisces haerere ligatos: | et pars ex illis tum quoque viva fuit.' Strabo seems here to imply that they were imbedded alive. On the interesting question whether these statements of ancient authors have any foundation in fact, Prof. Ray Lankester writes to me as follows:—'There is in my opinion sufficient evidence that fish not unfrequently survive after being frozen with the water in which they occur into solid blocks of ice, they themselves becoming firm and hard. I should add that, whilst I do not doubt that *some* fish often survive freezing, a vast number are *killed* by frost. Whether some species are more resistent than others to cold is not properly known.' It is difficult for any one, who carefully estimates the facts mentioned in the letters on this subject in *Nature*, vol. 43, pp. 391, 440, 464, 516, to deny that fish can survive enclosure in solid ice during a period of several months.

4. γαγγάμῃ: a small round net; the form of the word is γάγγαμον in Aesch. *Ag.* 361 μέγα δουλείας γάγγαμον. Casaubon interpreted γαγγάμη to mean a 'pick,' which would suit the meaning here better, but in Oppian, *Halieut.* 3. 81, it is certainly a net. According to the description here given, it would seem that the ice was first broken, and the fish then extracted with a net.

ἀντακαῖοι: a kind of sturgeon. Herodotus speaks of them (4. 53) as being large fishes, suitable for salting, which are found in the Borysthenes.

6. κατορύττεσθαι: this custom, and the victory of Mithridates' general, are mentioned also in 2. 1. 16.

7. τὰ καύματα: 'In these countries there are really but two seasons; you pass from intense cold to a Senegal heat'; De Hell, quoted by Rawlinson on Herod. 4. 28.

10. οἱ παρήλιοι: 'mock-suns': Strabo seems to have regarded mock-suns as heating the clouds owing to their density; hence he argues, that similarly in these regions the heat may be caused by the density of the

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No. 38.—The Thracian Bosporus; tunny-fishing in the Golden Horn.

(VII. 6. 1, 2.)

The tunny was formerly, and is to some extent at the present day, an important element of food in the Mediterranean. With regard to the migration of these fishes the prevailing view of naturalists in antiquity was, that they came from the Ocean, and skirting the coasts of Spain, Gaul, Italy, Sicily and Greece, passed through the Propontis and the Black Sea to the Palus Maeotis, and that after the breeding season they returned by the shores of Asia Minor and Africa. In accordance with this view, Strabo notices the passage of the shoals from the outer sea to Sicily along the southern coast of Spain (3. 2. 7) and the shore of Etruria, where there were look-out stations (*θυννοσκοπεῖα*) at Populonia and Cosa (5. 2. 6, 8), until the Straits of Messina were reached; there they were hemmed into a narrow space, and became the prey of the sword-fish. The capture of the latter fish on these occasions by the natives is graphically described in a passage quoted from Polybius in 1. 2. 16. Modern authorities, on the other hand, maintain that the Mediterranean, and not the Atlantic, is the special home of the tunny; and that though the shoals passed, and still pass, along the coasts just mentioned, so that fisheries exist at the present day at the same points as formerly, yet no great migration took place along the whole area, and that they bred at different spots, and not only in the Palus Maeotis. Still there is no doubt that that piece of water was their chief breeding-place for the east of the Mediterranean, and that Strabo is accurate in his account of their migration, after the breeding season, along the north coast of Asia Minor, and through the Bosporus to the Aegean. The early date at which tunnies were caught in the neighbourhood of the

air. Aristotle considered that mock-suns were associated with a dense atmosphere; *Meteorol.* 3. 6. 5 *ὁ δὲ παρήλιος [γίνεται] ὅταν ὅτι μάλιστα ὁμαλὲς ᾖ ὁ ἀὴρ καὶ συνεχὲς ὁμοίως.* He also speaks of Bosporus (Panticapaeum) as especially noted for this phenomenon; *ibid.*, 3. 2. 6 *μεσουρανοῦντος δὲ [τοῦ ἡλίου] συνέβη τι τοιοῦτον, οἷον ἐν Βοσπόρῳ ποτὲ συνέπεσεν· ἐπ' ὀλίγας γὰρ τῆς ἡμέρας συνανασχόντες δύο παρήλιοι διετέλεσαν μέχρι δυσμῶν.*

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Hellespont is proved by the vertebrae of that fish having been found in Dr. Schliemann's 'third city' at Hissarlik. Full information on this subject will be found in Rhode's monograph, *Thynnorum captura*, 1890.

The Thracian Bosporus.

1. Αἱ δὲ Κυάνεαι πρὸς τῷ στόματι τοῦ Πόντου εἰσὶ δύο νησίδια, τὸ μὲν τῇ Εὐρώπῃ προσεχὲς τὸ δὲ τῇ Ἀσίᾳ, πορθμῷ διειργόμενα ὅσον εἴκοσι σταδίων. τοσοῦτον δὲ διέχει καὶ

1. Αἱ δὲ Κυάνεαι: Strabo's statement here is very explicit, that the two Cyaneae were situated, the one near the European, the other near the Asiatic, shore of the entrance of the Bosporus; and this is confirmed by Dionysius Byzantius in his Anaplus (*Geogr. Gr. Minor.*, ed. Müller, vol. 2, p. 71). That writer describes the rock on the Asiatic side, which he says was only visible when the sea was calm. Gillius, the translator of Dionys. Byz., writing in the first half of the sixteenth century, states in his note on this passage that this rock was to be seen above water in his time. It is now submerged, and forms a submarine reef in the bight of Kabakos: see Joanne, *Grèce et Turquie d'Europe*, p. 600. The European Cyaneae are a group of rocky islets, which lie off the coast on the Thracian side. It would seem from Pliny, *N. H.* 4. 92, and from both the *Periplus Pont. Eux.* of Arrian, and that of the Anonymus (*Geogr. Gr. Minor.*, vol. 1, pp. 401, 422), that the name Cyaneae was often restricted to the last-named rocks; and this is hardly surprising, when we consider the insignificance of the rocks on the Asiatic side. But, whatever may have been the origin of the legend of the Cyaneae closing on ships, from which they obtained the name of Symplegades, it is hardly reasonable to suppose, as some have done (Joanne, *ubi supra*), that this referred to vessels passing, not through the entrance to the straits, but between the European islets. Such a channel is what every mariner would naturally avoid; and in the case of the Argo, to the voyage of which the story was originally attached, it lay completely out of the direct course. On this supposition the statement of Herodotus (4. 89) that Darius' fleet sailed through them (διεκπλέουσι) seems absurd.

3. τοσοῦτον δὲ διέχει: 'these islands are also 20 stades distant from the hieron,' *etc.*; the conjunctions καί . . . καί imply that the distances are computed on the two sides of the strait respectively. It may here be remarked, that the measurements of distance which Strabo has given for the Bosporus, if his numbers have been rightly transmitted to us, are very inaccurate. He computes its length as 70 stades—20 from the Cyaneae to the Hiera, 10 from the Hiera to the ἄκρα, 35 from the ἄκρα to Syce, 5 from Syce to the entrance of the Horn; whereas in reality it is 140 stades, or double that distance. On the other hand, he makes the Golden Horn to penetrate the land for 60 stades, which is nearly double its length. His estimate of 5 stades (in 2. 5. 23 he calls it 4 stades) for the width at the narrowest part, is approximately correct.

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τοῦ ἱεροῦ τοῦ Βυζαντίων καὶ τοῦ ἱεροῦ τοῦ Χαλκηδονίων, οὗπερ ἐστὶ τοῦ στόματος τοῦ Εὐξείνου τὸ στενώτατον· πρὸ ἐστι γὰρ δέκα σταδίους ἄκρα ἐστὶ πεντεστάδιον τοιοῦσα τὸν περιβολόν, εἶτα διίστασθαι ἐπὶ πλέον καὶ ποιεῖν ἄρχεται τὴν Προποντίδα.

2. Ἀπὸ μὲν οὖν τῆς ἄκρας τῆς τὸ πεντεστάδιον τοιούσης ἐπὶ τὸν ὑπὸ τῇ Συκῇ καλούμενον λιμένα στάδιοι πέντε καὶ τριάκοντα, ἐντεῦθεν δ' ἐπὶ τὸ Κέρας τὸ Βυζαντίων πέντε. ἔστι δὲ τὸ Κέρας προσεχὲς τῷ Βυζαντίων τείχει κόλπος ἀνέχων ὡς πρὸς δύσιν ἐπὶ σταδίους ἑξήκοντα ἰσοπλεύρου ἑλάφου κέρατι· εἰς γὰρ πλείστους σχίζεται κόλπους ὡς ἂν κλάδους τινάς, εἰς οὓς ἐμπίπτουσα ἡ πηλαμὺς ἁλίσκεται ῥᾳδίως διά τε τὸ πλῆθος αὐτῆς καὶ τὴν βίαν τοῦ συνελαύνοντος ῥοῦ καὶ τὴν στενότητα τῶν κόλπων, ὥστε καὶ χερσὶν ἁλίσκεσθαι. γεννᾶται μὲν οὖν τὸ ζῷον ἐν τοῖς ἕλεσι τῆς Μαιώτιδος, ἰσχῦσαν δὲ μικρὸν ἐκπίπτει διὰ τοῦ στόματος ἀγεληδὸν καὶ φέρεται παρὰ τὴν Ἀσιανὴν ἠόνα μέχρι Τραπεζοῦντος καὶ Φαρνακείας· ἐνταῦθα δὲ πρῶτον συνίστασθαι συμβαίνει τὴν θήραν, οὐ πολλὴ δ' ἐστίν

1. τοῦ ἱεροῦ τοῦ Βυζαντίων: the two hiera were called the Serapeium and the temple of Zeus Urius; their position is marked at the present day by the two powerful Turkish forts, which command the entrance of the Bosporus.

2. οὗπερ: this is Coray's emendation for ὅπερ, which latter Meineke retains: οὗπερ improves both the syntax and the sense; it must be taken in a general sense, 'in which neighbourhood,' because of γὰρ which follows, for the narrowest point, Strabo tells us, is not actually between the hiera, but 10 stades further on—unless, indeed, a distinction is intended to be drawn between the narrowest part of the mouth of the Euxine and the narrowest part of the strait, the former being at the hiera, the latter at the ἄκρα.

3. ἄκρα ἐστὶ: according to the distance given this would be the promontory at the foot of the Giant's Mountain on the Asiatic side.

4. καὶ ποιεῖν ἄρχεται τὴν Προποντίδα: this is certainly erroneous; the Bosporus throughout 6 miles of its lower course is narrow—narrower in parts than it is above.

7. τὸν ὑπὸ τῇ Συκῇ: the modern Galata.

10. ἑλάφου κέρατι: Strabo uses this similitude also of the harbour of Brundisium, 6. 3. 6, No. 282.

12. πηλαμύς: a kind of tunny.

17. Φαρνακείας: the tunny-fisheries at this place are mentioned also in 12. 3. 19 ἔχουσα εὐφυΐαν τὴν ἀπὸ τῆς πηλαμυδείας (πρώτιστα γὰρ ἁλίσκεται ἐνταῦθα τὸ ὄψον τοῦτο): those of Sinope in 12. 3. 11, No. 68.

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οὐ γάρ πω τὸ προσῆκον ἔχει μέγεθος· εἰς δὲ Σινώπην προϊοῦσα ὡραιοτέρα πρός τε τὴν θήραν καὶ τὴν ταριχείαν ἐστίν· ἐπειδὰν δὲ ἤδη συνάψῃ ταῖς Κυανέαις καὶ παραλλάξῃ ταύτας, ἐκ τῆς Χαλκηδονιακῆς ἀκτῆς λευκή τις πέτρα προπίπτουσα φοβεῖ τὸ ζῷον ὥστ' εὐθὺς εἰς τὴν περαίαν τρέπεσθαι· παραλαβὼν δ' ὁ ἐνταῦθα ῥοῦς, ἅμα καὶ τῶν τόπων εὐφυῶν ὄντων πρὸς τὸ τὸν ἐκεῖ ῥοῦν τῆς θαλάττης ἐπὶ τὸ Βυζάντιον καὶ τὸ πρὸς αὐτῷ Κέρας τετράφθαι, φυσικῶς συνελαύνεται δεῦρο καὶ παρέχει τοῖς Βυζαντίοις καὶ τῷ δήμῳ τῶν Ῥωμαίων πρόσοδον ἀξιόλογον. Χαλκηδόνιοι δ' ἐπὶ τῆς περαίας ἱδρυμένοι πλησίον οὐ μετέχουσι τῆς εὐπορίας ταύτης διὰ τὸ μὴ προσπελάζειν τοῖς λιμέσιν αὐτῶν τὴν πηλαμύδα· ᾗ δὴ καὶ τὸν Ἀπόλλω φασὶ τοῖς κτίσασι τὸ Βυζάντιον ὕστερον μετὰ τὴν ὑπὸ Μεγαρέων Χαλκηδόνος κτίσιν χρηστηριαζομένοις προστάξαι ποιήσασθαι τὴν ὄρυσιν ἀπεναντίον τῶν τυφλῶν, τυφλοὺς καλέσαντα τοὺς Χαλκηδονίους, ὅτι πρότεροι πλεύσαντες τοὺς τόπους, ἀφέντες τὴν πέραν κατασχεῖν τοσοῦτον πλοῦτον ἔχουσαν, εἵλοντο τὴν λυπροτέραν.

4. λευκή τις πέτρα: this rock is also mentioned by Pliny, *N. H.* 9. 50 'saxum miri candoris a vado ad summa perlucens.' Nothing corresponding to it is found at the present day, and the force of the current must under any circumstances have been the principal reason why the course of the shoals was diverted; Rhode, *op. cit.* p. 34. The same writer gives an account, with references to modern authorities, of the θυννοσκοπεῖα — called by the Turks 'dalian'—which are erected on the shores of the Bosporus at the present day.

6. παραλαβών: there is an anacoluthon here.

10. πρόσοδον: a strong proof of the value of this fish to the states which took part in its capture is furnished by its being introduced as an emblem on the coins of as many as twenty cities; Rhode, p. 67.

14. χρηστηριαζομένοις: the story is repeated in this form by Tacitus, *Ann.* 12. 63, but Herodotus attributes the saying about the blindness of the Chalcedonians, not to the Delphic oracle, but to Megabazus; 4. 144.

16. πλεύσαντες τοὺς τόπους: Kramer, following some MSS., inserts *εἰς* after πλεύσαντες; and, unless the words can mean 'sailing in these waters,' it seems to be required, for though πλεῖν is used with the accus. when water is spoken of, as πλεῖν θάλασσαν, this does not seem to be the case when the place to which the voyage is made is referred to. Εἰς or ἐς would easily be omitted after the final syllable of πλεύσαντες.

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EPIRUS
HILL OF APOLLO
STADIUM
AMBRACIAN GULF
Acheron R.
RUINS OF NICOPOLIS
(PREVESA)
Actium Promontory
ACARNANIA
ACTIUM AND NICOPOLIS
English Miles.

[illegible] AND NICOPOLIS.

[illegible]

The decisive event in the course of the second engagement that ensued, for one of the Roman world, was scarcely less remarkable than the battle itself. The land-locked Ambracian gulf is separated from the outer Sea by two promontories, one of which projects northwards from Actium and terminates in the low headland [illegible], while the other extends southwards from Epirus to meet it, and at the present day bears on its extremity the [illegible]. The channel which intervenes between these two headlands is only half a mile in width, and within the gulf itself a second bay, a smaller lake-like piece of water than the outer, which is enclosed on the inner side by other promontories, a mile and a half apart. It was in this basin (now called the bay of Prevesa) that Antony's fleet was stationed, and the passage of the strait was guarded by his vessels; but the battle was fought at the entrance of the strait on the side towards the open sea, where Actium was trying to make his escape. The camp of [illegible] was on the south of Actium, while that of Augustus occupied the [illegible], which runs the northern peninsula to the mainland [illegible] miles from Prevesa. This isthmus is about a mile and a half wide at its narrowest part. Strabo, 7. 7. 5, is in error in placing the width at 30 stades, and here, in commemoration of his victory, Augustus built on the site of his camp the city of Nicopolis, of which extensive ruins now remain, though the place has been much altered by reconstruction, probably in the time of Justinian. The high ground to the north of it, which commands a view both of the outer and the inner seas and of the strait itself, was the position of Augustus' own tent; and on the site of this, as Dio Cassius tells us (51. 1. 3 τὸ χωρίον ὃ ἡ ἀνάληψις: cp. 50. 12. 4), he built the sanctuary of Apollo, which Strabo mentions in this passage. Of the two harbours of Nicopolis, which are spoken of in the succeeding section (7. 7. 5), that called Comarus faced the Ionian sea, while the other, which was more commodious, lay in the inner [illegible] angle of the strait.

6. Ἔστι δὲ τὸ στόμα τοῦ Ἀμβρακικοῦ κόλπου τούτου δὲ Ἀκτιακὸν τὸ μὲν ἑτέρωθεν ἐκ τῆς ἠπείρου προβεβλημένου μείζω, ὁ δὲ [illegible]

κύκλος καὶ τριακοσίων σταδίων, εὐλίμενος δὲ πᾶς. οἰκοῦσι δὲ τὰ μὲν ἐν δεξιᾷ εἰσπλέουσι τῶν Ἑλλήνων Ἀκαρνᾶνες· καὶ ἱερὸν τοῦ Ἀκτίου Ἀπόλλωνος ἐνταῦθά ἐστι πλησίον τοῦ στόματος, λόφος τις ἐφ' ᾧ ὁ νεώς, καὶ ὑπ' αὐτῷ πεδίον ἄλσος ἔχον καὶ νεώρια, ἐν οἷς ἀνέθηκε Καῖσαρ τὴν δεκαναῦαν ἀκρο- 5
Θίνιον, ἀπὸ μονοκρότου μέχρι δεκήρους· ὑπὸ πυρὸς δ' ἠφανίσθαι καὶ οἱ νεώσοικοι λέγονται καὶ τὰ πλοῖα· ἐν ἀριστερᾷ δὲ ἡ Νικόπολις καὶ τῶν Ἠπειρωτῶν οἱ Κασσωπαῖοι μέχρι τοῦ μυχοῦ τοῦ κατὰ Ἀμβρακίαν· ὑπέρκειται δὲ αὕτη τοῦ μυχοῦ μικρόν, Γόργου τοῦ Κυψέλου κτίσμα· παραρρεῖ δ' αὐτὴν ὁ 10
Ἄραθος ποταμὸς ἀνάπλουν ἔχων ἐκ θαλάττης εἰς αὐτὴν ὀλίγων σταδίων, ἀρχόμενος ἐκ Τύμφης ὄρους καὶ τῆς Παρωραίας. ηὐτύχει μὲν οὖν καὶ πρότερον ἡ πόλις αὕτη διαφερόντως (τὴν γοῦν ἐπωνυμίαν ἐντεῦθεν ἔσχηκεν ὁ κόλπος), μάλιστα δ' ἐκόσμησεν αὐτὴν Πύρρος βασιλείῳ χρησάμενος τῷ τόπῳ· 15
Μακεδόνες δ' ὕστερον καὶ Ῥωμαῖοι καὶ ταύτην καὶ τὰς ἄλλας κατεπόνησαν τοῖς συνεχέσι πολέμοις διὰ τὴν ἀπείθειαν, ὥστε τὸ τελευταῖον ὁ Σεβαστὸς ὁρῶν ἐκλελειμμένας τελέως τὰς

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1. τριακοσίων σταδίων: this is considerably less than its real extent.

3. ἱερὸν τοῦ Ἀκτίου Ἀπόλλωνος: this is mentioned by Thucydides, 1. 29 ἐν Ἀκτίῳ τῆς Ἀναστορίας γῆς, οὗ τὸ ἱερὸν τοῦ Ἀπόλλωνός ἐστιν, ἐπὶ τῷ στόματι τοῦ Ἀμπρακικοῦ κόλπου. The position of the temple probably was not at the extremity of the headland, but near the entrance of the strait, for Strabo elsewhere speaks of the harbour that was connected with it as being outside that piece of water: 10. 2. 7 ἡ ἄκρα ἡ ποιοῦσα τὸ στόμα τοῦ κόλπου, ἔχουσα καὶ λιμένα ἐντός.

5. τὴν δεκαναῦαν: 'his offering of ten ships'; cp. Polyb. 23. 7. 4 δεκαναῦαν μακρῶν πλοίων ἐπαγγελλόμενοι δώσειν.

6. ἀπὸ μονοκρότου: Dio Cassius mentions the offering, though with a slight difference of detail: 51. 1. 2 τριήρη τε καὶ τετρήρη, τά τε ἄλλα τὰ ἐξῆς μέχρι δεκήρους.

10. ὁ Ἄραθος: this stream, otherwise called Arachthus, is now known as the river of Arta, that being the modern name of the town of Ambracia. Mt. Tymphe and the district of the Paroraea, in which it rises, are in the immediate neighbourhood of Mt. Lacmon, the central point of the chain of Pindus, from which four others of the chief rivers of northern Greece—the Aous, the Achelous, the Haliacmon, and the Peneius—take their origin.

17. κατεπόνησαν: Ambracia suffered especially in the war between the Romans and Aetolians, when it was besieged by M. Fulvius Nobilior in 189 B.C.

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πόλεις εἰς μίαν συνῴκισε τὴν ὑπ' αὐτοῦ κληθεῖσαν Νικόπολιν Nico
ἐν τῷ κόλπῳ τούτῳ, ἐπέλεσε δ' ἐπώνυμον τῆς νίκης, ἐν ᾗ found
κατεναυμάχησεν Ἀντώνιον πρὸ τοῦ στόματος τοῦ κόλπου καὶ Augu
τὴν Αἰγυπτίων βασίλισσαν Κλεοπάτραν παροῦσαν ἐν τῷ
ἀγῶνι καὶ αὐτήν. ἡ μὲν οὖν Νικόπολις εὐανδρεῖ καὶ λαμ-
βάνει καθ' ἡμέραν ἐπίδοσιν, χώραν τε ἔχουσα πολλὴν καὶ τὸν
ἐκ τῶν λαφύρων κόσμον, τά τε κατασκευασθέντα τεμένη ἐν τῷ
προαστείῳ τὸ μὲν εἰς τὸν ἀγῶνα τὸν πεντετηρικὸν ἐν ἄλσει
ἔχοντι γυμνάσιόν τε καὶ στάδιον, τὸ δ' ἐν τῷ ὑπερκειμένῳ τοῦ
ἄλσους ἱερῷ λόφῳ τοῦ Ἀπόλλωνος. ἀποδέδεικται δ' ὁ ἀγὼν
Ὀλύμπιος, τὰ Ἄκτια, ἱερὸς τοῦ Ἀκτίου Ἀπόλλωνος, τὴν δ' The g
ἐπιμέλειαν ἔχουσιν αὐτοῦ Λακεδαιμόνιοι. αἱ δ' ἄλλαι κατοικίαι
περιπόλιοι τῆς Νικοπόλεώς εἰσιν. ἦγετο δὲ καὶ πρότερον τὰ
Ἄκτια τῷ θεῷ, στεφανίτης ἀγών, ὑπὸ τῶν περιοίκων νυνὶ δ'
ἐντιμότερον ἐποίησεν ὁ Καῖσαρ.

7. τὰ τε κατασκευασθέντα τεμένη: Madvig's excellent emendation for τά τε κατασκευασθὲν τέμενος: *Advers. Crit.* 1. p. 550. These two sacred enclosures lay on the northern side of the city. The site of the one in which the games were celebrated is marked at the present day by the ruins of the stadium, and by those of a large theatre on the neighbouring hillside, which is not mentioned by Strabo, but is described by Leake (*Northern Greece*, 1. p. 192) as one of the best preserved Roman theatres in existence. The other, the sanctuary of Apollo, was, as has been already stated, on the summit of the mountain above.

10. ἀποδέδεικται δ' ὁ ἀγὼν Ὀλύμπιος: 'the games have been made to rank as one of the Olympian festivals.' The title 'Olympian' was attached to such festivals as were established in imitation of those at Olympia; a list of the places at which these are known to have existed is given in *Dict. Ant.* vol. 2, p. 273. Dio Cassius (51. 1. 2) tells us that the contests at the Actia were in gymnastics, music, and horse-racing.

13. περιπόλιοι τῆς Νικοπόλεως: 'dependent on Nicopolis'; cp. 14. 2. 23 αἱ δ' ἄλλαι περιπόλιοι τούτων: also 17. 3. 21, where the substantive περιπόλιον is used for 'a dependent city': τῆς δὲ Κυρήνης ἐστὶ περιπόλιον ἥ τε Ἀπολλωνία καὶ ἡ Βάρκη κ. τ. λ.

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BOOK VIII.

THE PELOPONNESE.

STRABO'S eighth, ninth, and tenth books, in which he treats of Greece, are unfortunately the least satisfactory portion of his work. This may in part arise from his having himself visited only a small portion of that country: still, in the case of other lands with which he was personally unacquainted, such as Gaul and Spain, this cause has not prevented him from presenting us with much valuable information, which he derived from the narratives of other intelligent travellers; and of such sources of knowledge there could have been no lack in the case of Greece. Perhaps he may have been influenced by the feeling that that country had been sufficiently treated of by previous writers, and for this reason he may have omitted many facts which would be valuable to us at the present day. But the chief reason for Strabo's want of thoroughness in this part of his treatise was his extravagant veneration for Homer as a geographical authority. This feeling had already caused him to devote a considerable part of the introduction to his *Geography* to combating the views of Eratosthenes, who had ventured to underrate the value of the great poet's opinions on that subject; and now that he comes to Greece itself he makes Homer his text-book, and employs himself chiefly with the examination of his geographical statements. Even his general information seems to a great extent to have been derived from grammarians and commentators, such as Apollodorus and Demetrius of Scepsis, rather than from writers on topography. In this respect, however, he reflects the spirit of his age, for the men of that time had accustomed themselves to look upon Greece as interesting only in the past, and as possessing no present

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importance. The most interesting facts that these books contain are derived from Ephorus, whom Strabo several times quotes, especially at p. 3, 3 : 11, where he says that he relies on him as his chief authority.

No. 40.—Elis: sources of the Alpheius and Eurotas: Olympia.

(VIII. 3, 4, 12, 30.)

Elis was divided politically into three parts—Hollow Elis, Pisatis, and Triphylia; and these correspond to the geographical divisions of the country. The first and northernmost of them, which is Elis proper, or 'the Vale'—for it is generally agreed that that name, which appears on coins in the form FAAEIΩN, corresponds to the Latin 'valis'—was composed of the valley and plains of the river Peneus, together with the slopes of Mount Erymanthus, which stands at the meeting-point of Achaia, Elis and Arcadia. The second, Pisatis, consisted of the lower valley of the Alpheius and the country in its neighbourhood; while the third, Triphylia, was the coastland towards the south, extending as far as the confines of Messenia. The promontory of Chelonatas, which forms its extreme boundary towards the west—a lofty flat-topped mass of rock, running from north to south—is evidently an island which has been joined to the mainland by a belt of sand. A country such as this was not easily defended, because its long coastline was level and exposed, and the passes by which it is approached from the interior were in the hands of others. Its prosperity arose from two causes—the richness of its soil, and the immunity from invasion which it usually enjoyed on account of the sacred character attached to it as the land in which the Olympian festival was celebrated.

The phenomenon which is noticed in the second of the paragraphs in this extract—the community of origin, or at least the close proximity of the sources, of the two chief rivers of the Peloponnese, the Alpheius and the Eurotas—was a feature of the country that was certain to attract the attention of the imaginative Greeks. The district of Asea, from which they were both believed

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to flow, is an upland plain which lies between the territory of Megalopolis and that of Tegea, deep-sunk in the midst of the mountains, and with so marshy a surface as to form a lake in the winter-time. The waters that collect in this plain disappear at its lower end, partly through the soil and partly at the *catavothra* of Marmaria, and reappear—as far as we can speak with confidence of anything that passes underground—on the further side of the intervening mountains at no great distance off, towards the south as the Eurotas, and towards the west as the Alpheius. But the identification of the sources of the two did not stop here. At the head of the plain, at a place now called Francovrysis, or the Franks' Springs, two copious fountains issue from the rocks at separate spots; and as these are the chief supply of the waters that collect below, they were regarded as the headwaters of the famous rivers. These are the δύο πηγαί of Strabo; and Pausanias, who gives a more detailed account of them (8. 44. 3, 4), relates that the two streams joined their waters and flowed for 20 stades in a common channel—a description, the truth of which Leake has carefully verified. The Alpheius however was believed to have its real source far off on the side of Mount Parnon in Laconia, and to be identical with the stream which flowed northward through the district of Sciritis into the plain of Tegea, and there disappeared underground, after which it was supposed to burst out again near Asea (Paus. 8. 54. 1, 2). The connexion here implied was regarded by Leake as possible, because the *catavothra* of Taka into which this river formerly descended (its waters are now diverted) lies immediately on the opposite side of the mountain to Francovrysis. It seems to be the supposed subterraneous passage between the two that Strabo refers to (6. 2. 9), when he mentions the fable, that if two votive crowns were thrown into the water which, after an underground course, reappears at Asea, they would be found in the stream of the Eurotas or the Alpheius, according as they were dedicated to the one or the other. See Leake, *Travels in the Morea*, 3. pp. 36-43; E. Curtius, *Peloponnesos*, 1. pp. 264-266. Quite recently, however, it has been discovered by M. Martel, by means of a comparison of the relative altitudes of the two places, that the *catavothra* of Taka cannot possibly supply the water which issues at Francovrysis: see the *Revue de Géographie* for 1892, p. 341.

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4. Ἔστι δέ τις ἄκρα τῆς Ἠλείας πρόσβορρος ἀπὸ ἑξήκοντα Δήμης Ἀχαϊκῆς πόλεως Ἄραξος. ταύτην μὲν οὖν ἀρχὴν τίθεμεν τῆς τῶν Ἠλείων παραλίας· μετὰ δὲ ταύτην ἐστὶν ἐπὶ τὴν ἑσπέραν προϊοῦσι τὸ τῶν Ἠλείων ἐπίνειον ἡ Κυλλήνη, ἀνάβασιν ἔχουσα ἐπὶ τὴν νῦν πόλιν ἑκατὸν καὶ εἴκοσι σταδίων. μέμνηται δὲ τῆς Κυλλήνης ταύτης καὶ Ὅμηρος λέγων Ὦτον Κυλλήνιον ἀρχὸν Ἐπειῶν. οὐ γὰρ ἀπὸ τοῦ Ἀρκαδικοῦ ὄρους ὅστε ἐμελλεν ἡγεμόνα τῶν Ἐπειῶν ἀποφῆναι· ἔστι δὲ κώμη μετρία, τὸν Ἀσκληπιὸν ἔχουσα τὸν Κολώτου, θαυμαστὸν ἰδεῖν ξόανον ἐλεφάντινον. μετὰ δὲ Κυλλήνην ἀκρωτήριόν ἐστιν ὁ Χελωνάτας, δυσμικώτατον τῆς Πελοποννήσου σημεῖον.

12. Εἶθ' ὁ Ἀλφειὸς ἐκδίδωσι, διέχων τοῦ Χελωνάτα σταδίους διακοσίους ὀγδοήκοντα, Ἀράξου δὲ πεντακοσίους τετταράκοντα πέντε. ῥεῖ δ' ἐκ τῶν αὐτῶν τόπων ἐξ ὧν καὶ ὁ Εὐρώτας· καλεῖται δὲ Ἀσία, κώμη τῆς Μεγαλοπολίτιδος, πλησίον ἀλλήλων ἔχουσα δύο πηγάς, ἐξ ὧν ῥέουσιν οἱ λεχθέντες ποταμοί· δόντες δ' ὑπὸ γῆς ἐπὶ συχνοὺς σταδίους ἀνατέλλουσι πάλιν, εἶθ' ὁ μὲν εἰς τὴν Λακωνικὴν ὁ δ' εἰς τὴν Πισᾶτιν καταγεται. ὁ μὲν οὖν Εὐρώτας κατὰ τὴν ἀρχὴν τῆς Βλεμινάτιδος ἀναδείξας

1. Ἄραξος: the 'Wave-breaker'; this promontory formed the limit between the coast-line of Achaia and that of Elis. The other headland here mentioned, Chelonatas, was named from the resemblance of its long flat ridge to the back of a tortoise. On this now stand the ruins of the mediaeval fortress of Castel Tornese.

4. Κυλλήνη: the port of the Eleans, which formerly used to be placed at the modern Clarenza, at the northern extremity of Chelonatas, is now believed to have been situated on the shore about halfway between that promontory and Araxus: Curtius, *Peloponnesos*, 2. p. 33.

8. τῶν Ἐπειῶν: in Homer Elis is described as being inhabited by two tribes, the Epeians and the Pylians, the former occupying the northern, the latter the southern, part of the country.

9. Κολώτου: Colotes was a sculptor, who assisted Pheidias in executing his statue of Zeus at Olympia; Plin. 34. 87.

11. σημεῖον: 'boundary,' 'limit.'

17. ἐπὶ συχνοὺς σταδίους: Polybius (16. 17. 6) estimates the subterranean passage of the Alpheius at 10 stades. It was in consequence of this, apparently, that it received the name of Nyctimus, or the river of night.

19. Βλεμινάτιδος: the city of Blemina or Belbina was situated in the extreme north-west of Laconia, near the northern extremity of Taygetus.

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τὸ βρεῖθρον, παρ' αὐτὴν τὴν Σπάρτην ῥυεὶς καὶ διεξιὼν αὐλῶνά τινα μακρὸν κατὰ τὸ Ἕλος, οὗ μέμνηται καὶ ὁ ποιητής, ἐκδίδωσι μεταξὺ Γυθείου τοῦ τῆς Σπάρτης ἐπινείου καὶ Ἀκραίων. ὁ δ' Ἀλφειὸς παραλαβὼν τόν τε Λάδωνα καὶ τὸν Ἐρύμανθον καὶ ἄλλους ἀσημοτέρους διὰ τῆς Φρίξης καὶ τῆς Πισάτιδος καὶ Τριφυλίας ἐνεχθεὶς παρ' αὐτὴν τὴν Ὀλυμπίαν ἐπὶ θάλατταν τὴν Σικελικὴν ἐκπίπτει μεταξὺ Φειᾶς τε καὶ Ἐπιταλίου.

Position of Olympia.

30. Ἔστι δ' ἐν τῇ Πισάτιδι τὸ ἱερὸν σταδίους τῆς Ἤλιδος ἑλάττους ἢ τριακοσίους διέχον· πρόκειται δ' ἄλσος ἀγριελαίων ἐν ᾧ τὸ στάδιον· παραρρεῖ δ' ὁ Ἀλφειὸς ἐκ τῆς Ἀρκαδίας ῥέων εἰς τὴν Τριφυλιακὴν θάλατταν μεταξὺ δύσεως καὶ μεσημβρίας. τὴν δ' ἐπιφάνειαν ἔσχεν ἐξ ἀρχῆς μὲν διὰ τὸ μαντεῖον τοῦ Ὀλυμπίου Διός· ἐκείνου δ' ἐκλειφθέντος οὐδὲν ἧττον συνέμεινεν ἡ δόξα τοῦ ἱεροῦ, καὶ τὴν αὔξησιν ὅσην ἴσμεν ἔλαβε διά τε τὴν πανήγυριν καὶ τὸν ἀγῶνα τὸν Ὀλυμπιακόν, στεφανίτην τε καὶ ἱερὸν νομισθέντα, μέγιστον τῶν πάντων. ἐκοσμήθη δ' ἐκ τοῦ πλήθους τῶν ἀναθημάτων, ἅπερ ἐκ πάσης ἀνετίθετο τῆς Ἑλλάδος· ὧν ἦν καὶ ὁ χρυσοῦς σφυρήλατος Ζεύς, ἀνάθημα Κυψέλου τοῦ Κορινθίων τυράννου. μέγιστον δὲ τούτων ὑπῆρξε τὸ τοῦ Διὸς ξόανον, ὃ ἐποίει Φειδίας Χαρμίδου Ἀθηναῖος ἐλεφάντινον, τηλικοῦτον τὸ μέγεθος ὡς καίπερ μεγίστου ὄντος τοῦ νεὼ δοκεῖν ἀστοχῆσαι τῆς συμμετρίας τὸν τεχνίτην, καθήμενον ποιήσαντα, ἁπτόμενον δὲ σχεδόν τι τῇ κορυφῇ τῆς ὀροφῆς ὥστ'

The Zeus of Pheidias.

1. αὐλῶνα: this is where the mountain spurs close in to the southward of the valley-plain of Sparta.

2. ὁ ποιητής: Hom. *Il.* 2. 584 οἵ τ' ἄρ' Ἀμύκλας εἶχον Ἕλος τ', ἔφαλον πτολίεθρον.

5. Φρίξης: a town of Triphylia, four miles higher up the Alpheius than Olympia.

11. τὸ στάδιον: the stadium lay on the north-east side of the sacred enclosure at Olympia, and ran from W.S.W. to E.N.E.

12. μεταξὺ δύσεως καὶ μεσημβρίας: the general course of the river through Elis is from east to west, but it makes a sharp bend southward just before it reaches the sea.

16. στεφανίτην: this term was especially applied to the four great games.

19. ὁ χρυσοῦς σφυρήλατος Ζεύς: this statue is mentioned again by Strabo in 8. 6. 20, No. 42.

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ἐμφανῶν ποιεῖν, ἂν ἀφθῇ γέφυρα διακοπτόμ, ἐπιστεγάσειν τὸν ποτα. διείργασται δέ τινες τὰ μέτρα τοῦ ζοάνου, καὶ Καλλίμαχος ἐν ἰάμβῳ τινὶ ἐξείπε. πολλὰ δὲ συνέπραξε τῷ Φειδίᾳ Πάναινος ὁ ζωγράφος, ἀδελφιδοῦς ὢν αὐτοῦ καὶ συνεργαλάβος, πρὸς τὴν τοῦ ζοάνου δὲ τῶν χρυσῶν κόσμων καὶ μέλαινα τῆς ἐσθῆτος. δείκνυνται δὲ καὶ γραφαὶ πολλαί τε καὶ θαυμασταὶ περὶ τὸ ἱερὸν ἐκεῖνον ἔργα. ἐπιφανεστάτη δὲ τοῦ Φειδίου, διότι πρὸς τὸν Πάναινον εἶπε παυθεσόμενον πρός τί παράδειγμα μέλλει ποιήσειν τὴν εἰκόνα τοῦ Διός, ὅτι πρὸς τὸν Ὁμήρου δὲ ἐπῶν ἐκτεθείσων τούτων

ἦ καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων Il. 1.
ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ' ἐλέλιξεν Ὄλυμπον.

No. 42.—Messenia and Laconia.

(VIII. 4. 8; 5. 1, 6, 7.)

The determining feature of southern Greece from the point of view of political geography is Mount Taygetus, which runs from north to south in a well-marked range 40 miles in length, and reaches the height of 7,904 ft. Owing to its remote position it is sheltered from invasion by the countries in front of it, and thus forms the acropolis of the Peloponnese, just as that country, to use Strabo's remark (8. 1. 3), is the acropolis of Greece. The state which possessed both sides of it had it in its power to become supreme in the peninsula, because it formed a natural stronghold, the inhabitants of which could issue forth at will, to conquer or take command of their neighbours. The valley-plain of Sparta, the 'hollow Lacedaemon' (κοίλῃ Λακεδαίμονι) of Homer, which was 18 miles in length by 4 or 5 in breadth,

6. γραφαὶ πολλαί: the subjects of these pictures, which were on the barrier walls around the base of the statue, are described by Pausanias 5. 11. 5. 6. Panaenus was also famed for his painting of the battle of Marathon in the Poecile at Athens. Though Strabo calls him the nephew of Pheidias, he would seem from the testimony of Pausanias, Pliny, and Plutarch to have been his brother: *Dict. Ant.* 2. p. 409.

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and was intersected by the Eurotas, lay in a deep depression between Taygetus and Parnon (6,355 ft.). The city itself occupied a site which closely resembled that of Rome, being built on a number of low hills close to the river. The neighbouring country of Messenia was destined from the first to become subject to Sparta, because the passes that communicate between them were in the hands of the latter power; for, whereas the summits of Taygetus rise immediately above Sparta, on the western side that mountain descends in gradual slopes to the plain. The soil and climate of the two tended to produce the same result, for Messenia was endowed with extraordinary fertility and an enervating air, while Laconia was braced by fresh winds, and demanded of her sons the active life of a mountaineer. The fortunes of the former of these countries depended on the possession of Mount Ithome, which commanded both the upper and the lower Messenian plain, and in consequence of its height (2,631 ft.), its broad mass, and the steepness of its sides, was easily defensible and capable of offering a protracted resistance. As soon as it was lost, the Messenian cause was lost also.

Similar position of Messene and Corinth.

8. Ἡ δὲ Μεσσηνίων πόλις ἔοικε Κορίνθῳ· ὑπέρκειται γὰρ τῆς πόλεως ἑκατέρας ὄρος ὑψηλὸν καὶ ἀπότομον τείχει κοινῷ περιειλημμένον ὥστ' ἀκροπόλει χρῆσθαι, τὸ μὲν καλούμενον Ἰθώμη τὸ δὲ Ἀκροκόρινθος· ὥστ' οἰκείως δοκεῖ Δημήτριος ὁ Φάριος πρὸς Φίλιππον εἰπεῖν τὸν Δημητρίου, παρακελευόμενος τούτων ἔχεσθαι τῶν πόλεων ἀμφοῖν ἐπιθυμοῦντα τῆς Πελοποννήσου· τῶν κεράτων γὰρ κρατῶν, ἔφη, καθέξεις τὴν βοῦν· κέρατα μὲν λέγων τὴν Ἰθώμην καὶ τὸν Ἀκροκόρινθον, βοῦν δὲ τὴν Πελοπόννησον. καὶ δὴ διὰ τὴν εὐκαιρίαν ταύτην ἀμφήριστοι γεγόνασιν αἱ πόλεις αὗται. Κόρινθον μὲν οὖν κατέσκαψαν Ῥωμαῖοι καὶ ἀνέστησαν πάλιν· Μεσσήνην δὲ ἀνεῖλον

4. ὁ Φάριος: the MSS. read Φαληρεύς: it was, however, Demetrius of Pharos who gave this advice to Philip V of Macedon, the son of Demetrius II; he was commissioned by him to seize Ithome, and was killed in the attempt.

7. κρατῶν: the MSS. read ἀμφοῖν: but the right reading has been restored from Polyb. 7. 11. 3, where the saying runs thus—οὕτω γάρ, ἑκατέρων τῶν κεράτων κρατῶν, μόνος ἂν ὑποχείριον ἔχοις τὸν βοῦν.

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μὲν Λακεδαιμόνιοι, πάλιν δ' ἀνέλαβον Θηβαῖοι καὶ μετὰ ταῦτα Φίλιππος Ἀμύντου· αἱ δ' ἀκροπόλεις ἀοίκητοι διέμειναν.

5. 1. Ἔστι δ' οὖν μετὰ τὸν Μεσσηνιακὸν κόλπον ὁ Λακωνικὸς μεταξὺ Ταινάρου καὶ Μαλεῶν, ἐκκλίνων μικρὸν ἀπὸ μεσημβρίας πρὸς ἕω· διέχουσι δὲ σταδίους ἑκατὸν τριάκοντα αἱ Θυρίδες τοῦ Ταινάρου ἐν τῷ Μεσσηνιακῷ οὖσαι κόλπῳ, ῥοώδης κρημνός. τούτων δ' ὑπέρκειται τὸ Ταΰγετον· ἔστι δ' ὄρος μικρὸν ὑπὲρ τῆς θαλάττης ὑψηλόν τε καὶ ὄρθιον, συνάπτον κατὰ τὰ πρόσαρκτα μέρη ταῖς Ἀρκαδικαῖς ὑπωρείαις, ὥστε καταλείπεσθαι μεταξὺ αὐλῶνα, καθ' ὃν ἡ Μεσσηνία συνεχής ἐστι τῇ Λακωνικῇ. ὑποπέπτωκε δὲ τῷ Ταϋγέτῳ ἡ Σπάρτη ἐν μεσογαίᾳ καὶ Ἀμύκλαι, οὗ τὸ τοῦ Ἀπόλλωνος ἱερόν, καὶ ἡ Φᾶρις. ἔστι μὲν οὖν ἐν

The Laconian Gulf.

Mount Taygetus.

Sparta.

1. Λακεδαιμόνιοι: the Lacedaemonians destroyed the Messenian nationality, but no city of Messene existed before that which was built by Epaminondas. This city, of which extensive remains are visible, was situated on the western side of Ithome, with the summit of that mountain for its acropolis.

2. Φίλιππος Ἀμύντου: Philip of Macedon forced the Spartans to cede certain territories to the Messenians as a reward for their taking no part against him at Chaeroneia.

5. Θυρίδες: this remarkable promontory, now called Capo Grosso, which is formed by a broad precipitous face of rock, received its ancient name of 'the Windows' from its caverns, which are the resort of innumerable doves: Curtius, *Peloponnesos*, 2. p. 281.

6. ῥοώδης: 'exposed to the currents.'

7. μικρὸν ὑπὲρ: 'rising at no great distance from.'

10. αὐλῶνα: Strabo here correctly describes the depression between the chain of Taygetus and the mountains of Arcadia in the neighbourhood of the modern Leondari, where there runs a narrow pass, through which there is communication between Laconia and Messenia.

12. τὸ τοῦ Ἀπόλλωνος ἱερόν: this was especially famous on account of the colossal throne for the statue of Apollo, the bas-reliefs on which were executed by Bathycles, the celebrated sculptor: Pausan. 3. 18. 9 foll. In the course of excavations recently made by M. Tsountas on the hill of Hagia Kyriake, three miles to the S. of Sparta, this temple was identified by the discovery of a number of fragments of tiles, by comparing which we learn that they were inscribed with the words Ἀπόλλωνος ἐν Ἀμυκλαίῳ (cp. Thuc. 5. 23 παρ' Ἀπόλλωνι ἐν Ἀμυκλαίῳ). M. Tsountas also discovered what he thinks probably to be the foundations of the throne. Ἐφημερὶς Ἀρχαιολογική for 1892, pp. 3, 15.

Φᾶρις: this ancient city, which like Amyclae is mentioned in the *Homeric Catalogue* (Il. 2. 582), was situated to the southward of that place in the plain of Sparta. In its neighbourhood, at the modern Baphio, a *tholos* or domed chamber, like the 'Treasuries' at Mycenae, was excavated in 1889, and yielded a rich find of prehistoric works of art.

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κοιλοτέρῳ χωρίῳ τὸ τῆς πόλεως ἔδαφος καίπερ ἀπολαμβάνον ὄρη μεταξύ· ἀλλ' οὐδέν γε μέρος αὐτοῦ λιμνάζει, τὸ δὲ παλαιὸν ἐλίμναζε τὸ προάστειον, καὶ ἐκάλουν αὐτὸ Λίμνας· καὶ τὸ τοῦ Διονύσου ἱερὸν ἐν Λίμναις ἐφ' ὑγροῦ βεβηκὸς ἐτύγχανε, νῦν δ' ἐπὶ ξηροῦ τὴν ἵδρυσιν ἔχει. ἐν δὲ τῷ κόλπῳ τῆς παραλίας τὸ μὲν Ταίναρον ἀκτή ἐστιν ἐκκειμένη τὸ ἱερὸν ἔχουσα τοῦ Ποσειδῶνος ἐν ἄλσει ἱδρυμένον· πλησίον δ' ἐστὶν ἄντρον, δι' οὗ τὸν Κέρβερον ἀναχθῆναι μυθεύουσιν ὑφ' Ἡρακλέους ἐξ ᾅδου.

Taenarum.

Contrast of Laconia and Messenia.

6. Περὶ δὲ τῆς φύσεως τῶν τόπων καὶ τούτων καὶ τῶν Μεσσηνιακῶν ταῦτα μὲν ἀποδεκτέον λέγοντος Εὐριπίδου· τὴν γὰρ Λακωνικὴν φησιν ἔχειν

πολὺν μὲν ἄροτον, ἐκπονεῖν δ' οὐ ῥᾴδιον·

1. καίπερ ἀπολαμβάνον: the meaning is, that Sparta, though it embraced a number of hills in its circuit, was itself in a depression, but in its existing state no part of it was built on marshy ground, as the name Limnae seemed to suggest. These hills lay in the neighbourhood of the right bank of the Eurotas, and the city was at first confined to them, but afterwards it spread out over the plain towards the south; and the suburb of Limnae occupied the part of this plain which borders on the river, where the ground in places is swampy at the present day.

3. τὸ τοῦ Διονύσου ἱερόν: the Lenaeum at Athens. Hence the Lenaean festival, the second in order of the Dionysia, was known as the 'festival in Limnae.' Similarly the name Lacus at Rome continued to be applied to places originally marshy, long after all traces of water had disappeared.

4. βεβηκός: 'standing'; the word is used in this sense elsewhere of persons, but rarely of a material object, as here.

6. ἀκτή ἐστιν ἐκκειμένη: Leake has pointed out that what is meant by this is the small peninsula, about 7 miles in circumference, at the end of the great promontory of Taygetus, which is joined to it by an isthmus only half-a-mile wide. The 'bend of the sea-shore' (*κόλπος τῆς παραλίας*) in which Strabo describes it as lying is the bay to the south-east of the headland of Thyrides. Leake, *Morea*, 1. pp. 300, 301.

7. πλησίον: Leake remarks that Strabo's account is here more accurate than that of Pausanias, who identifies the temple with the cavern (3. 25. 4 *ἐπὶ δὲ τῇ ἄκρᾳ ναὸς εἰκασμένος σπηλαίῳ, καὶ πρὸ αὐτοῦ Ποσειδῶνος ἄγαλμα*). He discovered on the eastern side of the extremity of Cape Matapan (Taenarum) part of the wall of the temple, and a little further inland a large grotto in the rock corresponding to the cavern; pp. 296–300. This cavern, though, as Pausanias remarked, it has no signs of subterraneous descent, was the 'Taenariae fauces' of Virg. *Georg.* 4. 467, and of other writers.

12. πολὺν μὲν: this and the following quotations are from the *Cresphontes*, Fragm. 452 in Dindorf.

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κοίλη γάρ, ὄρεσι περίδρομος, τραχείά τε
δυσείσβολός τε πολεμίοις·
τὴν δὲ Μεσσηνιακὴν καλλίκαρπον
κατάρρυτόν τε μυρίοισι νάμασι,
καὶ βουσὶ καὶ πολύναισιν εὐβοτωτάτην,
οὔτ' ἐν πνοαῖσι χείματος δυσχείμερον,
οὔτ' αὖ τεθρίπποις ἠλίου θερμὴν ἄγαν.

καὶ ὑποβὰς τῶν πάλων φησὶν ὧν οἱ Ἡρακλεῖδαι περὶ τῆς χώρας ἐποιήσαντο τὸν μὲν πρότερον γενέσθαι

γαίας Λακαίνης κύριον, φαύλου χθονός,

τὸν δὲ δεύτερον τῆς Μεσσήνης

ἀρετὴν ἐχούσης μείζον' ἢ λόγῳ φράσαι.

The epithet κητώεσσα

7. Γραφόντων δὲ τῶν μὲν Λακεδαίμονα κητώεσσαν τῶν δὲ καιετάεσσαν, ζητοῦσι τὴν κητώεσσαν τίνα δέχεσθαι χρή, εἴτε ἀπὸ τῶν κητῶν εἴτε μεγάλην, ὅπερ δοκεῖ πιθανώτερον εἶναι· τὴν δὲ καιετάεσσαν οἱ μὲν καλαμινθώδη δέχονται, οἱ δὲ ὅτι οἱ ἀπὸ τῶν σεισμῶν ῥωχμοὶ καιετοὶ λέγονται· καὶ ὁ καιέτας τὸ δεσμωτήριον ἐντεῦθεν τὸ παρὰ Λακεδαιμονίοις, σπήλαιόν τι· ἔνιοι δὲ κώους μᾶλλον τὰ τοιαῦτα κοιλώματα λέγεσθαί φασιν, ἀφ' οὗ καὶ τὸ

φησὶν ὀρεσκῴοισιν.

εὔσεισος δ' ἡ Λακωνική· καὶ δὴ τοῦ Ταϋγέτου κορυφάς τινας

Laconia exposed earthquakes.

8. ὑποβάς: 'a little below'; cp. 6. 2. 4, No. 31.

τῶν πάλων: 'he says that of the lots ... the first gained possession of &c.' The story referred to is that of the Dorian partition of the Peloponnese.

10. φαύλου χθονός: φαῦλος is used of two terminations even in prose; Thuc. 6. 21 φαύλου στρατιᾶς.

13. Γραφόντων: this passage affords a good instance of the way in which a Homeric γλῶσσα was treated by grammarians. Buttmann (*Lexil.* pp. 378–383) doubts whether καιετάεσσα was ever a real reading, but attributes to κητώεσσα one of the meanings which Strabo here mentions as being assigned to that word, viz. that of 'having many chasms or hollows.' This certainly agrees with the appearance of the country in the neighbourhood of Sparta, the most striking feature in which, especially when seen from above, is formed by the numerous rifts and fissures with which it is seamed.

17. καιετοί: cp. 5. 3. 6, No. 23 τὰ γὰρ κοῖλα πάντα καιέτας οἱ Δάκωνες προσαγορεύουσιν. The Caeadas at Sparta is mentioned by Thucydides, 1. 134.

21. εὔσεισος: on this, as a characteristic of Greece generally, see Toser, *Geography of Greece*, pp. 130–134.

Ταϋγέτου κορυφάς: this was in

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ἀπορραγῆναι τινὲς μνημονεύουσιν. εἰσὶ δὲ λατομίαι λίθου πολυτελοῦς τοῦ μὲν Ταιναρίου ἐν Ταινάρῳ παλαιαί, νεωστὶ δὲ καὶ ἐν τῷ Ταϋγέτῳ μέταλλον ἀνέῳξάν τινες εὐμέγεθες, χορηγὸν ἔχοντες τὴν τῶν Ῥωμαίων πολυτέλειαν.

No. 42.—Corinth.

(VIII. 6. 20–23.)

Strabo visited Corinth himself, and his description, which is clear and good, enables us to realize the excellence of its position. It possessed in perfection the three qualifications which Aristotle (*Pol.* 7. 11. 1–3) regards as most important for a city—a salubrious aspect, a good water-supply, and a site which, while it admitted facility of egress, was difficult to attack and to beleaguer. It faces the north and east, which direction according to that writer is in Greece the most favourable for health, and thus at all times of the year it is fanned with fresh breezes. It is abundantly furnished with good water by the fountain of Peirene. It commands the Isthmus, the Corinthian and Saronic gulfs, and the entrance to the Peloponnese; and its massive acropolis, which reaches the height of 1,887 ft., is an almost impregnable stronghold. Its two ports of Lechaeum and Cenchreae, which communicated, the one with the far west, and the other with the far east, rendered its commercial situation the finest in Greece; and by land the trade between the northern and southern parts of that country necessarily passed through its territory. By these circumstances the policy of Corinth was materially affected throughout its history. Its widely extended relations with foreign countries imparted to it a cosmo-

the great earthquake of 464 B.C., which was followed by a revolt of the Helots; Thuc. 1. 101. The falling of the peaks of Taygetus is noticed also by Plutarch, *Cim.* 16.

2. ἐν Ταινάρῳ: the Taenarian black marble is mentioned by Pliny, 36. 135, 158.

3. ἐν τῷ Ταϋγέτῳ: these quarries were at Croceae, a village to the northward of Gytheium on the road to Sparta (Paus. 3. 21. 4): their site has been discovered near a place called Levetzova, and the marble obtained from them proves to have been green porphyry; Curtius, *Peloponnesos*, 2. p. 266.

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politan character which was wanting in other Dorian states, and the dependence of its prosperity on commerce caused it more than other cities to have the interests of peace at heart.

20. Ὁ δὲ Κόρινθος ἀφνειὸς μὲν λέγεται διὰ τὸ ἐμπόριον, ἐπὶ τῷ Ἰσθμῷ κείμενος καὶ δυεῖν λιμένων ὢν κύριος, ὧν ὁ μὲν τῆς Ἀσίας ὁ δὲ τῆς Ἰταλίας ἐγγύς ἐστι· καὶ ῥᾳδίας ποιεῖ τὰς ἑκατέρωθεν ἀμοιβὰς τῶν φορτίων πρὸς ἀλλήλους τοῖς τοσοῦτον ἀφεστῶσιν. ἦν δ' ὥσπερ ὁ πορθμὸς οὐκ εὔπλους ὁ κατὰ τὴν Σικελίαν τὸ παλαιόν, οὕτω καὶ τὰ πελάγη καὶ μάλιστα τὸ ὑπὲρ Μαλεῶν διὰ τὰς ἀντιπνοίας· ἀφ' οὗ καὶ παροιμιάζονται·

Μαλέας δὲ κάμψας ἐπιλάθου τῶν οἴκαδε.

ἀγαπητὸν οὖν ἑκατέροις ἦν τοῖς τε ἐκ τῆς Ἰταλίας καὶ ἐκ τῆς Ἀσίας ἐμπόροις, ἀφεῖσι τὸν περὶ Μαλέας πλοῦν, κατάγεσθαι τὸν φόρτον αὐτόθι· καὶ πεζῇ δὲ τῶν ἐκκομιζομένων ἐκ τῆς Πελοποννήσου καὶ τῶν εἰσαγομένων ἔμπτε τὰ τέλη τοῖς τὰ κλεῖθρα ἔχουσι. διέμεινε δὲ τοῦτο καὶ εἰς ὕστερον μέχρι παντός· τοῖς δ' ὕστερον καὶ πλείω προσεγίνετο πλεονεκτήματα· καὶ γὰρ ὁ Ἰσθμικὸς ἀγὼν ἐκεῖ συντελούμενος ὄχλους ἐπήγετο,

Advantageous position of Corinth for commerce.

and land

1. ἀφνειὸς μὲν λέγεται: by Homer, *Il.* 2. 570, which passage Strabo has just before been quoting.

2. ἐπὶ τῷ Ἰσθμῷ: Corinth was regarded as being on the Isthmus, because it commanded that strategically important point, though it lay somewhat to the south-west of it; Euripides (*Troad.* 1097) well describes Corinth as δίπορον ἀκρόπολιν Ἰσθμιον, ἔνθα πύλας Πέλοπος ἔχουσιν Ἄρη.

δυεῖν λιμένων: hence the 'bimaris Corinthi' of Horace, *Od.* 1. 7. 2.

5. ὁ πορθμὸς ὁ κατὰ τὴν Σικελίαν: the Fretum Siculum (Straits of Messina), which was the traditional abode of Scylla and Charybdis.

8. Μαλέας δὲ κάμψας: 'Double Malea, and forget your home.' It was at this point that the currents of the Sicilian and Aegean seas met one another, and the violent winds that prevail there at the present day will be familiar to most travellers who have rounded it. Both Agamemnon and Ulysses are represented in the *Odyssey* as being driven out of their course by storms and currents off that promontory (*Od.* 4. 514; 9. 80).

11. τῶν ἐκκομιζομένων: Thucydides (1. 120) represents the Corinthians at the commencement of the Peloponnesian war as arguing that those states which were less on the line of traffic than themselves, if they declined to assist them, would find increased difficulties in bringing their saleable articles down to the sea, and receiving in return what the sea had to supply them with.

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Its powerful rulers.

καὶ οἱ Βακχιάδαι τυραννήσαντες, πλούσιοι καὶ πολλοὶ καὶ γένος λαμπροί, διακόσια ἔτη σχεδόν τι κατέσχον τὴν ἀρχὴν καὶ τὸ ἐμπόριον ἀδεῶς ἐκαρπώσαντο· τούτους δὲ Κύψελος καταλύσας αὐτὸς ἐτυράννησε, καὶ μέχρι τριγονίας ὁ οἶκος αὐτοῦ συνέμεινε· τοῦ δὲ περὶ τὸν οἶκον τοῦτον πλούτου μαρτύριον τὸ 'Ολυμπίασιν ἀνάθημα Κυψέλου, σφυρήλατος χρυσοῦς ἀνδριὰς εὐμεγέθης Διός. Δημάρατός τε, εἷς τῶν ἐν Κορίνθῳ δυνατευσάντων, φεύγων τὰς ἐκεῖ στάσεις τοσοῦτον ἠνέγκατο πλοῦτον οἴκοθεν εἰς τὴν Τυρρηνίαν ὥστε αὐτὸς μὲν ἦρξε τῆς δεξαμένης αὐτὸν πόλεως, ὁ δ' υἱὸς αὐτοῦ καὶ 'Ρωμαίων κατέστη βασιλεύς. τό τε τῆς 'Αφροδίτης ἱερὸν οὕτω πλούσιον ὑπῆρξεν ὥστε πλείους ἢ χιλίας ἱεροδούλους ἐκέκτητο ἑταίρας, ἃς ἀνετίθεσαν τῇ θεῷ καὶ ἄνδρες καὶ γυναῖκες. καὶ διὰ ταύτας οὖν πολυωχλεῖτο ἡ πόλις καὶ ἐπλουτίζετο· οἱ γὰρ ναύκληροι ῥᾳδίως ἐξανηλίσκοντο, καὶ διὰ τοῦτο ἡ παροιμία φησίν·

Sanctuary of Aphrodite.

οὐ παντὸς ἀνδρὸς ἐς Κόρινθόν ἐσθ' ὁ πλοῦς.

καὶ δὴ καὶ μνημονεύεταί τις ἑταίρα πρὸς τὴν ὀνειδίζουσαν, ὅτι οὐ φιλεργὸς εἴη οὐδ' ἐρίων ἅπτοιτο, εἰπεῖν· ἐγὼ μέντοι ἡ τοιαύτη τρεῖς ἤδη καθεῖλον ἱστοὺς ἐν βραχεῖ χρόνῳ τούτῳ.

21. Τὴν δὲ τοποθεσίαν τῆς πόλεως, ἐξ ὧν Ἱερώνυμός τε εἴρηκε καὶ Εὔδοξος καὶ ἄλλοι καὶ αὐτοὶ δὲ εἴδομεν νεωστὶ ἀνα-

2. διακόσια ἔτη: this probably includes part of the time during which the Bacchiadae possessed the royal power, previous to the establishment of their oligarchy: see *Dict. Geogr.* 1. p. 676.

6. ἀνδριὰς: this colossal statue of Zeus is mentioned in the account of Olympia, 8. 3. 30, No. 40.

9. τῆς δεξαμένης αὐτὸν πόλεως: 'Tarquinii.'

10. ὁ δ' υἱὸς αὐτοῦ: Tarquinius Priscus; see 5. 2. 2, and Livy, 1. 34, where the story is told somewhat differently.

19. τρεῖς καθεῖλον ἱστούς: 'I have finished three pieces of work'; *aliter*, 'I have lowered three masts,' i. e. 'I have ruined three shipmasters.' Καθαιρεῖν ἱστόν, as a nautical term, was 'to lower the mast,' which was done when a vessel came into port; as applied to weaving, it meant 'to take down the web, when finished, from the upright loom': cp. Theocr. 15. 35 λέγε μοι, πόσσων κατέβα τεὰ ἀφ' ἱστῶ;

20. Ἱερώνυμος: of Rhodes, a writer of about 300 B.C.

21. Εὔδοξος: of Cnidos, the famous astronomer, about 366 B.C.

νεωστὶ ἀναληφθείσης: in 44

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λαβόντες ὑπὸ τῶν Ῥωμαίων, τοιάνδε εἶναι συμβαίνει. ἡ
ὑγιὲς ὄρος τριῶν ἡμισυ σταδίων ἔχον τὴν κάθετον, τὴ
ἐπίπεδον καὶ τριάκοντα σταδίων, εἰς ὀξεῖαν τελευτᾷ κορυφ
κάλουσι δὲ Ἀκροκόρινθον, οὗ τὸ μὲν πρὸς ἕσπερον μέρος ἐστὶ
μάλιστα ὄρθιον, ὑφ' ᾧ κεῖται ἡ πόλις ἐπὶ τραπεζοειδοῦς ἐπιπέδ
χωρίου πρὸς αὐτῇ τῇ ῥίζῃ τοῦ Ἀκροκορίνθου. αὐτῆς μὲν
τῆς πόλεως ὁ κύκλος καὶ τετταράκοντα σταδίων ὑπῆρχ
ἐπετείχιστο δ' ὅσον τῆς πόλεως γυμνὸν ἦν τοῦ ὄρους· συ
περιελήφθη δὲ τῷ περιβόλῳ τούτῳ καὶ τὸ ὄρος αὐτὸ
Ἀκροκόρινθος ᾗ δυνατὸν ἦν τειχισθὲν δέξασθαι, καὶ ἡμ
ἀνεβαίνομεν ἦν ἑπτὰ τὰ ἐρείπια τῆς σχοινίας· ὅσου δ' ἦ τῶν
τειχῶν περίμετρος εἴρηκε περὶ πέντε καὶ ὀγδοήκοντα σταδίους. ἐπὶ δὲ
τῶν ἄλλων μερῶν ἧττον ὄρθιόν ἐστι τὸ ὄρος, ἀνωτέρωθεν μέντο
ἐνθένδε ἱκανῶς καὶ περίοπτόν ἐστιν. ἡ μὲν οὖν κορυφὴ ναΐδιον
ἔχει Ἀφροδίτης, ὑπὸ δὲ τῇ κορυφῇ τὴν Πειρήνην εἶναι συμ-
βαίνει κρήνην, ἔκπωμα μὲν οὐκ ἔχουσαν μεστὴν δ' ἀεὶ διαυγοῦς
καὶ ποτίμου ὕδατος. φασὶ δὲ καὶ ἐνθένδε καὶ ἐξ ἄλλων ὑπο-

B.C. Julius Caesar restored Corinth, sending a colony thither from Rome. This colony seems to have been composed partly of *libertini*, as Strabo tells us in § 23, and partly, as we learn from Plutarch (*Caes.* 57), of veterans. Pausanias (2. 1. 2) speaks of the Corinthians of his time as being descendants of these colonists.

2. τὴν κάθετον: (sub. γραμμήν) 'perpendicular height.' The estimate of 3½ stades here given agrees very nearly with the real height.

5. ἐπιπέδου χωρίου: this level is 200 feet above the plain, which lies between it and the Corinthian gulf.

8. γυμνὸν τοῦ ὄρους: 'unprotected by the mountain.'

11. τῆς σχοινίας: 'of the *enceinte* of fortifications.'

13. τῶν ἄλλων μερῶν: this is opposed to τὸ πρὸς ἕσπερον μέρος above: *downwards* in the next clause has sometimes been taken to refer to extent, 'is spread out'; but it rather refers to the height. *Translate*:—'yet here too it attains a considerable elevation, and is a conspicuous object.'

14. νάϊδιον: this was situated in the north-eastern part of the Acrocorinth, where some traces of its foundations remain. Strabo is right in speaking of it as a 'chapel,' notwithstanding the widely-extended cult of *which it* was the centre, for the small terrace of rock on which it was built does not admit of the construction of a larger edifice.

15. Πειρήνην: a representation of this fountain in its marble cistern is given in *Dict. Ant.* 2. p. 870.

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νόμων τινῶν φλεβίων συνθλίβεσθαι τὴν πρὸς τῇ ῥίζῃ τοῦ ὄρους κρήνην ἐκρέουσαν εἰς τὴν πόλιν ὥσθ' ἱκανῶς ἀπ' αὐτῆς ὑδρεύεσθαι. ἔστι δὲ καὶ φρεάτων εὐπορία κατὰ τὴν πόλιν, λέγουσι δὲ καὶ κατὰ τὸν Ἀκροκόρινθον· οὐ μὴν ἡμεῖς γε εἴδομεν. τοῦ δ' οὖν Εὐριπίδου φήσαντος οὕτως,

ἥκω περίκλυστον προλιποῦσ' Ἀκροκόρινθον,
ἱερὸν ὄχθον, πόλιν Ἀφροδίτας,

τὸ περίκλυστον ἤτοι κατὰ βάθους δεκτέον, ἐπεὶ καὶ φρέατα καὶ ὑπόνομοι λιβάδες διήκουσι δι' αὐτοῦ, ἢ τὸ παλαιὸν ὑποληπτέον τὴν Πειρήνην ἐπιπολάζειν καὶ κατάρρυτον ποιεῖν τὸ ὄρος. ἐνταῦθα δέ φασι πίνοντα τὸν Πήγασον ἁλῶναι ὑπὸ Βελλεροφόντου, πτηνὸν ἵππον ἐκ τοῦ τραχήλου τοῦ Μεδούσης ἀναπαλέντα κατὰ τὴν γοργοτομίαν· τὸν δ' αὐτόν φασι καὶ τὴν Ἵππου κρήνην ἀναβαλεῖν ἐν τῷ Ἑλικῶνι πλήξαντα τῷ ὄνυχι τὴν ὑποῦσαν πέτραν. ὑπὸ δὲ τῇ Πειρήνῃ τὸ Σισύφειόν ἐστιν,

story of Pegasus.

1. συνθλίβεσθαι: 'is formed'; cp. 5. 3. 13, No. 26, where also this word is used of a stream formed by the combination of many sources: ἐκλείπουσιν αἱ πηγαὶ καὶ πάλιν συνθλίβονται.

τὴν πρὸς τῇ ῥίζῃ τοῦ ὄρους κρήνην: this is more exactly described by Pausanias (2. 3. 1–3) as being beyond the Agora on the way to Lechaeum, for it issued from the ground close to the northern edge of the terrace on which the lower city was built, where there still are copious springs. This was the rendezvous of the inhabitants of which Euripides speaks (*Med.* 69) σεμνὸν ἀμφὶ Πειρήνης ὕδωρ. There is no need to suppose with Leake (*Morea*, 3. p. 242) that the fountain to which Strabo refers was a different one from that in Pausanias, and that it rose immediately below the precipices of the Acrocorinth.

4. λέγουσι δέ: there are now, and were formerly, numerous cisterns (φρέατα) in the Acrocorinth; indeed, Strabo says as much four lines below. The difficulty of reconciling his two statements seems to E. Curtius so great, that he regards this passage from λέγουσι to εἴδομεν as an interpolation; *Peloponnesos*, 2. p. 593.

6. ἥκω περίκλυστον: from an uncertain play of Euripides; Dindorf, *Fragm.*, No. 921. Meineke first pointed out (*Vind. Strabon.* p. 123) that the metre here is choriambic, and that the passage should be written in two, not in three, lines. Strabo shows by his comments that he misunderstood the meaning of περίκλυστος, which is the same as the 'bimaris' of Horace, as Meineke remarks.

12. ἀναπαλέντα: 'which sprang up'; cp. Hom. *Il.* 23. 692, 694: ἀνεπάλλετο ἰχθύς and ἐπὶ πληγεὶς ἀνέπαλτο.

15. ὑπὸ δὲ τῇ Πειρήνῃ: the upper fountain is meant.

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ἱερῶ τινος ἢ βασιλείου λευκῶν λίθων τετραμμένου διασῶζον ἰχνεῖα οὐκ ὀλίγα. ἀπὸ δὲ τῆς ἀκροφῆς πρὸς ἄρκτον μὲν View from the sum
ἐφορᾶται ὅ τε Παρνασσὸς καὶ ὁ Ἑλικών, ὄρη ὑψηλὰ καὶ νεφοβόλα, καὶ ὁ Κρισαῖος κόλπος ὑποτεταμένος ἀμφοτέρους, περιεχόμενος ὑπὸ τῆς Φωκίδος καὶ τῆς Βοιωτίας καὶ τῆς Μεγαρέδος καὶ τῆς ἀντικειμένης τῇ Φωκίδι Κορινθίας καὶ Σικυωνίας· πρὸς ἑσπέραν δὲ . . . ὑπέρκειται δὲ τούτων ἁπάντων τὰ καλούμενα Ὄνεια ὄρη διατείνοντα μέχρι Βοιωτίας καὶ Κιθαιρῶνος ἀπὸ τῶν Σκειρωνίδων πετρῶν, ἀπὸ τῆς παρὰ ταύτας ὁδοῦ πρὸς τὴν Ἀττικήν.

22. Ἀρχὴ δὲ τῆς παραλίας ἑκατέρας τῆς μὲν τὸ Λέχαιον τῆς δὲ Κεγχρεαὶ κώμη καὶ λιμὴν ἀπέχων τῆς πόλεως ὅσον ἑβδομήκοντα σταδίους· τούτῳ μὲν οὖν χρῶνται πρὸς τοὺς ἐκ τῆς Ἀσίας πρὸς δὲ τοὺς ἐκ τῆς Ἰταλίας τῷ Λεχαίῳ. τὸ δὲ Λέχαιον ὑποτέτακται τῇ πόλει κατοικίαν ἔχον οὐ πολλήν· σκέλη δὲ καθέλκονται σταδίων περὶ δώδεκα ἑκατέρωθεν τῆς ὁδοῦ τῆς ἐπὶ τὸ Λέχαιον. ἐντεῦθεν δὲ παρεκτείνουσα ἡ χὼν μέχρι Παγῶν τῆς Μεγαρίδος καλύζεται μὲν ὑπὸ τοῦ Κορινθιακοῦ κόλπου, κωλη δ' ἐστὶ καὶ ποιεῖ τὸν δίολκον πρὸς τὴν ἑτέραν The Diolcos.
χῶνα τὴν κατὰ Σχοινοῦντα πλησίον ὄντα τῶν Κεγχρεῶν. ἐν δὲ τῷ μεταξὺ τοῦ Λεχαίου καὶ Παγῶν τὸ τῆς Ἀκραίας μαντεῖον Ἥρας ἵδρυτο τὸ παλαιόν, καὶ αἱ Ὀλμιαὶ τὸ ποιοῦν ἀκρωτήριον τὸν κόλπον ἐν ᾧ ἥ τε Οἰνόη καὶ Παγαί, τὸ μὲν τῶν Μεγαρέων

The two harbours

2. ἀπὸ δὲ τῆς ἀκροφῆς: the view from the Acrocorinth is undoubtedly one of the finest and most interesting in Greece. A description of a panorama, such as is here given, is of rare occurrence in ancient literature, and shows that Strabo had a real interest in geography.

8. Ὄνεια ὄρη: Strabo has here confused the Oneian mountains, which barred the entrance to the Peloponnese to the south-eastward of Corinth, with Geraneia, which lay on the northern side of the Isthmus.

9. ἀπὸ τῆς: probably καὶ ἀπὸ τῆς should be read; 'and from the road which passes along them in the direction of Attica.'

19. τὸν δίολκον: this was a sort of roadway, by which vessels were drawn across from one sea to the other; cp. 8. 2. 1 τὸν δίολκον, δι' οὗ τὰ σκάφη διαγωγεύουσιν ἀπὸ τῆς ἑτέρας εἰς τὴν ἑτέραν θάλατταν. To this process Thucydides (8. 7, 8) applies the expression διαφέρειν or διαφέρειν τὸν ἰσθμόν.

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φρούριον ἡ δὲ Οἰνόη τῶν Κορινθίων. ἀπὸ δὲ τῶν Κεγχρεῶν ὁ Σχοινοῦς, καθ' ὃν τὸ στενὸν τοῦ διόλκου· ἔπειθ' ἡ Κρομμυωνία. πρόκειται δὲ τῆς χώνος ταύτης ὅ τε Σαρωνικὸς κόλπος καὶ ὁ Ἐλευσινιακός, τρόπον τινὰ ὁ αὐτὸς ὤν, συνεχὴς τῷ Ἐρμιονικῷ. ἐπὶ δὲ τῷ Ἰσθμῷ καὶ τὸ τοῦ Ἰσθμίου Ποσειδῶνος ἱερὸν ἅλσει πιτυώδει συνηρεφές, ὅπου τὸν ἀγῶνα τῶν Ἰσθμίων Κορίνθιοι συνετέλουν.

Sanctuary of Poseidon.

Capture of Corinth by Mummius, B. C. 146.

23. Κορίνθιοι δ' ὑπὸ Φιλίππῳ ὄντες ἐκείνῳ τε συνεφιλονείκησαν καὶ ἰδίᾳ πρὸς Ῥωμαίους ὑπεροπτικῶς εἶχον, ὥστε τινὲς καὶ τῶν πρέσβεων παριόντων τὴν οἰκίαν αὐτῶν ἐθάρρησαν καταυτλῆσαι βόρβορον. ἀντὶ τούτων μὲν οὖν καὶ ἄλλων ὧν ἐξήμαρτον ἔτισαν δίκας αὐτίκα· πεμφθείσης γὰρ ἀξιολόγου στρατιᾶς, αὐτή τε κατέσκαπτο ὑπὸ Λευκίου Μομμίου καὶ τἆλλα μέχρι Μακεδονίας ὑπὸ Ῥωμαίοις ἐγένετο, ἐν ἄλλοις ἄλλων πεμπομένων στρατηγῶν· τὴν δὲ χώραν ἔσχον Σικυώνιοι τὴν πλείστην τῆς Κορινθίας. Πολύβιος δὲ τὰ συμβάντα περὶ τὴν ἅλωσιν ἐν οἴκτου μέρει λέγων προστίθησι καὶ τὴν στρατιωτικὴν ὀλιγωρίαν τὴν περὶ τὰ τῶν τεχνῶν ἔργα καὶ τὰ ἀναθήματα. φησὶ γὰρ ἰδεῖν παρὼν ἐρριμμένους πίνακας ἐπ' ἐδάφους, πετεύοντας δὲ τοὺς στρατιώτας ἐπὶ τούτων. ὀνομάζει δ' αὐτῶν Ἀριστείδου γραφὴν τοῦ Διονύσου, ἐφ' οὗ τινες εἰρῆσθαί φασι τὸ οὐδὲν πρὸς τὸν Διόνυσον, καὶ τὸν Ἡρακλέα τὸν κατα-

Works of art destroyed or removed to Rome.

2. τὸ στενόν: Strabo (*loc. cit.*) and other ancient writers estimate the width at 40 stades; it is in reality considerably less, being 3¼ miles, or 32 stades.

5. Ποσειδῶνος ἱερόν: this sanctuary, the site of which was excavated in 1883 by the French School, lay on the eastern side of the Isthmus, not far from the point where the new Canal enters the sea. A plan of it is given in the *Guide-Joanne*, 2. p. 199.

16. Πολύβιος δὲ: this passage is quoted from Strabo in Polybius' works as Bk. 40, Fragm. 7.

19. ἐπ' ἐδάφους: 'to the ground.'

21. Ἀριστείδου: Aristides of Thebes was a somewhat older contemporary of Apelles, in the second half of the fourth century B.C.: Pliny (35. 98) tells us that he especially excelled in representing character and passion, but he does not seem accurately to distinguish between him and his grandson of the same name; *Dict. Ant.* 2. p. 414.

22. οὐδὲν πρὸς τὸν Διόνυσον: this saying meant 'That has nothing to do with Dionysus,' and was originally a protest on the part of the spectators of Greek dramas,

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τουτέστιν τῇ τῆς Δημήτρος χειρί. τοῦτον μὲν οὖν οὐκ ἐφρόντισεν ἴσως, τὸν δὲ Διόνυσον ἀποκείμενον ἐν τῷ Δημητρείῳ τῷ ἐν Ῥώμῃ κάλλιστον ἔργον ἐφάνησεν· ἐκτεθέντος δὲ τοῦ πίνακος συνεφλέχθη καὶ ἡ γραφὴ πᾶσα. σχεδὸν δέ τι καὶ τῶν ἄλλων ἀνδριάντων τῶν ἐν Ῥώμῃ τὰ κάλλιστα καὶ ἄριστα ἐντεῦθεν ἐφίσται· τοὺς δὲ καὶ οἱ κῆποι τῆς Ῥώμης πολλοὺς ἔσχον. μεγαλόφρων γὰρ ὢν μᾶλλον ἢ φιλότεχνος ὁ Μάμμιος, ὥς φασι, μετέδωκε ῥᾳδίως τοῖς δεηθεῖσι. Λεύκολλος δὲ κατασκευάσας τὸ τῆς Εὐτυχίας ἱερὸν καὶ στοὰν τινα χρῆσιν ἐζήτησεν ὧν εἶχεν ἀνδριάντων ὁ Μάμμιος, ὡς κοσμήσων τὸ ἱερὸν μέχρι ἀναθείξεως, εἶτ' ἐπιδώσων· οὐκ ἐπέδωκε δέ, ἀλλ' ἀνέθηκε πελεύσας αὖθις αἰ βούλεται· τρόπος δ' ἦργεν ἐκεῖνος οὐ φροντίσας οὐδέν, ὅστ' φιλοκαίσαρι τοῦ ἀναθέντος μᾶλλον. τελὼν δὲ χρόνον ἑπτὰ μείνασα ἡ Κόρινθος ἀνελήφθη πάλιν ὑπὸ Καίσαρος τοῦ θεοῦ διὰ τὴν εὐφυΐαν, ἐτοίμους πέμψαντος τοῦ ἐπελευθερικοῦ γένους ἐλεύσεσθαι· εἰ δὲ τὰ ἐρείπια σκοποῦντες καὶ τοὺς τάφους συναναστρέφοντες εὕρισκον ὀστρακίνων τορευμάτων πλήθη, πολλὰ δὲ καὶ χαλκώματα· θαυμάζοντες δὲ τὴν κατασκευὴν οὐδένα τάφον ἀνεσκαμμένον εἶδον, ὥστε εὐτυχήσαντες τῶν τοιούτων καὶ διατιθέμενοι πολλοῦ κεραμοκορινθίων ἐπλήρωσαν τὴν Ῥώμην· οὗτοι γὰρ ἐκάλουν τὰ ἐκ τῶν τάφων ληφθέντα, καὶ μάλιστα

The city restored by Julius Caesar.

when Dionysus and his satyrs, or the dithyrambs sung in his honour, were omitted from the performance. It is here represented as having been used depreciatively of pictures by other artists than Aristides, as if the meaning was, 'That is nothing in comparison of the Dionysus.'

2. Δημητρείῳ: this was the temple of Ceres, Liber and Libera, which was destroyed by fire in 31 B.C. According to Canina, the church of S. Maria in Cosmedin, at the entrance of the valley of the Circus Maximus, occupies the site of this temple as restored by Augustus and Tiberius, and is in part the same building: Burn, *Rome and the Campagna*, pp. 292–294. Pliny also (35. 24) mentions the deposition of Aristides' picture in this temple.

6. ἐφίστα: Coray's emendation of ἐφίχθαι of the MSS., which Meineke retains.

13. πολὺν δὲ χρόνον: about a century, from 146 to 44 B.C.

15. εὐφυΐαν: 'favourable situation.'

17. ὀστρακίνων τορευμάτων: 'terra-cotta reliefs.'

19. ἀνεσκαμμένον: 'not ransacked'; cp. 16. 1. 11 τοὺς τάφους συναναστρέφοντες.

20. κεραμοκορινθίων: 'Corinthian funeral urns.'

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τὰ ὀστράκινα. κατ' ἀρχὰς μὲν οὖν ἐτιμήθη σφόδρα ὁμοίως τοῖς χαλκώμασι τοῖς κορινθιουργέσιν, εἶτ' ἐπαύσαντο τῆς σπουδῆς, ἐκλιπόντων τῶν ὀστράκων καὶ οὐδὲ κατωρθωμένων τῶν πλείστων. ἡ μὲν δὴ πόλις ἡ τῶν Κορινθίων μεγάλη τε καὶ πλουσία διὰ παντὸς ὑπῆρξεν, ἀνδρῶν τε ηὐπόρησεν ἀγαθῶν εἴς τε τὰ πολιτικὰ καὶ εἰς τὰς τέχνας τὰς δημιουργικάς· μάλιστα γὰρ καὶ ἐνταῦθα καὶ ἐν Σικυῶνι ηὐξήθη γραφική τε καὶ πλαστικὴ καὶ πᾶσα ἡ τοιαύτη δημιουργία. χώραν δ' ἔσχεν οὐκ εὔγεων σφόδρα, ἀλλὰ σκολιάν τε καὶ τραχεῖαν, ἀφ' οὗ πάντες ὀφρυόεντα Κόρινθον εἰρήκασι καὶ παροιμιάζονται·

Κόρινθος ὀφρυᾷ τε καὶ κοιλαίνεται.

No. 43.—Outlets of the Lakes of Pheneus and Stymphalus.

(VIII. 8. 4.)

The disappearance and reappearance of streams is a feature of common occurrence in the limestone soil of Greece, and has already been noticed in these extracts in connexion with the Alpheius and Eurotas (No. 40), and will occur again in the account of the Cephisus in Boeotia and the Copaic lake (No. 45). In the latter of these two passages Strabo has clearly explained the causes, owing to which lakes are at one time formed and at another drained, when changes in the subterranean channels take place; and, as he points out, it is possible in some cases to demonstrate the connexion between the lake and the stream which issues from it at some distance off, because the subsidence of the one corresponds to the flooding of the other. A Greek engineer, M. Siderides, is now engaged in exploring some of these subterranean outlets, and into one of them, the *catavothra* of Versova, which partially drains the plain of Tegea, he succeeded in penetrating to a depth of 262 feet below the level of the plain, and 394

3. κατωρθωμένων: 'well executed.'

11. Κόρινθος ὀφρυᾷ τε: 'Corinth is beetle-browed and full of hollows'; the precipitous and rifted appearance which is here attributed to the site of Corinth is characteristic of the mountains of Greece, which are everywhere ὀφρυόεντες and πολύστυχοι.

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feet from the entrance horizontally. The passages in some instances were extremely narrow, and the chief objects by which they had been choked were wood, pebbles, and maize-stalks, carried along by the flood-waters. There is good hope that when the *catavothras* have been enlarged by the help of dynamite, which has already been done in the case of that of Versova, a considerable amount of marshy ground may be rendered fertile and healthy. *Revue de Géographie* for 1892, pp. 343-345.

The *βάραθρον* or 'swallow' of the lake of Pheneus in northern Arcadia, which communicated with the Ladon, was especially famous in antiquity, so that Catullus (68. 109-112) compares to it the absorbing character of Laodamia's love:—

'—tanto te absorbens vertice amoris
Aestus in abruptum detulerat barathrum;
Quale ferunt Graii Pheneum prope Cyllenium
Siccare emulsa pingue palude solum.'

During the present century this lake has passed through more than one phase of change. In 1806, when Leake visited it, the marshiness of the soil of the plain of Fonia (Pheneus) was the only sign of the presence of water. Fifteen years later the *catavothra* was blocked and the waters gradually rose until they reached the depth of 150 ft. in places; but in 1832, about the time of the arrival of the young king Otho in Greece—and the coincidence of the two events was regarded as a favourable omen—the lake disappeared and the land which it covered was restored to cultivation, while at the same time the Ladon and the Alpheius rose, and the country about Olympia was inundated. When I saw it, however, in 1853, the whole valley was once more filled with a very extensive sheet of water. Leake, *Morea*, 3. p. 151; Curtius, *Peloponnesos*, 1. p. 189.

4. Περὶ δὲ τοῦ Ἀλφειοῦ καὶ τοῦ Εὐρώτα τὸ συμβεβηκὸς παράδοξον εἴρηται καὶ τὸ περὶ Ἐρασῖνον τὸν ἐκδιδόντα ἐκ τῆς Στυμφαλίδος λίμνης εἰς τὴν Ἀργείαν νυνί, πρότερον δ' οὐκ ἔχοντα ἔκρυσιν, τῶν βερέθρων, ἃ καλοῦσιν οἱ Ἀρκάδες ζέρεθρα, Catavothrae of the Arcadian lakes.

1. τοῦ Ἀλφειοῦ: cp. 8. 3. 12, No. 40.

2. Ἐρασῖνον: cp. 8. 6. 8. The river issues from a copious source at the entrance of a cavern below Mount Chaon, at the extreme western angle of the plain of Argos.

4. βερέθρων: this is another form of *βάραθρον*: the modern Greek name is *catavothra*.

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τυφλῶν ὄντων καὶ μὴ δεχομένων ἀπέρασιν, ὥστε τὴν τῶν Στυμφαλίων πόλιν νῦν μὲν καὶ πέντε διέχειν σταδίους ἀπὸ τῆς λίμνης, τότε δ' ἐπ' αὐτῆς κεῖσθαι. ταναντία δ' ὁ Λάδων ἔπαθε τοῦ ῥεύματος ἐπισχεθέντος ποτὲ διὰ τὴν ἐμφραξιν τῶν πηγῶν· συμπεσόντα γὰρ τὰ περὶ Φενεὸν βέρεθρα ὑπὸ σεισμοῦ, δι' ὧν ἦν ἡ φορά, μονὴν ἐποίησε τοῦ ῥεύματος μέχρι τῶν κατὰ βάθους φλεβῶν τῆς πηγῆς. καὶ οἱ μὲν οὕτω λέγουσιν· Ἐρατοσθένης δέ φησι περὶ Φενεὸν μὲν τὸν Ἀνίαν καλούμενον ποταμὸν λιμνάζειν τὰ πρὸ τῆς πόλεως, καταδύεσθαι δ' εἰς τινας ἠθμοὺς οὓς καλεῖσθαι ζέρεθρα· τούτων δ' ἐμφραχθέντων ἔσθ' ὅτε ὑπερχεῖσθαι τὸ ὕδωρ εἰς τὰ πεδία, πάλιν δ' ἀναστομουμένων ἄθρουν ἐκ τῶν πεδίων ἐκπεσὸν εἰς τὸν Λάδωνα καὶ τὸν Ἀλφειὸν ἐμβάλλειν, ὥστε καὶ τῆς Ὀλυμπίας κλυσθῆναί ποτε τὴν περὶ τὸ ἱερὸν γῆν, τὴν δὲ λίμνην συσταλῆναι· τὸν Ἐρασῖνον δὲ παρὰ Στυμφάλου ῥέοντα ὑποδύντα ὑπὸ τὸ ὄρος ἐν τῇ Ἀργείᾳ πάλιν ἀναφανῆναι· διὸ δὴ καὶ Ἰφικράτη πολιορκοῦντα τὸν Στύμφαλον καὶ μηδὲν περαίνοντα ἐπιχειρῆσαι τὴν κατάδυσιν ἀποφράξαι σπόγγους πορισάμενον πολλούς, παύσασθαι δὲ διοσημίας γενομένης.

Pheneus and the Ladon.

Stymphalus and the Erasinus.

1. μὴ δεχομένων ἀπέρασιν: 'not admitting of the waters being carried off': in a similar sense the verb *ἀπεράω* is used of 'disgorging' a body of water in 1. 3. 6 *ἀπερᾶσαι τὸ πλεονάζον*.

2. πέντε: the MSS. and edd. read *πεντήκοντα*, but Leake has pointed out that *πέντε* must be right, that being 'about the real number of stades between the site of Stymphalus and the margin of the lake, on an average of the seasons': *Morea*, 3. p. 146.

8. Ἀνίαν: this is probably the same river which is mentioned by Pausanias (8. 14. 3) as flowing in this valley, and as being called both Olbius and Aroanius in Arcadia.

9. ἠθμούς: sometimes, as in the lake of Stymphalus, the water disappears into an arched cavern at the foot of an escarpment of rock; but in other cases the term 'strainer' is quite applicable, for the appearance is that of water filtering through shingle.

13. τῆς Ὀλυμπίας: since the *catastrophe* of Pheneus was regarded as the work of Heracles (Paus. 8. 14. 2), the flooding of the land of Olympia by the overflow of the Alpheius was described in mythological language as an invasion of Elis by Heracles, and the tombs of the heroes who perished on that occasion were shown near Pheneus (Paus. 8. 15. 5).

16. Ἰφικράτη: this was during the campaign of that general in the Peloponnese in 393 B.C.

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BOOK IX.

NORTHERN GREECE.

No. 44.—Attica.

(IX. 1. 3, 4, 15, 16, 19, 23, 24.)

It is difficult to believe that Strabo had not visited a place of so great interest and historical importance as Athens, and yet the probabilities seem to be against his having done so. His description of the city and of objects in its neighbourhood does not read like that of an eye-witness, and the flourish of rhetoric with which he deprecates the necessity of giving a detailed account of it points in the same direction. Too great stress should not be laid on the latter of these two arguments, because in speaking of Rome also, though he had resided in that city, Strabo only describes one building at all elaborately; still, in the case of Athens he confines himself more completely to generalities. It is noticeable, too, that in dealing with one debated point, which, if he had been on the spot, we might expect him to have investigated for himself—the quality of the water of the Eridanus, which rose close to Athens (§ 19)—he quotes the testimony of others. See General Introduction, p. 18.

Shape and boundaries of Attica.

3. Ἀκτὴ δ' ἐστὶν [ἡ Ἀττικὴ] ἀμφιθάλαττος, στενὴ τὸ πρῶτον, εἶτ' εἰς τὴν μεσόγαιαν πλατύνεται, μηνοειδῆ δ' οὐδὲν ἧττον ἐπιστροφὴν λαμβάνει πρὸς Ὠρωπὸν τῆς Βοιωτίας τὸ κυρτὸν ἔχουσαν πρὸς θαλάττῃ· τοῦτο δ' ἐστὶ τὸ δεύτερον

3. τὸ κυρτόν: 'its convexity'; this is the part of the coast which lies to the N. of the promontory of Cynosura near Marathon.

4. τὸ δεύτερον πλευρὸν ἄμον: the second of the three sides of Attica,

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πλευρὸν ἐῷον τῆς Ἀττικῆς. τὸ δὲ λοιπὸν ἤδη τὸ προσάρκτιόν ἐστι πλευρὸν ἀπὸ τῆς Ὠρωπίας ἐπὶ δύσιν παρατεῖνον μέχρι τῆς Μεγαρίδος, ἡ Ἀττικὴ ὀρεινή, πολυώνυμός τις, διείργουσα τὴν Βοιωτίαν ἀπὸ τῆς Ἀττικῆς· ὥσθ', ὅπερ εἶπον ἐν τοῖς πρόσθεν, ἰσθμὸν γίνεσθαι τὴν Βοιωτίαν ἀμφιθάλαττον οὖσαν τῆς τρίτης χερρονήσου τῆς λεχθείσης, ἀπολαμβάνοντα ἐντὸς τὰ πρὸς τῇ Πελοποννήσῳ τήν τε Μεγαρίδα καὶ τὴν Ἀττικήν. διὰ δὲ τοῦτο καὶ Ἀκτὴν φασι λεχθῆναι τὸ παλαιὸν καὶ Ἀκτικὴν τὴν νῦν Ἀττικὴν παρονομασθεῖσαν, ὅτι τοῖς ὄρεσιν ὑποπέπτωκε τὸ πλεῖστον μέρος αὐτῆς ἀλιτενὲς καὶ στενόν, μήκει δ' ἀξιολόγῳ κεχρημένον, προπεπτωκὸς μέχρι Σουνίου.

Pass of the Scironian rocks.

4. Μετὰ δὴ Κρομμυῶνα ὑπέρκειται τῆς ἀκτῆς αἱ Σκειρωνίδες πέτραι πάροδον οὐκ ἀπολείπουσαι πρὸς θαλάττῃ· ὑπὲρ αὐτῶν δ' ἐστὶν ἡ ὁδὸς ἡ ἐπὶ Μεγάρων καὶ τῆς Ἀττικῆς ἀπὸ τοῦ Ἰσθμοῦ· οὕτω δὲ σφόδρα πλησιάζει ταῖς πέτραις ἡ ὁδὸς ὥστε πολλαχοῦ καὶ παράκρημνός ἐστι διὰ τὸ ὑπερκείμενον ὄρος

which faces east. Strabo had already mentioned the south-western side in the preceding section.

3. πολυώνυμός τις: the only names of this mountain region that are known to us are Parnes and Cithaeron.

4. ἐν τοῖς πρόσθεν: in 8.1.3 Strabo divides Greece (somewhat arbitrarily) into four peninsulas: these, commencing from the S., are (1) the Peloponnese, with its isthmus at Corinth; (2) the district of Geraneia, with its isthmus between the two ports of Megara, Nisaea and Pagae; (3) Attica and Boeotia, with part of Phocis and of the territory of the Epicnemidian Locrians, bounded by a line drawn across from the head of the Crisaean gulf to Thermopylae; (4) the country between this limit and the parallel of the Ambracian and Maliac gulfs. This division he recapitulates, as regards the first three of these 'peninsulas,' in the opening sentences of Book ix. The present passage, however, seems irreconcilable with this view, for though Boeotia may, if necessary, be regarded as an isthmus from its lying between two seas, yet to do so involves a different 'peninsular' division of the country.

10. ἀλιτενὲς: 'bordering on the sea'; Strabo exaggerates somewhat in representing this strip of coastland between the mountains and the sea as comprising 'the greater part' of Attica.

12. τῆς ἀκτῆς: this emendation of τῆς Ἀττικῆς of the MSS. was suggested by Meineke in *Vind. Strabon.* p. 129, but he has not introduced it into his text. It appears necessary, for the Scironian rocks are in Megaris, and at some distance from Attica.

16. παράκρημνος: 'precipitous'; i. e. there are precipices both above and below it. The character of the pass is expressed by its modern name Κακὴ Σκάλα, or the Bad Staircase.

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δύσβατόν τε καὶ ὑψηλόν· ἐνταῦθα δὲ μυθεύεται τὰ περὶ τοῦ Σκείρωνος καὶ τοῦ Πιτυοκάμπτου τῶν λῃζομένων τὴν λεχθεῖσαν ἀρετήν, οὓς καθεῖλε Θησεύς. ἀπὸ δὲ τῶν ἄκρων τούτων κατηγίζοντα σκαιὸν τὸν Ἀργέστην Σκείρωνα προσηγορεύκασιν Ἀθηναῖοι. μετὰ δὲ τὰς Σκειρωνίδας πέτρας ἄκρα πρόκειται Μινῴα τοιοῦτον τὸν ἐν τῇ Νισαίᾳ λιμένα. ἣν δὲ Νίσαια ἐπίνειόν ἐστιν τῶν Μεγάρων διακοσίους σταδίους τῆς πόλεως διέχον, σχοίνοις ἑκατέρωθεν συναπτόμενον πρὸς αὐτήν· ἐκαλεῖτο δὲ καὶ τοῦτο Μινῴα.

2. Πιτυοκάμπτου: the story suggested by the name of Pityocamptes, or the Pine-bender, was, that he was a brigand who fastened his victims to the bent branches of two pines, by the rebound of which they were torn in sunder. But originally, in all probability, this name, like that of Sciron, was applied to a violent wind, and the story of their ravages embodied the dangers to which travellers were exposed from winds on the pass. The line of coast between the Isthmus of Corinth and Athens was the scene of most of the legendary labours of Theseus, and the stories connected with them seem to have reference to the establishment of safe communication along that route. See Toser's *Geography of Greece*, pp. 324, 325.

4. σκαιὸν: 'on the left hand,' from the point of view of one who is going ἐκ Μεγάρων καὶ τῆς Ἀττικῆς ἐπὶ τὸν Ἰσθμόν.

Ἀργέστην: in the account of the names of the winds which Strabo has given in 1. 2. 21 on the authority of Aristotle and others, Argestes is the north-west wind. In the bas-reliefs representing figures of the winds on the outside of the Horologium of Antonius Cyrrhestes, the so-called Temple of the Winds, at Athens, this wind is called, not Argestes, but Sciron—a fact which corroborates Strabo's statement in this passage.

6. Μινῴα: this place, which Strabo calls a promontory, was in reality an island, as Thucydides (3. 51) and Pausanias (1. 44. 3) describe it; but these statements are hardly inconsistent, for the narrative of Thucydides shows that it was close to the shore, so that it would present the appearance of a headland. It can now be recognized in a conical hill on the sea-coast, which, though not now surrounded by water, must once have been so, before two streams, which reached the sea at this point, were diverted in another direction. The site of Nisaea is in the plain on the eastern side of this hill, where there are remains of ancient buildings; and between the two Capt. Spratt, who is the best authority on the topography of this neighbourhood, found remains of a mole in such a position that it would have formed a harbour, so that Minoa could rightly be spoken of as τοιοῦτον τὸν ἐν τῇ Νισαίᾳ λιμένα. *Dict. Geogr.* 2. pp. 314. 315.

7. διακοσίους: Thucydides (4. 66) puts the length of the walls from Megara to Nisaea at eight stades, and as this corresponds to the distance between the site of that town and the hill above mentioned, we shall certainly be right in taking his estimate in preference to Strabo's.

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15. Λόφος δ' ἐστὶν ἡ Μουνυχία χερρονησιάζων καὶ κοῖλος καὶ ὑπόνομος πολὺ μέρος φύσει τε καὶ ἐπίτηδες ὥστ' οἰκήσεις δέχεσθαι, στομίῳ δὲ μικρῷ τὴν εἴσοδον ἔχων. ὑποπίπτουσι δ' αὐτῷ λιμένες τρεῖς. τὸ μὲν οὖν παλαιὸν ἐτετείχιστο καὶ συνῴκιστο ἡ Μουνυχία παραπλησίως ὥσπερ ἡ τῶν Ῥοδίων πόλις, προσειληφυῖα τῷ περιβόλῳ τόν τε Πειραιᾶ καὶ τοὺς λιμένας πλήρεις νεωρίων, ἐν οἷς καὶ ἡ ὁπλοθήκη Φίλωνος ἔργον· ἄξιόν τε ἦν ναύσταθμον ταῖς τετρακοσίαις ναυσίν, ὧν οὐκ ἐλάττους

1. ἡ Μουνυχία: originally the name Munychia was restricted to the hill which lies on the north-eastern side of the Piraic peninsula, and forms its highest point; this was the acropolis of Piraeus, the Μουνυχίας ἕρυμα of Strabo. But after a time the name was extended to the further part of the peninsula beyond the isthmus which separates the harbours of Zea and Piraeus; and in this passage we see that it is made to include the town of Piraeus also.

κοῖλος καὶ ὑπόνομος: 'hollowed out and undermined'; this was probably in part the result of quarrying, for numerous traces of quarries are visible on these hills at the present day. For ὑπόνομος in this sense, cp. 12. 8. 17, No. 61, where a district is said to be ὑπόνομος πυρί τε καὶ ὕδατι.

4. λιμένες τρεῖς: Piraeus, Zea and Munychia; these are the same which Thucydides (1. 93) describes as λιμένας τρεῖς αὐτοφυεῖς.

5. ὥσπερ ἡ τῶν Ῥοδίων πόλις: i. e. with broad straight streets, the houses of which rose one above another like the seats of a theatre. Under the auspices of Pericles, Piraeus was laid out by the famous architect, Hippodamus of Miletus, who afterwards built the city of Rhodes.

7. νεωρίων: traces of the substructions of the docks (νεώσοικοι) which belonged to these dockyards are still visible under water both at Zea and Munychia.

ὁπλοθήκη: more properly called σκευοθήκη, a naval arsenal, where tackling and other appliances of ships, as well as munitions of war, were housed. From a passage in Pliny (7. 125) where this 'armamentarium' is mentioned, it has been wrongly concluded that it was a basin in which vessels could lie; but Strabo here clearly distinguishes it from the ναύσταθμον. See *Dict. Ant.* 1. p. 191. The fame of this building was great in antiquity; Plutarch, when he records its destruction by Sulla, speaks of it as θαυμαζόμενον ἔργον: *Sulla*, 14. An inscription which was discovered in 1881 proves that its site was on the north-east side of the port of Zea; see Foucart, *L'Arsenal de Philon*, in vol. 6 of the *Bulletin de Correspondance hellénique*, p. 540, where the text of the inscription is given, containing the original contract for the erection of the building.

Φίλωνος: this eminent architect, who is mentioned by Cicero (*De Orat.* 1. 14. 62) as 'Philonem illum architectum, qui Atheniensibus armamentarium fecit,' was employed on this work by the orator Lycurgus, in 329 B.C.

8. τετρακοσίαις: this was the number of triremes with which Lycurgus provided the state; Boeckh, *Econ. of Athens* (2nd ed.) p. 270.

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ἑστιλλον Ἀθηναῖοι. τῷ δὲ τείχει τούτῳ συνῆπτε τὰ καθειλκυσμένα ἐκ τοῦ ἄστεως σκέλη· ταῦτα δ' ἦν μακρὰ τείχη τετταράκοντα σταδίων τὸ μῆκος, συνέκτεινε τὸ ἄστυ τῷ Πειραεῖ. οἱ δὲ πολλοὶ πύλεσι τὸ τεῖχος κατήρτισθαι καὶ τὸ τῆς Μουνιχίας ἕρυμα, τόν τε Πειραιᾶ συνέστειλαν εἰς ὀλίγην ἀστικίαν τὴν περὶ τοὺς λιμένας καὶ τὸ ἱερὸν τοῦ Διὸς τοῦ σωτῆρος· τοῦ δὲ ἱεροῦ τὰ μὲν στοίβοις ἔχει πίνακας θαυμαστούς, ἔργα τῶν ἐπιφανῶν τεχνιτῶν, τὸ δ' ὕπαιθρον ἀνεθρέψαντας. κατέσκευασται δὲ καὶ τὰ μακρὰ τείχη, Λακεδαιμονίων μὲν καθελόντων πρότερον Ῥωμαίων δ' ὕστερον, ἡνίκα Σύλλας ἐκ πολιορκίας εἶλε καὶ τὸν Πειραιᾶ καὶ τὸ ἄστυ. Ruins of the walls

16. Τὸ δ' ἄστυ αὐτὸ πέτρα ἐστὶν ἐν πεδίῳ περιοικουμένη κύκλῳ· ἐπὶ δὲ τῇ πέτρᾳ τὸ τῆς Ἀθηνᾶς ἱερόν, ὅ τε ἀρχαῖος νεὼς ὁ τῆς Πολιάδος ἐν ᾧ ὁ ἄσβεστος λύχνος, καὶ ὁ Παρθενὼν ὃν ἐποίησεν Ἰκτῖνος, ἐν ᾧ τὸ τοῦ Φειδίου ἔργον ἐλεφάντινον ἡ Ἀθηνᾶ. ἀλλὰ γὰρ εἰς πλῆθος ἐμπίπτων τῶν περὶ τῆς πόλεως ταύτης ὑμνουμένων τε καὶ διαβοωμένων ἄκυρῶ πλεονάζειν, μὴ συμβῇ τῆς προθέσεως ἐκπεσεῖν τὴν γραφήν. Athe

19. Ὅσῳ δὲ πλέον ἐστὶ τὸ φιλότιμον περὶ τὰ ἔνδοξα καὶ πλείους οἱ λαλήσαντές τι περὶ αὐτῶν, τοσῷδε μείζων ὁ ἔλεγχος, ἐὰν μὴ κρατῇ τις τῆς ἱστορίας· οἷον ἐν τῇ Συναγωγῇ τῶν Strea the E danus.

6. τοῦ Διὸς τοῦ σωτῆρος: this temple is also mentioned by Pliny, 34. 74. It is probably the same which Pausanias (1. 1. 3) calls the temple of Athena and Zeus. That writer notices two bronze statues of those divinities, which are probably the ἀνδριάντες of Strabo; and a painting by Arcesilaus, which may have been one of the πίνακες.

10. Σύλλας: the capture of Athens by Sulla in 86 B.C., when that city had espoused the cause of Mithridates, was especially ruinous to the port-towns, because it destroyed all their commerce.

13. τὸ τῆς Ἀθηνᾶς ἱερόν: 'the sacred enclosure of Athena, comprising, &c.'

14. ὁ τῆς Πολιάδος: otherwise called the Erechtheium; the term 'old temple' was applied to it to distinguish it from the Parthenon, though the actual structure of the latter was the earlier of the two.

ὁ ἄσβεστος λύχνος: Paus. 1. 26. 7 ἐμπλήσαντες δὲ ἐλαίου τὸν λύχνον τὴν αὐτὴν τοῦ μέλλοντος ἔτους ἀναμένουσιν ἡμέραν· ἔλαιον δὲ ἐκεῖνο τὸν μεταξὺ ἐπαμεῖ χρίσαν τῷ λύχνῳ, καὶ τὰ αὐτὰ ἐν ἡμέρᾳ καὶ νυκτὶ φαίνουσι.

21. ἐὰν μὴ κρατῇ τις τῆς ἱστορίας: 'if one does not make certain of the historic facts.'

Συναγωγῇ τῶν ποταμῶν: this

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ποταμῶν ὁ Καλλίμαχος γελᾶν φησιν, εἴ τις θαρρεῖ γράφειν τὰς τῶν Ἀθηναίων παρθένους

ἀφύσσεσθαι καθαρὸν γάνος Ἠριδανοῖο,

οὗ καὶ τὰ βοσκήματα ἀπόσχοιτ' ἄν. εἰσὶ μὲν νῦν αἱ πηγαὶ καθαροῦ καὶ ποτίμου ὕδατος, ὥς φασιν, ἐκτὸς τῶν Διοχάρους καλουμένων πυλῶν πλησίον τοῦ Λυκείου· πρότερον δὲ καὶ κρήνη κατεσκεύαστό τις πλησίον πολλοῦ καὶ καλοῦ ὕδατος· εἰ δὲ μὴ νῦν, τί ἂν εἴη θαυμαστόν, εἰ πάλαι πολὺ καὶ καθαρὸν ἦν ὥστε καὶ πότιμον εἶναι, μετέβαλε δὲ ὕστερον; ἐν μὲν οὖν τοῖς καθ' ἕκαστα τοσούτοις οὖσιν οὐκ ἐνδέχεται διατρίβειν, οὐ μὴν οὐδὲ σιγῇ παρελθεῖν ὥστε μηδ' ἐν κεφαλαίῳ μνησθῆναί τινων.

Mountains of Attica.

23. Τῶν δ' ὀρῶν τὰ μὲν ἐν ὀνόματι μάλιστά ἐστιν ὅ τε Ὑμηττὸς καὶ Βριλησσὸς καὶ Λυκαβηττός, ἔτι δὲ Πάρνης καὶ Κορυδαλλός. μαρμάρου δ' ἐστὶ τῆς τε Ὑμηττίας καὶ τῆς Πεντ-

treatise on the Rivers of the World is one of the lost prose works of Callimachus.

3. Ἠριδανοῖο: this passage is interesting as bearing on the question of the position and course of the Eridanus at Athens. Until lately it has been supposed that that river was the stream which rises on the side of Mount Hymettus, at the copious source known in antiquity as Κυλλοῦ Πήρα, and flows into the Ilisus on its left bank before it reaches Athens. This view is still maintained by Curtius in his latest work, *Stadtgeschichte von Athen* (1891). Dr. Dörpfeld, on the other hand, has started another and highly plausible theory about its course, which turns in no slight degree on the present remarks of Strabo. According to him the Eridanus was a considerable stream, which flowed from the south-western slopes of Lycabettus, and passed through the northern part of Athens from E. to W., emerging near the Dipylon Gate, after which it joined the Ilisus. The objects which Strabo notices as being near the source—the gate of Diochares and the Lyceum—were on the right bank of the Ilisus southward of Lycabettus; and if we suppose that the river traversed the city—in doing which it would easily be converted into a public sewer—we have the explanation of Callimachus' statement, that in his time cattle would not drink of it. Dörpfeld, in *Mittheil. des athen. Instituts*, 13. pp. 211 foll. A summary of his views is given in Miss Harrison's *Mythology and Monuments of Ancient Athens*, pp. 222–224.

14. Βριλησσὸς: it is noticeable that while this mountain is not called Pentelicus by any writer before Pausanias, the marble which came from it was called Pentelic from the deme of Pentele, from which also the mountain subsequently obtained its now familiar name.

15. Ὑμηττίας: the 'trabes Hymettiae' of Hor. *Od.* 2. 18. 3 were

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ελικῆς κάλλιστα μέταλλα πλησίον τῆς πόλεως· ὁ δ' Ὑμηττὸς καὶ μέλι ἄριστον ποιεῖ. τὰ δ' ἀργυρεῖα τὰ ἐν τῇ Ἀττικῇ κατ' ἀρχὰς μὲν ἦν ἀξιόλογα, νυνὶ δ' ἐκλείπει· καὶ δὴ καὶ οἱ ἐργαζόμενοι, τῆς μεταλλείας ἀσθενοῦς ὑπακουούσης, τὴν παλαιὰν ἐκβολάδα καὶ σκωρίαν ἀναχωνεύοντες εὕρισκον ἔτι ἐξ αὐτῆς ἀποκαθαιρόμενον ἀργύριον, τῶν ἀρχαίων ἀπείρως καμινευόντων. τοῦ δὲ μέλιτος ἀρίστου τῶν πάντων ὄντος τοῦ Ἀττικοῦ πολὺ βέλτιστόν φασι τὸ ἐν τοῖς ἀργυρείοις, ὃ καὶ ἀκάπνιστον καλοῦσιν ἀπὸ τοῦ τρόπου τῆς σκευασίας. The mine

24. Ποταμοὶ δ' εἰσὶν ὁ μὲν Κηφισσὸς ἐκ Τρινεμέων τὰς ἀρχὰς ἔχων ῥέων δὲ διὰ τοῦ πεδίου, ἐφ' οὗ καὶ ἡ γέφυρα καὶ οἱ γεφυρισμοί, διὰ δὲ τῶν σκελῶν τῶν ἀπὸ τοῦ ἄστεως εἰς τὸν Πειραιᾶ καθηκόντων ἐκδίδωσιν εἰς τὸ Φαληρικόν, χειμαρρώδης τὸ πλέον, θέρους δὲ μειοῦται τελέως. ἔστι δὲ τοιοῦτος μᾶλλον ὁ Ἰλισσός, ἐκ θατέρου μέρους τοῦ ἄστεως ῥέων εἰς τὴν αὐτὴν παραλίαν ἐκ τῶν ὑπὲρ τῆς Ἄγρας καὶ τοῦ Λυκείου μερῶν καὶ τῆς πηγῆς ἣν ὑμνηκεν ἐν Φαίδρῳ Πλάτων. The r

slabs of the greyish marble of Hymettus. The word μάρμαρος is here used fem., as λίθος also sometimes is in the sense of 'marble.'

5. ἐκβολάδα καὶ σκωρίαν: the ἐκβολάς consisted of stones which had been thrown aside as containing too little ore to make it worth extracting; the σκωρία was the slag, from which the ore had been partially extracted. In the extensive mining works at Laureium at the present day ore—either silver or lead—is obtained from both these kinds of refuse; and in 1869 an important law suit turned on a French company, which had contracted for the use of the σκωρία, utilising the ἐκβολάς also: Baedeker's *Greece*, p. 127.

8. ἀκάπνιστον: taken without smoking the bees.

10. Τρινεμέων: the deme of Τρινεμεῖς lay in the depression between Pentelicus and Parnes, and it is there that the western arm of the Cephisus still has its principal sources.

11. ἡ γέφυρα: the bridge over the Cephisus, where it was crossed by the road from Athens to Eleusis, by which the sacred processions went; here the γεφυρισμοί took place.

17. τῆς πηγῆς: the scene of the Phaedrus, however, was on the banks of the Ilisus, not at its source.

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No. 45.—Boeotia; the Euripus; drainage of the Copaic lake.

(IX. 2. 2, 8, 16, 17, 18.)

Boeotia was composed of two basins or valleys, the chief towns of which were Orchomenus and Thebes respectively; but whereas the basin of Orchomenus was completely surrounded by mountains, and had no natural outlet for its waters, the greater part of the district of Thebes was drained by the Asopus, which flowed into the Euboic sea, while Thebes itself lay in a plain of its own. The internal history of the country turns on these two cities, the former having been the more important during the heroic age, the latter in the subsequent period.

The remarks of Ephorus, which Strabo quotes, on the effect of want of culture in neutralizing the advantageous position of Boeotia, are an excellent speeimen of criticism applied to historical geography. He might also have noticed that the boorishness of the people was in part a result of the climate. At the present day the Boeotian peasant is still distinguished from the rest of his countrymen by his heaviness of temperament and his incivility.

Boeotia commands three seas.

2. Ἔφορος δὲ καὶ ταύτῃ κρείττω τὴν Βοιωτίαν ἀποφαίνει τῶν ὁμόρων ἐθνῶν καὶ ὅτι μόνη τριθάλαττός ἐστι καὶ λιμένων εὐπορεῖ πλειόνων, ἐπὶ μὲν τῷ Κρισαίῳ κόλπῳ καὶ τῷ Κορινθιακῷ τὰ ἐκ τῆς Ἰταλίας καὶ Σικελίας καὶ Λιβύης δεχομένη, ἐπὶ δὲ τῶν πρὸς Εὔβοιαν μερῶν ἐφ' ἑκάτερα τοῦ Εὐρίπου σχιζομένης τῆς παραλίας τῇ μὲν ἐπὶ τὴν Αὐλίδα καὶ τὴν Ταναγρικὴν τῇ δ' ἐπὶ τὸν Σαλγανέα καὶ τὴν Ἀνθηδόνα, τῇ μὲν εἶναι συνεχῆ τὴν κατ' Αἴγυπτον καὶ Κύπρον καὶ τὰς νήσους θάλατταν τῇ δὲ τὴν κατὰ Μακεδόνας καὶ τὴν Προποντίδα καὶ τὸν Ἑλλήσποντον. προστίθησι δὲ ὅτι καὶ τὴν Εὔβοιαν τρόπον τινὰ μέρος αὐτῆς πεποίηκεν ὁ Εὔριπος οὕτω στενὸς ὢν καὶ γεφύρᾳ συνε-

Nearness of Euboea.

1. καὶ ταύτῃ: sc. in the richness of the soil, of which Strabo has been speaking at the end of the preceding section.

5. ἐπὶ δὲ: there is an anacoluthon here, for while the preceding clause with ἐπὶ μὲν is followed by the participle δεχομένη, the present clause is infinitival with εἶναι συνεχῆ, as if φησὶ was understood.

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ζευγμένος πρὸς αὐτὴν ἀσφαλέστερα. τὴν μὲν οὖν χώραν ἐπαινεῖ διὰ ταῦτα, καί φησι πρὸς ἡγεμονίαν εὐφυῶς ἔχειν, ἀγωγῇ δὲ καὶ παιδείᾳ μᾶλλον χρησαμένους ἐπιμελεῖ τοὺς ἀεὶ προϊσταμένους αὐτῆς, εἰ καί τί ποτε κατώρθωσαν, ἐπὶ μικρὸν τὸν χρόνον συμφέρειν, καθάπερ Ἐπαμεινώνδας ἔδειξε· τελευτήσαντος γὰρ ἐκείνου τὴν ἡγεμονίαν ἀποβαλεῖν εὐθὺς τοὺς Θηβαίους γενομένους αὐτῆς μόνον· εἶναι δὲ εἶναι τὸ λόγων καὶ ὁμιλίας τῆς πρὸς ἀνθρώπους ἀλιγωρῆσαι, μόνης δ' ἐπιμεληθῆναι τῆς κατὰ πόλεμον ἀρετῆς. ἔδει δὲ προσθεῖναι διότι τοῦτο πρὸς Ἕλληνας μάλιστα χρήσιμόν ἐστιν, ἐπεὶ πρός γε τοὺς βαρβάρους βίᾳ λόγου κρείττων ἐστί. καὶ Ῥωμαῖοι δὲ τὸ παλαιὸν μὲν ἀγραμματίστους ἔθνεσι πολεμοῦντες οὐδὲν ἐδέοντο τῶν τοιούτων παιδευμάτων, ἀφ' οὗ δὲ ἤρξαντο πρὸς ἡμερώτερα ἔθνη καὶ φῦλα τὴν πραγματείαν ἔχειν, ἐπέθεντο καὶ ταύτῃ τῇ ἀγωγῇ καὶ κατέστησαν πάντων κύριοι. These vantag neutra by wa cultur

8. Εἶτα λιμὴν μέγας ὃν καλοῦσι Βαθὺν λιμένα· εἶθ' ἡ Αὐλὶς πετρώδες χωρίον καὶ κώμη Ταναγραίων· λιμὴν δ' ἐστὶ πεντήκοντα πλοίοις, ὅστ' εἰκὸς τὸν ναύσταθμον τῶν Ἑλλήνων ἐν τῷ μεγάλῳ ὑπάρξαι λιμένι. καὶ ὁ Εὔριπος δ' ἐστὶ πλησίον ὁ Χαλκίδος, εἰς ὃν ἀπὸ Σουνίου στάδιοι πεντακόσιοι ἑβδομήκοντα· ἔστι δ' ἐπ' αὐτῷ γέφυρα δίπλεθρος, ὡς εἴρηκα· πύργος Aulis. The Euripus.

3. ἐκπαλαί: this is Madvig's (*Advers. Crit.* p. 554) and Cobet's (*Miscell. Crit.* p. 180) emendation of *ἐκεῖ μαὶ* of the MSS.

9. πρὸς Ἕλληνας: 'in dealing with Greeks.'

17. πετρώδες χωρίον: the Homeric epithet of Aulis (*Il.* 2. 496) is likewise *πετρήεσσα*. The city occupied a steep rocky hill, rising at the back of a small peninsula which intervenes between two harbours about three miles to the southward of Chalcis on the mainland. The larger and southernmost of these harbours, which is still called Vathy (Βαθύ), is the Βαθὺς λιμήν of this passage.

18. τὸν ναύσταθμον τῶν Ἑλλήνων: before the expedition against Troy.

20. πεντακόσιοι ἑβδομήκοντα: the MSS. read *στάδιοι ἑβδομήκοντα*. Some number has clearly been omitted, which Kramer conjectures to be *πεντακόσιοι* (Φ being easily lost before O).

21. γέφυρα δίπλεθρος: this bridge was first constructed in the twenty-first year of the Peloponnesian war, when Euboea revolted from Athens, and was the work of the Boeotians, who thus contrived to make that country 'an island to every one but themselves.' Diodorus, who records

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Its tides.

δ' ἐκατέρωθεν ἐφέστηκεν ὁ μὲν ἐκ τῆς Χαλκίδος ὁ δ' ἐκ τῆς Βοιωτίας· διῳκοδόμηται δ' εἰς αὐτοὺς σῦριγξ. περὶ δὲ τῆς παλιρροίας τοῦ Εὐρίπου τοσοῦτον μόνον εἰπεῖν ἱκανόν, ὅτι ἑπτάκις μεταβάλλειν φασὶ καθ' ἡμέραν ἑκάστην καὶ νύκτα· τὴν δ' αἰτίαν ἐν ἄλλοις σκεπτέον.

Drainage of the Boeotian plains.

16. Τῶν δὲ πεδίων τούτων τὰ μὲν λιμνάζει, ποταμῶν ἀναχεομένων εἰς αὐτά, τῶν δ' ἐμπιπτόντων εἶτα ἐκρύσεις λαμβανόντων· τὰ δ' ἀνέψυκται καὶ γεωργεῖται παντοδαπῶς διὰ τὴν εὐκαρπίαν.

Subterranean passages.

ὑπάντρου δὲ καὶ σηραγγώδους οὔσης κατὰ βάθους τῆς γῆς, σεισμοὶ γενόμενοι πολλάκις ἐξαίσιοι τοὺς μὲν ἔφραξαν τῶν πόρων τοὺς δὲ ἀνέῳξαν, τοὺς μὲν μέχρι τῆς ἐπιφανείας τοὺς δὲ δι' ὑπονόμων· συμβαίνει δὴ καὶ τοῖς ὕδασι τοῖς μὲν δι' ὑπονόμων φέρεσθαι τῶν ῥείθρων τοῖς δ' ἐπιπολῆς, τοῖς τε λιμναίοις καὶ τοῖς ποταμίοις. ἐγχωσθέντων δὲ κατὰ βάθους τῶν πόρων αὔξεσθαι τὰς λίμνας συμβαίνει μέχρι τῶν

this (13. 47. 3–6), describes how dams were carried out into the sea from either shore, and towers erected at their extremities, while the intervening channels were spanned by wooden bridges. The strait is divided in the middle by a rock, on which now stands a fort, and the two arms together measure 205 ft. across, thus approximating closely to Strabo's estimate of two plethra (202 ft.).

2. διῳκοδόμηται δ' εἰς αὐτοὺς σῦριγξ: this has usually been taken to mean 'a channel for the stream has been constructed between them'; but this hardly gives the right meaning either to εἰς or to σῦριγξ. It is better, with De Bréquigny (quoted in the French Translation of Strabo, vol. 3, *Éclaircissemens*, p. 39), to translate it as 'a secret passage has been constructed [on either side] so as to communicate with these towers.'

τῆς παλιρροίας: the extraordinary changes of the current in this channel attracted much notice in antiquity: they are referred to in the παλίρροχθοι Αἰλίδος τόνοι of Aeschylus (*Ag.* 191), the στονόεις τορθμός of Sophocles (*Ant.* 1145), and the δῖναι of ἁλίσσων Εὐρίπου of Euripides (*Iph. Taur.* 6, 7). They take place, not seven times in the twenty-four hours, as Strabo says, but at irregular intervals. Admiral Mansell, who lived at Chalcis, and observed these currents during sixteen years, has done much towards discovering a rule which governs their changes; but he is doubtfully right in regarding them as a true lunar tide. See his remarks in Murray's *Greece*, pp. 387, 388.

7. τῶν δ' ἐμπιπτόντων: 'though the rivers that enter them afterwards find means of escape.' The awkwardness of the passage seems hardly lessened by reading with Madvig τῶν διεμπιπτόντων.

9. ὑπάντρου: on the subterranean passages see 8. 8. 4, No. 43.

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οἰκουμένων τόπων ὥστε καὶ πόλεις καταπίπτεσθαι καὶ χώρας, ἀνοιχθέντων δὲ τῶν αὐτῶν ἢ ἄλλων ἀναβλύπτεσθαι, καὶ τοὺς αὐτοὺς τόπους ποτὲ μὲν πλεῖσθαι ποτὲ δὲ πεζεύεσθαι, καὶ τὰς αὐτὰς πόλεις ποτὲ μὲν ἐπὶ τῇ λίμνῃ ποτὲ δὲ ἄπωθεν κεῖσθαι.

17. Διττῶς δὲ τοῦτο γίνεται· καὶ γὰρ μενουσῶν ἀκινήτων τῶν πόλεων, ὅταν ἡ αὔξησις τῶν ὑδάτων ἧττων ᾖ τῆς ὑπερχύσεως διὰ ὕψος τῶν οἰκήσεων ἢ διὰ ἀπόστασιν, καὶ διὰ ἀνοικισμόν, ὅταν τῷ πλησιασμῷ κινδυνεύσαντες πολλάκις ἀπαλλαγὴν πορίσωνται τοῦ φόβου τὴν μετάληψιν τῶν χωρίων τῶν ἄπωθεν ἢ τῶν ἐν ὕψει. παρακολουθεῖ δὲ τοῖς οὕτως ἀνοικισθεῖσι τὸ τὴν αὐτὴν προσηγορίαν φυλάττουσιν, ἐτύμως πρότερον λεγομένοις ἀπὸ τοῦ συμβεβηκότος τοπικῶς, νῦν μηκέτι λέγεσθαι ἐτύμως· Πλαταιὰς γὰρ ἀπὸ τῆς πλάτης τῶν κωπῶν εἰρῆσθαι τιθασὸν καὶ Πλαταιέας τοὺς ἀπὸ κωπηλασίας ζῶντας, ἀλλὰ νῦν ἄπωθεν τῆς λίμνης οἰκοῦντες οὐκέτ' ἂν προσαγορεύοιντο ἐτύμως. Ἕλος τε καὶ Ἑλεὼν καὶ Ἑλέσιον ἐκλήθη διὰ τὸ ἐπὶ τοῖς ἕλεσιν ἱδρῦσθαι· νῦν δὲ οὐχ ὁμοίως ἔχει ταῦτα, ἢ ἀνοικισθέντων ἢ τῆς λίμνης ἐπιπολὺ ταπεινωθείσης διὰ τὰς ὕστερον γενομένας ἐκρύσεις· καὶ γὰρ τοῦτο δυνατόν.

18. Δηλοῖ δὲ καὶ ὁ Κηφισὸς τοῦτο μάλιστα τὴν Κωπαΐδα λίμνην πληρῶν. αὐξομένης γὰρ αὐτῆς ὥστε κινδυνεύειν καταποθῆναι τὰς Κώπας, ἃς ὅ τε ποιητὴς ὀνομάζει, καὶ ἀπ'

Chang the po tion o cities.

Evide from names

Subsi of the Copai lake.

5. καὶ γὰρ: Lat. *scilicet*: 'it may be either when the cities do not change their site, the rise of the waters not being sufficient to submerge them owing to their elevation or distance off; or it may be from removal.'

9. τὴν μετάληψιν τῶν χωρίων: 'exchange to positions.'

12. τοῦ συμβεβηκότος τοπικῶς: 'local circumstances.'

13. Πλαταιὰς γὰρ: Strabo is unfortunate here in his etymology. In the case of Limnae at Sparta and Athens (8. 5. 1), and of Helos and Helcon below, he has rightly applied the argument which he uses here to prove a change in the condition of the land. Dr. Lolling is probably correct in deriving the name of Plataea from the table-land (plateau) on which the town was built: *Hellenische Landeskunde*, p. 126.

16. Ἑλεὼν καὶ Ἑλέσιον: villages in the district of Tanagra.

22. ὅ τε ποιητὴς: *Il.* 2. 502; the Copaic lake is also mentioned in Homer under the name Cephisis; *Il.* 5. 709 λίμνῃ κυκλομένοιο Κηφισίδι.

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Subterranean channel.

αὐτῶν ἡ λίμνη τὴν ἐπωνυμίαν εἴληφε, χάσμα γενηθὲν πρὸς τῇ λίμνῃ πλησίον τῶν Κωπῶν ἀνέῳξεν ὑπὸ γῆς ῥεῖθρον ὅσον τριάκοντα σταδίων καὶ ἐδέξατο τὸν ποταμόν, εἶτα ἐξέρρηξεν εἰς τὴν ἐπιφάνειαν κατὰ Λάρυμναν τῆς Λοκρίδος τὴν ἄνω· καὶ γὰρ ἑτέρα ἐστίν, ἧς ἐμνήσθημεν, ἡ Βοιωτιακή, ἐπὶ τῇ θαλάττῃ, ἣ προσέθεσαν Ῥωμαῖοι τὴν ἄνω. καλεῖται δ' ὁ τόπος Ἀγχόη· ἔστι δὲ καὶ λίμνη ὁμώνυμος· ἐντεῦθεν δ' ἤδη ὁ Κηφισσὸς ἐκδίδωσιν ἐπὶ τὴν θάλατταν. τότε μὲν οὖν παυσαμένης τῆς πλημμυρίδος, παῦλα καὶ τοῦ κινδύνου τοῖς

Partially cleared by Crates.

παροικοῦσιν ὑπῆρξε, πλὴν τῶν ἤδη καταποθεισῶν πόλεων. πάλιν δ' ἐγχουμένων τῶν πόρων, ὁ μεταλλευτὴς Κράτης ἀνὴρ Χαλ-

2. ὑπὸ γῆς ῥεῖθρον: the chief emissaries which carry the waters of the Copais into the Euboic sea lie in the north-eastern arm of the lake, on which the town of Copae was situated; but another drains some portion into a smaller lake on the eastern side, called Hylice. The stream which is formed by the first-named of these, after a subterranean course of about 4 miles, emerges near the site of Upper Larymna, forming a clear deep basin, from which it flows to the sea in a considerable stream. Of late years a large portion of the Copaic lake has been drained by a French company, who have diverted its waters by means of a tunnel into the lake Hylice (*L. of Likeri*). A plan of these engineering works (which are still in progress) is given by Herr Kraus in the *Mittheilungen* of the Geogr. Soc. of Vienna, vol. 35, for 1892; see also his description on p. 390. In ancient times too drainage works were carried out on a great scale, and an account of the remains of these is given in a paper by M. Kambanis in the *Bull. de Corresp. hellénique* for 1892, pp. 121 foll., *Le Desséchement du Lac Copais par les Anciens*. It appears that by means of dykes three great canals were formed, one on the northern and one on the southern bank of the lake, and one running through its middle, so placed as to carry off the waters of the chief streams that inundate this area into the *catavothrae* at the further extremity. The character of the masonry that has been found in these implies that the work was executed at a very early period, and it is reasonable to suppose that at that time the *catavothrae* were in better working order than they are at present. These discoveries lend credibility to the tradition mentioned by Strabo (9. 2. 40), that the site of the lake was formerly drained and cultivated, and that this was the origin of the wealth of Orchomenus.

3. ἐξέρρηξεν: 'the river bursts forth.'

5. ἧς ἐμνήσθημεν: in 9. 2. 13 *Λάρυμνά τε, παρ' ἣν ὁ Κηφισσὸς ἐκδίδωσι*. The lower Larymna retains the ancient name in the form Larmaes.

7. Ἀγχόη: i.e. Ἀναχοή, 'outflow.'

11. μεταλλευτής: 'mining engineer'; cp. 15. 1. 30 *Γόργος ὁ μεταλλευτής*. Bursian (*Geogr. von*

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κιδεὺς ἀνακαθαίρειν τὰ ἐμφράγματα ἐπαύσατο στασιασάντων τῶν Βοιωτῶν, καίπερ, ὡς αὐτὸς ἐν τῇ πρὸς Ἀλέξανδρον ἐπιστολῇ φησιν, ἀνεψυγμένων ἤδη πολλῶν, ἐν οἷς οἱ μὲν τὸν Ὀρχομενὸν οἰκεῖσθαι τὸν ἀρχαῖον ὑπελάμβανον, οἱ δ' Ἐλευσῖνα καὶ Ἀθήνας παρὰ τὸν Τρίτωνα ποταμόν· λέγεται δ' οἰκίσαι Κέκροπα, ἡνίκα τῆς Βοιωτίας ἐπῆρξε καλουμένης τότε Ὠγυγίας, ἀφανισθῆναι δὲ ταύτας ἐπικλυσθείσας ὕστερον. γενέσθαι δέ φασι καὶ κατὰ Ὀρχομενὸν χάσμα, καὶ δέξασθαι τὸν Μέλανα ποταμὸν τὸν ῥέοντα διὰ τῆς Ἁλιαρτίας καὶ ποιοῦντα ἐνταῦθα τὸ ἕλος τὸ φόον τὸν αὐλητικὸν κάλαμον. ἀλλ' οὗτος ἠφάνισται τελέως, εἴτε τοῦ χάσματος διαχέοντος αὐτὸν εἰς ἀδήλους πόρους, εἴτε τῶν περὶ Ἁλίαρτον ἑλῶν καὶ λιμνῶν προαναλισκόντων αὐτόν, ἀφ' ὧν ποιήεντα καλεῖ τὸν τόπον ὁ ποιητής, καὶ ποιήεντ' Ἁλίαρτον λέγων. Il. 2. 5

River Melas.

Griechenland, 1. p. 199) believes that the fourteen vertical shafts, of which traces remain in the district between the north-eastern arm of the Copaic lake and the sea, and which, though unfinished, were evidently intended to communicate with a tunnel or subterranean passage below, were the work of Crates, and not, as has generally been supposed, of the Minyae.

1. ἐπαύσατο: C. Müller in the Didot edit. p. 349 suggests ἄρξας ἐπαύσατο, which anyhow gives the required meaning, whether ἄρξας is introduced into the text or not.

3. πολλῶν, ἐν οἷς: 'many localities, in which.'

5. τὸν Τρίτωνα ποταμόν: Pausanias (9. 33. 8) says that this stream flowed by Alalcomenae, on the southern side of Lake Copais.

8. τὸν Μέλανα ποταμόν: this river—now called Mavropotamo, or Blackwater, from the darkness of its stream, which flows through peaty soil—rises at the foot of the hill on which the acropolis of Orchomenus stands, and after running for some distance parallel to the Cephisus, disappears into a *katavothra*.

9. διὰ τῆς Ἁλιαρτίας: this is a mistake, for Haliartus lay on the southern, the Melas on the northern, side of the lake, and the stream of the Cephisus intervened between them.

10. τὸν αὐλητικὸν κάλαμον: the reeds of this lake were regarded as the origin of the poetic art in Boeotia, in the same way as in Arcadia Pan was regarded as having made his flute from those that grew on the banks of the Ladon.

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No. 46.—Delphi; the Amphictyonic Council.

(IX. 3. 3, 5, 6, 7, 8.)

'The situation of Delphi is one of the most striking and sublime in all Greece. It lies in the narrow vale of the Pleistus, which is shut in on one side by Mount Parnassus, and on the other by Mount Cirphis. At the foot of Parnassus is a lofty wall of rocks, called Phaedriades in antiquity, and rising 2,000 feet above the level of the sea. This rocky barrier faces the south, and from its extremity two lower ridges descend towards the Pleistus. The rocky ground between these two ridges also slopes down towards the river, and in about the middle of the semi-circular recess thus formed lay the town of Delphi, occupying the central area of a great natural theatre, to which its site is compared by the ancient writers. The northern barrier of the Phaedriades is cleft towards the middle into two stupendous cliffs, between which issues the far-famed Castalian spring, which flows down the hill into the Pleistus. . . . Above the town was the sanctuary of the god, immediately under the Phaedriades.' Smith's *Dictionary of Geography*, vol. 1, pp. 760, 761.

3. Εἴρηται δ' ὅτι καὶ ὁ Παρνασσὸς ἐπὶ τῶν ἑσπερίων ὅρων ἵδρυται τῆς Φωκίδος. τούτου δὴ τὸ μὲν πρὸς δύσιν πλευρὸν οἱ Λοκροὶ κατέχουσιν οἱ Ὀζόλαι, τὸ δὲ νότιον οἱ Δελφοί, πετρώδες χωρίον θεατροειδές, κατὰ κορυφὴν ἔχον τὸ μαντεῖον καὶ τὴν πόλιν, σταδίων ἑκκαίδεκα κύκλον πληροῦσαν. ὑπέρκειται δ' αὐτῆς ἡ Λυκώρεια, ἐφ' οὗ τόπου πρότερον ἵδρυντο οἱ

Position of Delphi.

4. θεατροειδές: cp. Justin 24. 6. 8 'media saxi rupes in formam theatri recessit.'

κατὰ κορυφήν: 'in its highest part'; this must be the sense here, for the proper meaning of κατὰ κορυφήν, 'in a precipitous or overhanging position,' is inapplicable to the temple and city, though it would excellently suit the rocks above.

6. Λυκώρεια: this was the name both of the highest summit of Parnassus (8,068 ft.), which is still called Lykeri, and of a village in the uplands behind and above Delphi, perhaps in the neighbourhood of the Corycian cave, where there are traces of Hellenic walls; Bursian, *Geogr. von Gr.* 1. 157, 180. The latter of the two is referred to here.

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Δελφοὶ ὑπὲρ τοῦ ἱεροῦ· νῦν δ' ἐπ' αὐτῷ οἰκοῦσι περὶ τὴν κρήνην τὴν Κασταλίαν. πρόκειται δὲ τῆς πόλεως ἡ Κίρφις ἐκ τοῦ νοτίου μέρους, ὄρος ἀπότομον, νάπην ἀπολιπὸν μεταξύ, δι' ἧς ὁ Πλειστὸς διαρρεῖ ποταμός. ὑποπέπτωκε δὲ τῇ Κίρφει πόλις ἀρχαία Κίρρα, ἐπὶ τῇ θαλάττῃ ἱδρυμένη, ἀφ' ἧς ἀνάβασις εἰς Δελφοὺς ὀγδοήκοντά που σταδίων ἵδρυται δ' ἀπαντικρὺ Σικυῶνος. πρόκειται δὲ τῆς Κίρρας τὸ Κρισαῖον πεδίον εὔδαιμον.

5. Φασὶ δ' εἶναι τὸ μαντεῖον ἄντρον κοῖλον κατὰ βάθους οὐ μάλα εὐρύστομον, ἀναφέρεσθαι δ' ἐξ αὐτοῦ πνεῦμα ἐνθουσιαστικόν, ὑπερκεῖσθαι δὲ τοῦ στομίου τρίποδα ὑψηλόν, ἐφ' ὃν τὴν Πυθίαν ἀναβαίνουσαν δεχομένην τὸ πνεῦμα ἀποθεσπίζειν ἐμμετρά τε καὶ ἄμετρα· ἐντείνειν δὲ καὶ ταῦτα εἰς μέτρον ποιητάς τινας ὑπουργοῦντας τῷ ἱερῷ. πρώτην δὲ Φημονόην γενέσθαι φασὶ Πυθίαν, κεκλῆσθαι δὲ καὶ τὴν προφῆτιν οὕτω καὶ τὴν πόλιν ἀπὸ τοῦ πυθέσθαι, ἐκτετάσθαι δὲ τὴν πρώτην συλλαβήν, ὡς ἐπὶ τοῦ ἀθανάτου καὶ ἀκαμάτου καὶ διακόνου. The Pythian oracle.

1. ἐπ' αὐτῷ: 'close to the temple'; but Coray was probably right in reading ὑπ' αὐτῷ, and referring it to τόπου, in which case ὑπὸ forms a suitable contrast to ἐπί preceding.

2. Κασταλίαν: the fountain of Castalia rises at the foot of Mount Hyampeia, which forms the eastern part of the Phaedriades. It joins its waters to those of a torrent, which in winter time descends in a cascade through the chasm which penetrates those cliffs. In the excellent description of Delphi which is prefixed to this passage, the only point to which objection can be raised is, that it seems to place the source of Castalia within the chasm.

3. νάπην: νάπη and νάπος were used, like Lat. 'saltus,' as well of a ravine as of a woodland glade. Pindar calls Delphi κοιλόπεδον νάπος (*Pyth.* 5. 36) and Ἀπολλωνία νάπα (*Pyth.* 6. 9).

7. ἀπαντικρὺ Σικυῶνος: a line drawn S. from Cirrha would in reality pass a good deal to the W. of Sicyon.

9. κοῖλον κατὰ βάθους: 'opening out into the bowels of the earth.'

16. ἀπὸ τοῦ πυθέσθαι: whatever may be thought of this etymology, it is happier than that given in the Homeric Hymn (*Apoll. Pyth.* 194), where the name Pytho is said to have been given to the spot on account of the rotting (πύθειν) of the serpent which Apollo slew there.

17. διακόνου: as the α of διάκονος is naturally long, the word does not illustrate the point which Strabo intends it to. Meineke, though he retains this word in his text, in his *Vind. Strabon.* (p. 145) argues in favour of its omission, because the supposed lengthening of the vowel in this instance does not take place in the first syllable.

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Central situation of Delphi.

6. Ἡ μὲν οὖν ἐπὶ τὸ πλεῖον τιμὴ τῷ ἱερῷ τούτῳ διὰ τὸ χρηστήριον συνέβη δόξαντι ἀψευδεστάτῳ τῶν πάντων ὑπάρξαι, προσέλαβε δέ τι καὶ ἡ θέσις τοῦ τόπου. τῆς γὰρ Ἑλλάδος ἐν μέσῳ πώς ἐστι τῆς συμπάσης, τῆς τε ἐντὸς Ἰσθμοῦ καὶ τῆς ἐκτός, ἐνομίσθη δὲ καὶ τῆς οἰκουμένης, καὶ ἐκάλεσαν τῆς γῆς ὀμφαλόν, προσπλάσαντες καὶ μῦθον ὃν φησι Πίνδαρος, ὅτι συμπέσοιεν ἐνταῦθα οἱ ἀετοὶ οἱ ἀφεθέντες ὑπὸ τοῦ Διός, ὁ μὲν ἀπὸ τῆς δύσεως ὁ δ' ἀπὸ τῆς ἀνατολῆς, οἱ δὲ κόρακάς φασι. δείκνυται δὲ καὶ ὀμφαλός τις ἐν τῷ ναῷ τεταινιωμένος καὶ ἐπ' αὐτῷ αἱ δύο εἰκόνες τοῦ μύθου.

Amphictyonic council.

7. Τοιαύτης δὲ τῆς εὐκαιρίας οὔσης τῆς περὶ τοὺς Δελφούς, συνῆεσάν τε ῥᾳδίως ἐκεῖσε, μάλιστα δ' οἱ ἐγγύθεν, καὶ δὴ καὶ τὸ Ἀμφικτυονικὸν σύστημα ἐκ τούτων συνετάχθη περί τε τῶν

4. ἐν μέσῳ: Delphi was the most central place in Greece in more than one sense. Owing to the numbers of persons who resorted thither it was the greatest centre of information; and to this cause much of the political wisdom was due, which was embodied in the oracular responses. It was also the chief centre in politics, for by it, more than by any other influence, the Hellenic world was held together, and the 'centrifugal' tendencies of the Greek states were counteracted.

9. ὀμφαλὸς τεταινιωμένος: Pausanias (10. 16. 3) describes the ὀμφαλός as λίθου πεποιημένος λευκοῦ: Euripides (*Ion* 224) speaks of it as στέμμασί γ' ἐνδυτός. The latter of these two passages makes it probable that τεταινιωμένος means 'draped with ribands'; otherwise it might seem to mean 'striped,' though this would hardly agree with Pausanias' description.

13. τὸ Ἀμφικτυονικὸν σύστημα: an Amphictyony has been defined as 'a lasting association of neighbouring cities or tribes, which met at stated times to celebrate a common festival.' Such associations existed in many parts of Greece; in addition to the more famous ones Strabo mentions Amphictyonies at Calauria in Argolis (8. 6. 14), Onchestus in Boeotia (9. 2. 33), and Samicum in Elis (8. 3. 13). As regards that which met at Delphi and Thermopylae, it would seem probable from the name of Pylaea for the meeting, and of Pylagorae for the representatives, as well as that of Pylaea for the hall of assembly at Delphi, that Thermopylae was the earlier place of congress; and the sacrifice to Demeter which is mentioned in this passage points in the same direction, since that goddess was specially worshipped by the tribes about the Maliac gulf. However, the temple at Delphi and the worship of Apollo were from an early time connected with it. It is possible that there may have been separate Amphictyonies at these two centres, which were afterwards combined into one, but for this there is no definite evidence, though it would account for the two places of meeting. See Abbott, *Hist. of Greece*, 2. p. 26.

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κοινῶν βουλευσόμενον καὶ τοῦ ἱεροῦ τὴν ἐπιμέλειαν ἔξον κοινοτέραν, ἅτε καὶ χρημάτων ἀποκειμένων πολλῶν καὶ ἀναθημάτων φυλακῆς καὶ ἀγιστείας δεομένων μεγάλης. τὰ πάλαι μὲν οὖν ἀγνοεῖται, Ἀκρίσιος δὲ τῶν μνημονευομένων πρῶτος διατάξαι δοκεῖ τὰ περὶ τοὺς Ἀμφικτύονας καὶ πόλεις ἀφορίσαι τὰς μετεχούσας τοῦ συνεδρίου καὶ ψῆφον ἑκάστῃ δοῦναι, τῇ μὲν καθ' αὑτὴν τῇ δὲ μεθ' ἑτέρας ἢ μετὰ πλειόνων, ἀποδεῖξαι δὲ καὶ τὰς Ἀμφικτυονικὰς δίκας ὅσαι πόλεσι πρὸς πόλεις εἰσίν· ὕστερον δ' ἄλλαι πλείους διατάξεις γεγόνασιν, ἕως κατελύθη καὶ τοῦτο τὸ σύνταγμα, καθάπερ τὸ τῶν Ἀχαιῶν. αἱ μὲν οὖν πρῶται δυοκαίδεκα συνελθεῖν λέγονται πόλεις· ἑκάστη δ' ἔπεμπε πυλαγόρας, ὃς κατ' ἔτος οὔσης τῆς συνόδου ἑαρός τε

Its meetings.

2. χρημάτων: the temple at Delphi, on account of its security, was extensively used as a bank of deposit by the Greeks.

4. Ἀκρίσιος: according to the Schol. on Eur. *Orest.* 1087, Acrisius was the founder of the Delphic Amphictyony: but whether he be regarded as having founded it or as having reorganized it, it is difficult to explain the introduction of the name of a king of Argos, or an Argive element at all, in this connexion.

7. τῇ δὲ μεθ' ἑτέρας: the subdivision of votes, which is here referred to the time of Acrisius, took place at a later period, when the number of votes was increased beyond twelve. The arrangement that was then adopted took three forms, according as the votes were (1) divided, (2) doubled, or (3) grouped. When a tribe was subdivided into two parts, as was the case with the Locrians, each of these parts had a vote; but those tribes that retained their primitive unity, like the Boeotians—apparently in compensation for this arrangement—were assigned two votes apiece; whereas less important peoples, such as the Dolopes and Perrhaebi, were allowed to have one vote between them. Kiepert, *Lehrbuch*, p. 287.

8. τὰς Ἀμφικτυονικὰς δίκας: the original provisions of the compact took the form of limitations to the severity of war between the states that formed the league. They were (1) that no tribe might raze the dwellings of another; (2) that from no city was the water to be cut off during a siege: Aeschines, *Fals. Leg.* 115.

9. κατελύθη: it was suppressed by the Romans in 146 B.C.: Gilbert, *Handbuch der Gr. Staatsalterthümer*, 2. p. 412.

10. τὸ τῶν Ἀχαιῶν: the Achaean League.

11. πόλεις: the votes were given not by cities but by tribes; Aeschines (*Fals. Leg.* 116) says distinctly ἕκαστον ἔθνος.

12. πυλαγόρας: it was however the Hieromnemones, and not the Pylagorae, who were the true representatives and gave the votes: the latter, whose number was not fixed, were advocates who supported the interests of their states, and sometimes were summoned to form a larger assembly. Abbott, *op. cit.* p. 28.

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καὶ μετοπώρου· ὕστερον δὲ καὶ πλείους προσῆλθον πόλεις. τὴν δὲ σύνοδον Πυλαίαν ἐκάλουν τὴν μὲν ἐαρινὴν τὴν δὲ μετοπωρινήν, ἐπειδὴ ἐν Πύλαις συνήγοντο, ἃς καὶ Θερμοπύλας καλοῦσιν· ἔθυον δὲ τῇ Δήμητρι οἱ πυλαγόροι. τὸ μὲν οὖν ἐξ ἀρχῆς τοῖς ἐγγὺς μετῆν καὶ τούτων καὶ τοῦ μαντείου, ὕστερον δὲ καὶ οἱ πόρρωθεν ἀφικνοῦντο καὶ ἐχρῶντο τῷ μαντείῳ καὶ ἔπεμπον δῶρα καὶ θησαυροὺς κατεσκεύαζον, καθάπερ Κροῖσος καὶ ὁ πατὴρ Ἀλυάττης καὶ Ἰταλιωτῶν τινες καὶ Σικελοί.

Poverty of the temple.

8. Ἐπίφθονος δ' ὢν ὁ πλοῦτος δυσφύλακτός ἐστι κἂν ἱερὸς ᾖ. νυνί γέ τοι πενέστατόν ἐστι τὸ ἐν Δελφοῖς ἱερὸν χρημάτων γε χάριν, τῶν δ' ἀναθημάτων τὰ μὲν ἥρπαι τὰ δὲ πλείω μένει. πρότερον δὲ πολυχρήματον ἦν τὸ ἱερόν, καθάπερ Ὅμηρός τε εἴρηκεν,

Il. 9. 404. οὐδ' ὅσα λάινος οὐδὸς ἀφήτορος ἐντὸς ἐέργει
Φοίβου Ἀπόλλωνος Πυθοῖ ἐνὶ πετρηέσσῃ,

καὶ οἱ θησαυροὶ δηλοῦσι καὶ ἡ σύλησις ἡ γενηθεῖσα ὑπὸ τῶν Φωκέων, ἐξ ἧς ὁ Φωκικὸς καὶ ἱερὸς καλούμενος ἐξήφθη πόλεμος.

1. καὶ πλείους: the complete number of votes was twenty-four.

3. ἐπειδὴ ἐν Πύλαις συνήγοντο: this passage, which implies that the council met twice a year at Thermopylae, caused difficulty to the earlier interpreters, because it was believed that the spring session took place at Delphi, the autumn session at Thermopylae. Now, however, it is regarded as proved, that the representatives met twice a year at both places. Gilbert, *op. cit.* 2. p. 412.

4. τῇ Δήμητρι: in 9. 4. 17, speaking of Thermopylae, Strabo mentions Δήμητρος ἱερόν, ἐν ᾧ κατὰ πᾶσαν Πυλαίαν θυσίαν ἐτέλουν οἱ Ἀμφικτίονες.

πυλαγόροι: both this form and πυλαγόραι are found.

7. θησαυροὺς κατεσκεύαζον: 'constructed treasuries.'

Κροῖσος: on the gifts of Croesus to the temple at Delphi, see Herod. 1. 50, 51; on those of Alyattes 1. 25.

10. χρημάτων γε χάριν: 'in respect of money'; cp. 13. 2. 3, of Sappho, γυναῖκα ἐκάμλλον ἐκείνῃ ποιήσεως χάριν. This usage of χάριν is post-classical.

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No. 47.—THERMOPYLAE.

(IX. 4. 12–16.)

The pass of Thermopylae lay between the sea and the mountains, which rise, first steeply, and at last precipitously, to the lofty summits of Callidromus, or Anopaea. Owing partly to the extensive deposit from the hot springs, which has rendered the route more level, and partly to the alluvium of the Spercheius, which has caused the soil at its mouth to encroach for three or four miles on the Maliac gulf, the character of the pass has now entirely changed, for instead of the sea a plain extends at its foot, and the rivers Dyras, Melas, and Asopus, which formerly flowed into the head of the bay, now discharge their waters into the Spercheius. Strabo's account of this neighbourhood is taken almost entirely from Herodotus, as a comparison of the distances which they respectively give will show.

Chain of Mount Oeta.

12. Τὸ δ' ὄρος διατείνει ἀπὸ Θερμοπυλῶν καὶ τῆς ἀνατολῆς μέχρι πρὸς τὸν κόλπον τὸν Ἀμβρακικὸν καὶ τὴν ἑσπέραν τρόπον δέ τινα καὶ πρὸς ὀρθὰς τέμνει τὴν ἀπὸ τοῦ Παρνασσοῦ μέχρι Πίνδου καὶ τῶν ὑπερκειμένων βαρβάρων ὀρεινὴν τὸ ὄρος τοῦτο. τούτου δὴ τὸ μὲν πρὸς Θερμοπύλας νενευκὸς μέρος Οἴτη καλεῖται σταδίων διακοσίων τὸ μῆκος, τραχὺ καὶ ὑψηλόν, ὑψηλότατον δὲ κατὰ τὰς Θερμοπύλας· κορυφοῦται γὰρ ἐνταῦθα καὶ τελευτᾷ πρὸς ὀξεῖς καὶ ἀποτόμους μέχρι τῆς θαλάττης κρημνούς, ὀλίγην δ' ἀπολείπει πάροδον τοῖς ἀπὸ τῆς παραλίας ἐμβάλλουσιν εἰς τοὺς Λοκροὺς ἐκ τῆς Θετταλίας.

Thermopylae.

13. Τὴν μὲν οὖν πάροδον Πύλας καλοῦσι καὶ στενὰ καὶ Θερμοπύλας· ἔστι γὰρ καὶ θερμὰ πλησίον ὕδατα τιμώμενα ὡς Ἡρακλέους ἱερά· τὸ δ' ὑπερκείμενον ὄρος Καλλίδρομον· τινὲς

13. Ἡρακλέους ἱερά: hot springs were usually regarded as sacred to Heracles; cp. Ar. *Nub.* 1051 ποῦ ψυχρὰ δῆτα πώποτ' εἶδες Ἡράκλεια λουτρά; At the present day the water of the springs at Thermopylae is hot, salt, and sulphureous to the taste, and the water, to which Pausanias applies the epithet γλαυκότατον, has a greyish-green colour owing to the sediment at the bottom, which may be taken up in handfuls.

Καλλίδρομον: Livy (36. 15) also uses this name for the mountains

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δὲ καὶ τὸ λοιπὸν τὸ δι' Αἰτωλίας καὶ τῆς Ἀκαρνανίας διῆκον μέχρι τοῦ Ἀμβρακικοῦ κόλπου Καλλίδρομον προσαγορεύουσι. πρὸς δὲ ταῖς Θερμοπύλαις ἐστὶ φρούρια ἐντὸς τῶν στενῶν, Νίκαια μὲν ἐπὶ θάλατταν Λοκρῶν, Τειχιοῦς δὲ καὶ Ἡράκλεια ὑπὲρ αὐτῆς, ἡ Τραχὶν καλουμένη πρότερον, Λακεδαιμονίων κτίσμα· διέχει δὲ τῆς ἀρχαίας Τραχῖνος περὶ ἓξ σταδίους ἡ Ἡράκλεια· ἓξῆς δὲ ἡ Ῥοδοντία, χωρίον ἐρυμνόν.

Difficulty of the pass.

14. Ποιεῖ δὲ δυσείσβολα τὰ χωρία ταῦτα ἥ τε τραχύτης καὶ τὸ πλῆθος τῶν ὑδάτων φάραγγας ποιούντων, ἃς διέξεισι. πρὸς γὰρ τῷ Σπερχειῷ τῷ παραρρέοντι τὴν Ἀντικύραν καὶ ὁ Δύρας ἐστίν, ὃν φασιν ἐπιχειρῆσαι τὴν Ἡρακλέους σβέσαι πυράν· καὶ ἄλλος Μέλας διέχων Τραχῖνος εἰς πέντε σταδίους. πρὸς δὲ μεσημβρίαν τῆς Τραχῖνος φησὶν Ἡρόδοτος εἶναι βαθεῖαν

behind Thermopylae, while Herodotus (7. 216) calls them Anopaea.

4. Ἡράκλεια: the Spartans sent a colony to the town of Trachis (or Trachin) in the sixth year of the Peloponnesian war, in order to convert it into a garrison (Thuc. 3. 92); it was thenceforth called Heracleia. In explanation of Strabo's statement that Heracleia was six stades distant from the 'old city' of Trachis, Leake suggests that in Strabo's time the city may have been deserted, and the citadel, which occupied the heights above, and is spoken of by Livy (36. 22) as 'extra muros,' and as containing the larger population of the two, may have been the only part inhabited. When the name of Heracleia was transferred thither, the city might have been spoken of as ἡ ἀρχαία Τραχίς. *Northern Greece*, 2. p. 29.

8. Ποιεῖ δὲ δυσείσβολα: the following description by a modern traveller may serve to illustrate the places mentioned in this chapter. 'In approaching Thermopylae from the plain of the Spercheius the narrow channels of the Dyras and Melas are first crossed, and then the Asopus is reached, just below where it issues from a deep gorge; at the foot of the heights to the west of this stream stood the city of Trachis. On the further bank of the Asopus a considerable spur is pushed forward from the mountains above, just where a rivulet of red and lukewarm water, strongly tinctured with iron—which for this reason was called the Phoenix—enters the plain. At this point the pass commenced, for the sea then flowed where there are reedy marshes now; but though, as Herodotus (7. 200) remarks, it was narrowest here, yet it could easily be turned by crossing the low heights behind. Further on is a sloping level of considerable extent, the plain of Anthele, and at the western end of this was the true pass of Thermopylae, the scene of Leonidas' death. Here the hot springs gush out from the foot of the mountain.'

11. ὃν φασιν: the association of the death of Heracles with the neighbourhood of Trachis is familiar to us through the *Trachiniae*.

13. Ἡρόδοτος: 7. 199.

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διαφέρουσι δ' ἀλλήλων οἱ τὴν Ἀσωπίαν καὶ τὴν Βοιωτίαν οἰκοῦντες. τὸν αὐτὸν δὲ τρόπον καὶ τὸν Φυλάκην εἰς τὴν μεσόγειον παραλαβὼν καὶ τὰ ἐμπόρια τὰ ἐπὶ θαλάττῃ κείμενα, ἐφ' οἷς ἐστὶ τὰ στενὰ τὰ ἐν Θερμοπύλαις ἐπὶ τοῖς Ἀσωπίοις πεποιημένος.

15. Τότε μὲν οὖν ἦν ἐπιβουλεύειν τε γειτνιῶσι τούτοις, ἐφ' οἷς ἐστὶ τῶν πλείθρων ἑκατέρωθεν τὰ στενὰ καὶ τὰ ἐξ αὐτῶν στενῶν πρὸς τοὺς ἐντὸς ἦσαν ἐνίοις πυκνοτέραν ἐπιφορὰν καὶ πεδία ἐφέλει Φίλιππος τῆς Ἑλλάδος τὴν Κηναίαν καὶ τὴν Κόρινθον, πρὸς τὰς ἐκ τῆς Μακεδονίας ἀφορμὰς βλέπων· ἐπιδεέστερον δ' οἱ ὕστερον προσηγόρευσαν τούτοις τε καὶ ἐπὶ τὴν Δημητριάδα· καὶ γὰρ αὕτη παράλιος ἦν ἐπὶ τῶν περὶ τὸ Τέμπος, τό τε Πήλιον ἔχουσα καὶ τὴν Ὄσσαν. ἐπέκειντο δὲ πάντες ἐπὶ μίαν ἐξουσίαν ὑπηγμένων, ἔστιν· ἀτελείστατοι τῶν ἐπὶ θαλάττης.

16. Περὶ δὲ τὰ στενὰ ταῦτα οἱ περὶ Λεοντίους μετὰ πολέμου

1. ἐφόρους: there were rivers of that name in Sicyonia and in the island of Paros, besides the more famous one in Boeotia: Strabo enumerates them in 8. 2. 24.

1. ἀγῶνες πρωτεῖον: Cobet would insert περί here, but Bernardakis (*Symbolae Criticae in Strab.* p. 47) shows that in similar constructions Strabo does not use this preposition: e. g. 4. 3. 2 ἡ τοῦ ποταμοῦ ἦν, 'contention for the river'; cp. Soph. *Ajax* 1240 τῶν Ἀχιλλείων ὅπλων ἀγῶνα.

καθάπερ καὶ: the word in the preceding sentence which is continued on here is διοχέτευτο, and the point illustrated is the importance attributed to passes, like Thermopylae, and other commanding points, such as Chalcis, Corinth, and Demetrias.

2. Φίλιππος: Philip V of Macedon: it was he, and not οἱ ὕστερον, as Strabo says, who associated the name of Demetrias with those of Chalcis and Corinth: Livy 32. 37; Plutarch, *Flamininus* 10.

10. πρὸς τὰς ἐκ τῆς Μακεδονίας: 'looking to Macedonia as his base of operations': i.e. Macedonia being far from the scene of action, Chalcis and Corinth formed his *points d'appui* in Greece. Philip, however, meant that by means of these places Greece could be kept in check. Some of the translators take ἀφορμὰς in the sense of 'expeditions,' but the word does not seem to bear that meaning.

13. ἔχουσα: 'commanding'; this was because Demetrias occupied a strong position toward the head of the Pagasaean gulf, and thus secured the entrance to Thessaly from that side.

14. ἀτελείστατοι: 'are free from toll'; this is Meineke's somewhat bold emendation of the corrupt τελευτῇ of the MSS. The word is formed on the analogy of πολυτελείστατος. See *Vind. Strabon.* p. 151. Vogel (*Philologus*, vol. 39, p. 339) suggests ἀδεέστατοι.

Its importance.

The conflict with the Persians

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τῶν ὁμόρων τοῖς τόποις ἀντέσχον πρὸς τὰς τοσαύτας τῶν Περσῶν δυνάμεις, μέχρι περιελθόντες δι' ἀτραπῶν τὰ ὄρη κατέκοψαν αὐτοὺς οἱ βάρβαροι. καὶ νῦν τὸ πολυάνδριον ἐκείνων ἐστὶ καὶ στῆλαι καὶ ἡ θρυλουμένη ἐπιγραφὴ τῇ Λακεδαιμονίων στήλῃ οὕτως ἔχουσα·

ὦ ξέν', ἀπάγγειλον Λακεδαιμονίοις ὅτι τῇδε
κείμεθα τοῖς κείνων πειθόμενοι νομίμοις.

6. ὦ ξέν': the inscription, as here given, differs slightly from the version in Herod. 7. 228, where ὦ ξεῖν', ἀγγέλλειν is read, and at the end ῥήμασι πειθόμενοι.

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BOOK X.

THE GREEK ISLANDS.

No. 48.—Leucadia; the Canal; the Lovers' Leap.

(X. 2. 8, 9.)

There can be little doubt that Strabo is right in connecting the name of the island Leucas or Leucadia in respect of its etymology with that of its southern headland, Leucate or Leucatas, the precipitous white cliffs of which, rising above the water to a height of 2,000 feet, are a conspicuous object when seen from the sea. The ruins of the city of Leucas are found on the coast near the north-east angle of the island, and close to it is the strait, which from time to time has been either a canal, or an isthmus joining the island to the continent. The channel, called Dioryctus, which passed through it, was dug, as we are here told, by the original settlers, but at the time of the Peloponnesian war it had been silted up, and ships required to be dragged across it (Thuc. 3. 81; 4. 8); at a later period, however, it was cleared and reopened by the Romans. At the present day the strait is about 100 yards in width, but very shallow, and passable only for boats. To the northward of it lies an extensive lagoon, which is enclosed by a long spit of sand, reaching across from the northern extremity of the island to the Acarnanian coast, but this does not appear to have existed in antiquity.

The strange observance, which Strabo describes as taking place at the promontory of Leucate, and which seems to have been the origin of the story of the Lovers' Leap, was connected with earlier and widely diffused rites, apparently of an expiatory character,

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which took the form of casting criminals, either alive or after their death, over precipices. Thus, in Cyprus, Strabo (14. 6. 3) mentions a headland 'from which they cast those who have touched the altar of Apollo'; and in speaking of the mountain tribes in North Spain (3. 3. 7) he says 'they cast from rocks those who are to be put to death.' Of the same nature was the punishment by casting from the Tarpeian rock at Rome, which Byron, with an allusion to the Lovers' Leap, calls 'The promontory whence the Traitor's Leap | Cured all ambition' (*Childe Harold*, 4. 1003). Again, Pausanias (5. 6. 7) notices a mountain in Elis, called Typaeum, with a precipice, over which women were to be thrown, who ventured to approach Olympia at the time of the festival. Finally, in Herodotus (4. 103) we read of a tribe of Scythians, who were accustomed to cast from a precipice the headless trunk of a human victim. The performance, which Strabo in this passage so circumstantially narrates, is incredible, and it is noteworthy that he uses the past tense in speaking of it. At the same time it is difficult to doubt that some such local custom existed, from which the story took its origin.

Leucadia originally a peninsula.

8. Αὕτη δ' ἦν τὸ παλαιὸν μὲν χερρόνησος τῆς Ἀκαρνάνων γῆς, καλεῖ δ' ὁ ποιητὴς αὐτὴν ἀκτὴν ἠπείροιο, τὴν περαίαν τῆς Ἰθάκης καὶ τῆς Κεφαλληνίας ἤπειρον καλῶν· αὕτη δ' ἐστὶν ἡ Ἀκαρνανία· ὥστε, ὅταν φῇ ἀκτὴν ἠπείροιο, τῆς Ἀκαρνανίας ἀκτὴν δέχεσθαι δεῖ. τῆς δὲ Λευκάδος ἥ τε Νήρικος, ἣν φησιν ἑλεῖν ὁ Λαέρτης·

Od. 24. 377. ἦ μὲν Νήρικον εἶλον ἐυκτίμενον πτολίεθρον,
ἀκτὴν ἠπείροιο, Κεφαλλήνεσσιν ἀνάσσων,

καὶ ἃς ἐν καταλόγῳ φησί·

Il. 2. 633. καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν.

2. ἀκτὴν ἠπείροιο: 'the foreland of the continent.'

5. Νήρικος: this is the form of the name which is found in the text of Homer, and in some MSS. of Strabo, while others read Νήριτος. The latter form has been adopted by Kramer and Meineke, but hardly with sufficient reason.

10. Κροκύλει': this place and Aegilips, as they are introduced in Homer, seem rather to belong to Ithaca.

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Κορίνθιοι δὲ πεμφθέντες ὑπὸ Κυψέλου καὶ Γόργου τούτῳ τε
πατέσχον τὴν ἀκτὴν καὶ μέχρι τοῦ Ἀμβρακικοῦ κόλπου προ-
ῆλθον καὶ ἣ τε Ἀμβρακία συνῳκίσθη καὶ Ἀνακτόριον, καὶ
τῆς χερρονήσου διορύξαντες τὸν ἰσθμὸν ἐποίησαν νῆσον τὴν The canal.
Λευκάδα, καὶ μετενέγκαντες τὴν Νήρικον ἐπὶ τὸν τόπον, ὃς ἦν
τοτὲ μὲν ἰσθμὸς τῶν δὲ πορθμὸς γεφύρᾳ ζευκτός, μετωνόμασαν
Λευκάδα, ἐτύγχανον δοκῶ μοι τοῦ Λευκάτα· πέτρα γάρ ἐστι Leucatas promontory.
λευκὴ τὴν χρόαν, προκειμένη τῆς Λευκάδος εἰς τὸ πέλαγος καὶ
τὴν Κεφαλληνίαν, ὡς ἐντεῦθεν τοὔνομα λαβεῖν.

9. Ἔχει δὲ τὸ τοῦ Λευκάτα Ἀπόλλωνος ἱερὸν καὶ τὸ ἅλμα The Lovers' Leap.
τὸ τοὺς ἐρωτας παύειν πεπιστευμένον·

οὗ δὴ λέγεται πρώτη Σαπφώ,
ὥς φησιν ὁ Μένανδρος,
τὸν ὑπέρκομπον θηρῶσα Φάων',
οἰστρώσῃ πόθῳ ῥίψασ' πέτρας
ἀπὸ τηλεφανοῦς ἅλμα κατ' εὐχὴν
σῆν, δέσποτ' ἄναξ.

ὁ μὲν οὖν Μένανδρος πρώτην ἁλέσθαι λέγει τὴν Σαπφώ, οἱ δ'
ἔτι ἀρχαιολογικώτεροι Κέφαλόν φασιν ἐρασθέντα Πτερέλα τὸν
Δημονέως. ἦν δὲ καὶ πάτριον τοῖς Λευκαδίοις κατ' ἐνιαυτὸν ἐν Expiatory rite.

1. Γόργου: the MSS. read Γαργάρου, but Gorgus is given as the name of the founder of Ambracia in 7. 7. 6, No. 39.

5. μετενέγκαντες: both in this statement and in μετωνόμασαν below, Strabo is in error. Nericus seems to have occupied the heights overlooking the isthmus that joined the island to the continent, and when the Corinthian colony founded the city of Leucas on the low ground between it and the strait, Nericus became its citadel. But the name of Nericus still continued in use, for we find it employed in Thuc. 3. 7 for the town. Leake, *Northern Greece*, 3. p. 16.

6. γεφύρᾳ ζευκτός: remains of the causeway and bridge are still to be seen at this point; Leake, 3. p. 17.

7. δοκῶ μοι: Meineke (*Vind. Strabon.* p. 171) gives other instances of the use of this expression.

10. Ἀπόλλωνος ἱερόν: this was on the summit of the promontory; cp. Virg. *Aen.* 3. 274 'Mox et Leucatae nimbosa cacumina montis, | Et formidatus nautis aperitur Apollo.'

16. ἅλμα: Meineke, who first introduced into the text this correction of ἀλλὰ of the MSS., remarks (*loc. cit.*) that it is 'egregia Angli nescio cujus emendatio.' 'Nescio quis' was the late Bp. Wordsworth in his note to Theocr. 3. 25, who illustrates the construction with ῥῖψαι by Soph. *Aj.* 1287 ἅλμα κουφιεῖν.

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τῇ θυσίᾳ τοῦ Ἀπόλλωνος ἀπὸ τῆς σκοπῆς ῥιπτεῖσθαί τινα τῶν ἐν αἰτίαις ὄντων ἀποτροπῆς χάριν, ἐξαπτομένων ἐξ αὐτοῦ παντοδαπῶν πτερῶν καὶ ὀρνέων ἀνακουφίζειν δυναμένων τῇ πτήσει τὸ ἅλμα, ὑποδέχεσθαι δὲ κάτω μικραῖς ἁλιάσι κύκλῳ περιεστῶτας πολλοὺς καὶ περισώζειν εἰς δύναμιν τῶν ὅρων ἔξω τὸν ἀναληφθέντα.

No. 49.—Delos.

(X. 5. 2, 4, 5.)

The island of Delos is a narrow rocky ridge composed entirely of granite, between two and three miles in length, and lying in the sea with a direction due north and south. It is separated from Rheneia, which is on its western side, by a strait about half a mile in breadth, which forms an excellent harbour, with deep water, and sheltered from every wind. Just in the centre of the island rises Mount Cynthus, which is its highest point, 350 feet above the sea; and in a valley, which descends almost from its summit towards the strait in a north-westerly direction, is the bed of the river Inopus. Beyond this, on the northern side of Cynthus, in level ground by the shore of the strait, lay the temple of Apollo and the ancient city. Delos has been excavated of late years with great care by members of the French School of Athens. An excellent summary of the results of their investigations is given in the *Guide-Joanne* for Greece, 2. pp. 443–463. By means of the inscriptions thus discovered we possess a complete history of the sanctuary, and an account of the details of its administration.

Description of Delos.

2. Ἡ μὲν οὖν Δῆλος ἐν πεδίῳ κειμένην ἔχει τὴν πόλιν καὶ τὸ ἱερὸν τοῦ Ἀπόλλωνος καὶ τὸ Λητῷον· ὑπέρκειται δὲ τῆς πόλεως

4. ἁλιάσι: sub. *σκάφαις*, 'fishing-boats.'

5. περισώζειν τῶν ὅρων ἔξω: 'get him safe and sound out of their borders.'

8. τὸ Λητῷον: this building has been identified, though not with perfect certainty, with a temple the remains of which are on the northern side of the temple of Apollo.

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κοινῶν βουλευσόμενον καὶ τοῦ ἱεροῦ τὴν ἐπιμέλειαν ἔξον κοινοτέραν, ἅτε καὶ χρημάτων ἀποκειμένων πολλῶν καὶ ἀναθημάτων φυλακῆς καὶ ἀγιστείας δεομένων μεγάλης. τὰ πάλαι μὲν οὖν ἀγνοεῖται, Ἀκρίσιος δὲ τῶν μνημονευομένων πρῶτος διατάξαι δοκεῖ τὰ περὶ τοὺς Ἀμφικτύονας καὶ πόλεις ἀφορίσαι τὰς μετεχούσας τοῦ συνεδρίου καὶ ψῆφον ἑκάστῃ δοῦναι, τῇ μὲν καθ' αὑτὴν τῇ δὲ μεθ' ἑτέρας ἢ μετὰ πλειόνων, ἀποδεῖξαι δὲ καὶ τὰς Ἀμφικτυονικὰς δίκας ὅσαι πόλεσι πρὸς πόλεις εἰσίν· ὕστερον δ' ἄλλαι πλείους διατάξεις γεγόνασιν, ἕως κατελύθη καὶ τοῦτο τὸ σύνταγμα, καθάπερ τὸ τῶν Ἀχαιῶν. αἱ μὲν οὖν πρῶται δυοκαίδεκα συνελθεῖν λέγονται πόλεις· ἑκάστη δ' ἔπεμπε πυλαγόραν, ὃς κατ' ἔτος οὔσης τῆς συνόδου ἔαρός τε Its meetings.

2. χρημάτων: the temple at Delphi, on account of its security, was extensively used as a bank of deposit by the Greeks.

4. Ἀκρίσιος: according to the Schol. on Eur. *Orest.* 1087, Acrisius was the founder of the Delphic Amphictyony: but whether he be regarded as having founded it or as having reorganized it, it is difficult to explain the introduction of the name of a king of Argos, or an Argive element at all, in this connexion.

7. τῇ δὲ μεθ' ἑτέρας: the subdivision of votes, which is here referred to the time of Acrisius, took place at a later period, when the number of votes was increased beyond twelve. The arrangement that was then adopted took three forms, according as the votes were (1) divided, (2) doubled, or (3) grouped. When a tribe was subdivided into two parts, as was the case with the Locrians, each of these parts had a vote; but those tribes that retained their primitive unity, like the Boeotians—apparently in compensation for this arrangement—were assigned two votes apiece; whereas less important peoples, such as the Dolopes and Perrhaebi, were allowed to have one vote between them. Kiepert, *Lehrbuch*, p. 287.

8. τὰς Ἀμφικτυονικὰς δίκας: the original provisions of the compact took the form of limitations to the severity of war between the states that formed the league. They were (1) that no tribe might raze the dwellings of another; (2) that from no city was the water to be cut off during a siege: Aeschines, *Fals. Leg.* 115.

9. κατελύθη: it was suppressed by the Romans in 146 B. C.: Gilbert, *Handbuch der Gr. Staatsalterthümer*, 2. p. 412.

10. τὸ τῶν Ἀχαιῶν: the Achaean League.

11. πόλεις: the votes were given not by cities but by tribes; Aeschines (*Fals. Leg.* 116) says distinctly ἕκαστον ἔθνος.

12. πυλαγόραν: it was however the Hieromnemones, and not the Pylagorae, who were the true representatives and gave the votes: the latter, whose number was not fixed, were advocates who supported the interests of their states, and sometimes were summoned to form a larger assembly. Abbott, *op. cit.* p. 28.

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καὶ μετοπώρου· ὕστερον δὲ καὶ πλείους προσῆλθον πόλεις. τὴν δὲ σύνοδον Πυλαίαν ἐκάλουν τὴν μὲν ἐαρινὴν τὴν δὲ μετοπωρινήν, ἐπειδὴ ἐν Πύλαις συνήγοντο, ἃς καὶ Θερμοπύλας καλοῦσιν· ἔθνον δὲ τῇ Δήμητρι οἱ πυλαγόροι. τὸ μὲν οὖν ἐξ ἀρχῆς τοῖς ἐγγὺς μετῆν καὶ τούτων καὶ τοῦ μαντείου, ὕστερον δὲ καὶ οἱ πόρρωθεν ἀφικνοῦντο καὶ ἐχρῶντο τῷ μαντείῳ καὶ ἔπεμπον δῶρα καὶ θησαυροὺς κατεσκεύαζον, καθάπερ Κροῖσος καὶ ὁ πατὴρ Ἀλυάττης καὶ Ἰταλιωτῶν τινες καὶ Σικελοί.

Poverty of the temple.

8. Ἐπίφθονος δ' ὢν ὁ πλοῦτος δυσφύλακτός ἐστι κἂν ἱερὸς ᾖ. νυνί γέ τοι πενέστατόν ἐστι τὸ ἐν Δελφοῖς ἱερὸν χρημάτων γε χάριν, τῶν δ' ἀναθημάτων τὰ μὲν ἥρται τὰ δὲ πλείω μένει. πρότερον δὲ πολυχρήματον ἦν τὸ ἱερόν, καθάπερ Ὅμηρός τε εἴρηκεν,

Il. 9. 404. οὐδ' ὅσα λάινος οὐδὸς ἀφήτορος ἐντὸς ἐέργει
Φοίβου Ἀπόλλωνος Πυθοῖ ἐνὶ πετρηέσσῃ,

καὶ οἱ θησαυροὶ δηλοῦσι καὶ ἡ σύλησις ἡ γενηθεῖσα ὑπὸ τῶν Φωκέων, ἐξ ἧς ὁ Φωκικὸς καὶ ἱερὸς καλούμενος ἐξήφθη πόλεμος.

1. καὶ πλείους: the complete number of votes was twenty-four.

3. ἐπειδὴ ἐν Πύλαις συνήγοντο: this passage, which implies that the council met twice a year at Thermopylae, caused difficulty to the earlier interpreters, because it was believed that the spring session took place at Delphi, the autumn session at Thermopylae. Now, however, it is regarded as proved, that the representatives met twice a year at both places. Gilbert, *op. cit.* 2. p. 412.

4. τῇ Δήμητρι: in 9. 4. 17, speaking of Thermopylae, Strabo mentions Δήμητρος ἱερόν, ἐν ᾧ κατὰ πᾶσαν Πυλαίαν θυσίαν ἐτέλουν οἱ Ἀμφικτίονες.

πυλαγόροι: both this form and πυλαγόραι are found.

7. θησαυροὺς κατεσκεύαζον: 'constructed treasuries.'

Κροῖσος: on the gifts of Croesus to the temple at Delphi, see Herod. 1. 50, 51; on those of Alyattes 1. 25.

10. χρημάτων γε χάριν: 'in respect of money'; cp. 13. 2. 3, of Sappho, γυναῖκα ἐναμιλλον ἐκείνῃ ποιήσεων χάριν. This usage of χάριν is post-classical.

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No. 47.—THERMOPYLAE.

(IX. 4. 12–16.)

The pass of Thermopylae lay between the sea and the mountains, which rise, first steeply, and at last precipitously, to the lofty summits of Callidromus, or Anopaea. Owing partly to the extensive deposit from the hot springs, which has rendered the route more level, and partly to the alluvium of the Spercheius, which has caused the soil at its mouth to encroach for three or four miles on the Maliac gulf, the character of the pass has now entirely changed, for instead of the sea a plain extends at its foot, and the rivers Dyras, Melas, and Asopus, which formerly flowed into the head of the bay, now discharge their waters into the Spercheius. Strabo's account of this neighbourhood is taken almost entirely from Herodotus, as a comparison of the distances which they respectively give will show.

Chain of Mount Oeta.

12. Τὸ δ' ὄρος διατείνει ἀπὸ Θερμοπυλῶν καὶ τῆς ἀνατολῆς μέχρι πρὸς τὸν κόλπον τὸν Ἀμβρακικὸν καὶ τὴν ἑσπέραν τρόπον δέ τινα καὶ πρὸς ὀρθὰς τέμνει τὴν ἀπὸ τοῦ Παρνασσοῦ μέχρι Πίνδου καὶ τῶν ὑπερκειμένων βαρβάρων ὀρεινὴν τὸ ὄρος τοῦτο. τούτου δὴ τὸ μὲν πρὸς Θερμοπύλας νενευκὸς μέρος Οἴτη καλεῖται σταδίων διακοσίων τὸ μῆκος, τραχὺ καὶ ὑψηλόν, ὑψηλότατον δὲ κατὰ τὰς Θερμοπύλας· κορυφοῦται γὰρ ἐνταῦθα καὶ τελευτᾷ πρὸς ὀξεῖς καὶ ἀποτόμους μέχρι τῆς θαλάττης κρημνούς, ὀλίγην δ' ἀπολείπει πάροδον τοῖς ἀπὸ τῆς παραλίας ἐμβάλλουσιν εἰς τοὺς Λοκροὺς ἐκ τῆς Θετταλίας.

Thermopylae.

13. Τὴν μὲν οὖν πάροδον Πύλας καλοῦσι καὶ στενὰ καὶ Θερμοπύλας· ἔστι γὰρ καὶ θερμὰ πλησίον ὕδατα τιμώμενα ὡς Ἡρακλέους ἱερά· τὸ δ' ὑπερκείμενον ὄρος Καλλίδρομον· τινὲς

13. Ἡρακλέους ἱερά: hot springs were usually regarded as sacred to Heracles; cp. Ar. *Nub.* 1051 *τοῦ ψυχρὰ δῆτα πάνυ' εἶδες Ἡράκλεια λουτρά*; At the present day the water of the springs at Thermopylae is hot, salt, and sulphureous to the taste, and the water, to which Pausanias applies the epithet γλαυκότατον, has a greyish-green colour owing to the sediment at the bottom, which may be taken up in handfuls.

Καλλίδρομον: Livy (36. 15) also uses this name for the mountains

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δὲ καὶ τὸ λοιπὸν τὸ δι' Αἰτωλίας καὶ τῆς Ἀκαρνανίας διῆκον μέχρι τοῦ Ἀμβρακικοῦ κόλπου Καλλίδρομον προσαγορεύουσι. πρὸς δὲ ταῖς Θερμοπύλαις ἐστὶ φρούρια ἐντὸς τῶν στενῶν, Νίκαια μὲν ἐπὶ θάλατταν Λοκρῶν, Τειχιοῦς δὲ καὶ Ἡράκλεια ὑπὲρ αὐτῆς, ἡ Τραχὶν καλουμένη πρότερον, Λακεδαιμονίων κτίσμα· διέχει δὲ τῆς ἀρχαίας Τραχῖνος περὶ ἓξ σταδίους ἡ Ἡράκλεια· ἓξῆς δὲ ἡ Ῥοδοντία, χωρίον ἐρυμνόν.

Difficulty of the pass.

14. Ποιεῖ δὲ δυσείσβολα τὰ χωρία ταῦτα ἥ τε τραχύτης καὶ τὸ πλῆθος τῶν ὑδάτων φάραγγας ποιούντων, ἃς διέξεισι. πρὸς γὰρ τῷ Σπερχειῷ τῷ παραρρέοντι τὴν Ἀντικύραν καὶ ὁ Δύρας ἐστίν, ὃν φασιν ἐπιχειρῆσαι τὴν Ἡρακλέους σβέσαι πυράν· καὶ ἄλλος Μέλας διέχων Τραχῖνος εἰς πέντε σταδίους. πρὸς δὲ μεσημβρίαν τῆς Τραχῖνος φησὶν Ἡρόδοτος εἶναι βαθεῖαν

behind Thermopylae, while Herodotus (7. 216) calls them Anopaea.

4. Ἡράκλεια: the Spartans sent a colony to the town of Trachis (or Trachin) in the sixth year of the Peloponnesian war, in order to convert it into a garrison (Thuc. 3. 92); it was thenceforth called Heracleia. In explanation of Strabo's statement that Heracleia was six stades distant from the 'old city' of Trachis, Leake suggests that in Strabo's time the city may have been deserted, and the citadel, which occupied the heights above, and is spoken of by Livy (36. 22) as 'extra muros,' and as containing the larger population of the two, may have been the only part inhabited. When the name of Heracleia was transferred thither, the city might have been spoken of as ἡ ἀρχαία Τραχίς. *Northern Greece*, 2. p. 29.

8. Ποιεῖ δὲ δυσείσβολα: the following description by a modern traveller may serve to illustrate the places mentioned in this chapter. 'In approaching Thermopylae from the plain of the Spercheius the narrow channels of the Dyras and Melas are first crossed, and then the Asopus is reached, just below where it issues from a deep gorge; at the foot of the heights to the west of this stream stood the city of Trachis. On the further bank of the Asopus a considerable spur is pushed forward from the mountains above, just where a rivulet of red and lukewarm water, strongly tinctured with iron—which for this reason was called the Phoenix—enters the plain. At this point the pass commenced, for the sea then flowed where there are reedy marshes now; but though, as Herodotus (7. 200) remarks, it was narrowest here, yet it could easily be turned by crossing the low heights behind. Further on is a sloping level of considerable extent, the plain of Anthele, and at the western end of this was the true pass of Thermopylae, the scene of Leonidas' death. Here the hot springs gush out from the foot of the mountain.'

11. ὃν φασιν: the association of the death of Heracles with the neighbourhood of Trachis is familiar to us through the *Trachiniae*.

13. Ἡρόδοτος: 7. 199.

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διαφάγα, δι' ἧς Ἀσωπός, ἀμώνυμος τοῖς εἰρημένοις Ἀσωποῖς, εἰς τὴν θάλατταν ἐκπίπτει τὴν ἐντὸς Πυλῶν, παραλαβὼν καὶ τὸν Φοίνικα ἐκ τῆς μεσημβρίας συμβάλλοντα αὐτῷ, ἀμώνυμον τῷ ὄρει, οὗ καὶ πήγας πλησίον δείκνυσι· στάδιοι δ' εἰσὶν ἐπὶ Θερμοπύλας ἀπὸ τοῦ Ἀσωποῦ πεντεκαίδεκα.

15. Τότε μὲν οὖν ἦν ἐνδοξότατα τὰ χωρία ταῦτα, ἡνίκα τῶν ἐλείθυιαν ἐκυρίευε τῶν περὶ τὸ στενόν, καὶ τοῖς ἔξω τῶν στενῶν πρὸς τοὺς ἐντὸς ἦσαν ἀγῶνες πρωτεῖων· καθάπερ καὶ πέδας ἐκάλει Φίλιππος τῆς Ἑλλάδος τὴν Χαλκίδα καὶ τὴν Κόρινθον, πρὸς τὰς ἐκ τῆς Μακεδονίας ἀφορμὰς βλέπων ἐπιδέσμους δ' οἱ ὕστερον προσηγόρευον ταύτας τε καὶ ἔτι τὴν Δημητριάδα· καὶ γὰρ αὕτη παρῆν ἦν κυρία τῶν περὶ τὰ Τέμπη, τό τε Πήλιον ἔχουσα καὶ τὴν Ὄσσαν. ὕστερον δὲ πάντων ὑπὸ μίαν ἐξουσίαν ὑπαγομένων, ἄκαιρ' ἐτελεύτησι πᾶσι καὶ ἀνέργε. Its former importance.

16. Περὶ δὲ τὰ στενὰ ταῦτα οἱ περὶ Λεωνίδαν μετὰ ὀλίγων The conflict with the Persians.

1. ἀμώνυμος: there were rivers of that name in Sicyonia and in the island of Paros, besides the more famous one in Boeotia: Strabo enumerates them in 8. 2. 24.

2. ἀγῶνες πρωτείων: Cobet would insert περὶ here, but Bernardakis (*Symbolae Criticae in Strab.* p. 4) shows that in similar constructions Strabo does not use this preposition: e.g. 4. 3. 2 ἡ τοῦ ποταμοῦ ὁρμή, 'contention for the river'; cp. Soph. *Aj.* 1240 τῶν Ἀχιλλείων ὅπλων ἀγῶνας.

ἐνδόξως καί: the word in the preceding sentence which is commented on here is ἐνδοξότατα, and the point illustrated is the importance attributed to passes, like Thermopylae, and other commanding points, such as Chalcis, Corinth, and Demetrias.

9. Φίλιππος: Philip V of Macedon: it was he, and not οἱ ὕστερον, as Strabo says, who associated the name of Demetrias with those of Chalcis and Corinth; Livy 32. 37; Plutarch, *Flamininus*. 10.

10. πρὸς τὰς ἐκ τῆς Μακεδονίας: 'looking to Macedonia as his base of operations'; i.e. Macedonia being far from the scene of action, Chalcis and Corinth formed his *points d'appui* in Greece. Philip, however, meant that by means of those places Greece could be kept in check. Some of the translators take ἀφορμάς in the sense of 'expeditions,' but the word does not seem to bear that meaning.

13. ἔχουσα: 'commanding'; this was because Demetrias occupied a strong position toward the head of the Pagasaean gulf, and thus secured the entrance to Thessaly from that side.

14. ἀτελεύτησι: 'are free from toll'; this is Meineke's somewhat bold emendation of the corrupt τελευτῇ of the MSS. The word is formed on the analogy of τελωνέλεύσομαι. See *Vind. Strabon.* p. 151. Vogel (*Philologus*, vol. 39, p. 339) suggests ἀδειάτως.

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τῶν ὁμόρων τοῖς τόποις ἀντέσχον πρὸς τὰς τοσαύτας τῶν Περσῶν δυνάμεις, μέχρι περιελθόντες δι' ἀτραπῶν τὰ ὄρη κατέκοψαν αὐτοὺς οἱ βάρβαροι. καὶ νῦν τὸ πολυάνδριον ἐκείνων ἐστὶ καὶ στῆλαι καὶ ἡ θρυλουμένη ἐπιγραφὴ τῇ Λακεδαιμονίων στήλῃ οὕτως ἔχουσα·

ὦ ξέν', ἀπάγγειλον Λακεδαιμονίοις ὅτι τῇδε
κείμεθα τοῖς κείνων πειθόμενοι νομίμοις.

6. ὦ ξέν': the inscription, as here given, differs slightly from the version in Herod. 7. 228, where ὦ ξεῖν', ἀγγέλλειν is read, and at the end ῥήμασι πειθόμενοι.

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BOOK X.

THE GREEK ISLANDS.

No. 48.—Leucadia; the canal; the Lovers' Leap.

(X. 2. 8, 9.)

There can be little doubt that Strabo is right in connecting the name of the island Leucas or Leucadia in respect of its etymology with that of its southern headland, Leucate or Leucatas, the precipitous white cliffs of which, rising above the water to a height of 2,000 feet, are a conspicuous object when seen from the sea. The ruins of the city of Leucas are found on the coast near the north-east angle of the island, and close to it is the strait, which from time to time has been either a canal, or an isthmus joining the island to the continent. The channel, called Dioryctus, which passed through it, was dug, as we are here told, by the original settlers, but at the time of the Peloponnesian war it had been silted up, and ships required to be dragged across it (Thuc. 3. 81; 4. 8); at a later period, however, it was cleared and reopened by the Romans. At the present day the strait is about 100 yards in width, but very shallow, and passable only for boats. To the northward of it lies an extensive lagoon, which is enclosed by a long spit of sand, reaching across from the northern extremity of the island to the Acarnanian coast, but this does not appear to have existed in antiquity.

The strange observance, which Strabo describes as taking place at the promontory of Leucate, and which seems to have been the origin of the story of the Lovers' Leap, was connected with earlier and widely diffused rites, apparently of an expiatory character,

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which took the form of casting criminals, either alive or after their death, over precipices. Thus, in Cyprus, Strabo (14. 6. 3) mentions a headland 'from which they cast those who have touched the altar of Apollo'; and in speaking of the mountain tribes in North Spain (3. 3. 7) he says 'they cast from rocks those who are to be put to death.' Of the same nature was the punishment by casting from the Tarpeian rock at Rome, which Byron, with an allusion to the Lovers' Leap, calls 'The promontory whence the Traitor's Leap | Cured all ambition' (*Childe Harold*, 4. 1003). Again, Pausanias (5. 6. 7) notices a mountain in Elis, called Typaeum, with a precipice, over which women were to be thrown, who ventured to approach Olympia at the time of the festival. Finally, in Herodotus (4. 103) we read of a tribe of Scythians, who were accustomed to cast from a precipice the headless trunk of a human victim. The performance, which Strabo in this passage so circumstantially narrates, is incredible, and it is noteworthy that he uses the past tense in speaking of it. At the same time it is difficult to doubt that some such local custom existed, from which the story took its origin.

Leucadia originally a peninsula.

8. Αὕτη δ' ἦν τὸ παλαιὸν μὲν χερρόνησος τῆς Ἀκαρνάνων γῆς, καλεῖ δ' ὁ ποιητὴς αὐτὴν ἀκτὴν ἠπείροιο, τὴν περαίαν τῆς Ἰθάκης καὶ τῆς Κεφαλληνίας ἤπειρον καλῶν· αὕτη δ' ἐστὶν ἡ Ἀκαρνανία· ὥστε, ὅταν φῇ ἀκτὴν ἠπείροιο, τῆς Ἀκαρνανίας ἀκτὴν δέχεσθαι δεῖ. τῆς δὲ Λευκάδος ἥ τε Νήρικος, ἣν φησιν ἑλεῖν ὁ Λαέρτης·

Od. 24. 377. ἡ μὲν Νήρικον εἶλον ἐυκτίμενον πτολίεθρον,
ἀκτὴν ἠπείροιο, Κεφαλλήνεσσιν ἀνάσσων,

καὶ ἃς ἐν καταλόγῳ φησί·

Il. 2. 633. καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν.

2. ἀκτὴν ἠπείροιο: 'the foreland of the continent.'

5. Νήρικος: this is the form of the name which is found in the text of Homer, and in some MSS. of Strabo, while others read Νήριτος. The latter form has been adopted by Kramer and Meineke, but hardly with sufficient reason.

10. Κροκύλει': this place and Aegilips, as they are introduced in Homer, seem rather to belong to Ithaca.

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τῇ θυσίᾳ τοῦ Ἀπόλλωνος ἀπὸ τῆς σκοπῆς μετεῖσθαί τινα τῶν ἐν αἰτίαις ὄντων ἀποστροπῆς χάριν, ἐξαιτουμένων ἐξ αὐτοῦ παντοδαπῶν πτερῶν καὶ ὀρνέων ἀναπωφίζειν διεσμένων τῇ πτήσει τὸ ἅλμα, ὑποδέχεσθαι δὲ κάτω μικραῖς ἁλιάσι κύκλῳ περιεστῶτας πολλοὺς καὶ περισώζειν εἰς δύναμιν τῶν ὅρων ἔξω τὸν ἀναληφθέντα.

No. 49.—Delos.

(X. 5. 2, 4, 5.)

The island of Delos is a narrow rocky ridge composed entirely of granite, between two and three miles in length, and lying in the sea with a direction due north and south. It is separated from Rheneia, which is on its western side, by a strait about half a mile in breadth, which forms an excellent harbour, with deep water, and sheltered from every wind. Just in the centre of the island rises Mount Cynthus, which is its highest point, 350 feet above the sea; and in a valley, which descends almost from its summit towards the strait in a north-westerly direction, is the bed of the river Inopus. Beyond this, on the northern side of Cynthus, in level ground by the shore of the strait, lay the temple of Apollo and the ancient city. Delos has been excavated of late years with great care by members of the French School of Athens. An excellent summary of the results of their investigations is given in the *Guide-Joanne* for Greece, 2. pp. 443–463. By means of the inscriptions thus discovered we possess a complete history of the sanctuary, and an account of the details of its administration.

Description of Delos.

2. Ἡ μὲν οὖν Δῆλος ἐν πεδίῳ κειμένην ἔχει τὴν πόλιν καὶ τὸ ἱερὸν τοῦ Ἀπόλλωνος καὶ τὸ Ληΐῳον· ὑπέρκειται δὲ τῆς πόλεως

4. ἁλιάσι: sub. σκάφεσι, 'fishing-boats.'

5. περισώζειν τῶν ὅρων ἔξω: 'get him safe and sound out of their borders.'

8. τὸ Ληΐῳον: this building has been identified, though not with perfect certainty, with a temple the remains of which are on the northern side of the temple of Apollo.

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ὄρος ψιλὸν ὁ Κύνθος καὶ τραχύ, ποταμὸς δὲ διαρρεῖ τὴν νῆσον Ἰνωπὸς οὐ μέγας· καὶ γὰρ ἡ νῆσος μικρά. τετίμηται δὲ ἐκ παλαιοῦ διὰ τοὺς θεοὺς ἀπὸ τῶν ἡρωικῶν χρόνων ἀρξαμένης· μυθεύεται γὰρ ἐνταῦθα ἡ Λητὼ τὰς ὠδῖνας ἀποθέσθαι τοῦ τε Ἀπόλλωνος καὶ τῆς Ἀρτέμιδος. Birthplace of Apollo and Artemis.

ἦν γὰρ τοπάροιθε φορητά (φησὶν ὁ Πίνδαρος) κευμάτεσσι
παντοδαπῶν τ' ἀνέμων
μιπαῖσιν· ἀλλ' ἃ Κοιογενὴς ὀπάτ' ὠδίνεσσι θύοισ'
ἀγχιτόκοις ἐπέβα νιν, δὴ τότε τέσσαρες ὀρθαὶ
πρέμνων ἀπώρουσαν χθονίων,
ἂν δ' ἐπικράνοις σχέθον πέτραν ἀδαμαντοπέδιλοι
κίονες· ἔνθα τεκοῖσ' εὐδαίμον' ἐπόψατο γένναν.

ἐνδοξον δ' ἐποίησαν αὐτὴν αἱ περιοικίδες νῆσοι, καλούμεναι Κυκλάδες, κατὰ τιμὴν πέμπουσαι δημοσίᾳ θεωρούς τε καὶ θυσίας καὶ χοροὺς παρθένων πανηγύρεις τε ἐν αὐτῇ συνάγουσαι μεγάλας.

4. Τὴν μὲν οὖν Δῆλον ἔνδοξον γενομένην οὕτως ἔτι μᾶλλον ἠὔξησε κατασκαφεῖσα ὑπὸ Ῥωμαίων Κόρινθος· ἐκεῖσε γὰρ μετεχώρησαν οἱ ἔμποροι, καὶ τῆς ἀτελείας τοῦ ἱεροῦ προκαλουμένης αὐτοὺς καὶ τῆς εὐκαιρίας τοῦ λιμένος· ἐν καλῷ γὰρ κεῖται τοῖς ἐκ τῆς Ἰταλίας καὶ τῆς Ἑλλάδος εἰς τὴν Ἀσίαν πλέουσιν· ἥ τε πανήγυρις ἐμπορικόν τι πρᾶγμά ἐστι, καὶ συνήθεις ἦσαν αὐτῇ καὶ Ῥωμαῖοι τῶν ἄλλων μάλιστα, καὶ ὅτε Benefited by the destruction of Corinth.

1. τραχύ: like the rest of Delos, Cynthus is composed of granite.

6. φησὶν ὁ Πίνδαρος: Pind. *Fragm.* No. 58 in Boeckh.

8. ὁ Κοιογενὴς: Hesiod (*Theog.* 404-406) says that Leto was the daughter of Coeus by Phoebe.

11. ἀδαμαντοπέδιλοι: 'supported on a base of adamant.'

22. ἐμπορικόν τι πρᾶγμα: it can easily happen, when a great religious festival has had its commercial side, that after the religious element has disappeared the commercial may remain. At Santiago (Compostella) in Spain St. James's day, which was formerly the great day of the pilgrimage to that shrine, is now the occasion of a horse-fair for the province of Galicia. The traffic in slaves at Delos at one time was immense, for Strabo tells us (14. 5. 2) that as many as ten thousand were sold there in a single day.

23. Ῥωμαῖοι: the main object which the Romans had in view in making Delos the free port of the Aegean, was to raise up a commercial rival to Rhodes in the interest of the Roman traders.

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συνειστήκει ἡ Κόρινθος· Ἀθηναῖοί τε λαβόντες τὴν νῆσον καὶ τῶν ἱερῶν ἅμα καὶ τῶν ἐμπόρων ἐπεμελοῦντο ἱκανῶς· ἐπελθόντες δ' οἱ τοῦ Μιθριδάτου στρατηγοὶ καὶ ὁ ἀποστήσας τύραννος αὐτὴν διελυμήναντο πάντα, καὶ παρέλαβον ἐρήμην οἱ Ῥωμαῖοι πάλιν τὴν νῆσον, ἀναχωρήσαντος εἰς τὴν οἰκείαν τοῦ βασιλέως, καὶ διετέλεσε μέχρι νῦν ἐνδεῶς πράττουσα. ἔχουσι δ' αὐτὴν Ἀθηναῖοι. Ῥήναια δ' ἔρημον νησίδιόν ἐστιν ἐν τέτταρσι τῆς Δήλου σταδίοις, ὅπου τὰ μνήματα τοῖς Δηλίοις ἐστίν. οὐ γὰρ ἔξεστιν ἐν αὐτῇ τῇ Δήλῳ θάπτειν οὐδὲ καίειν νεκρόν. οὐκ ἔξεστι δὲ οὐδὲ κύνα ἐν Δήλῳ τρέφειν. ὠνομάζετο δὲ καὶ Ὀρτυγία πρότερον.

Ruined by Mithridates.

Rhenaea.

1. Ἀθηναῖοι: the island was conceded to the Athenians by the Romans in 166 B.C., but the Roman influence remained predominant. Prof. Mahaffy, who gives an account of the information on this subject obtained from inscriptions in his *Greek World under Roman Sway* (pp. 107–112), speaking of a somewhat later period, after the Romans had entered on the inheritance of Attalus, says, 'The whole island is tinged with Italian influences. The Athenians and Romans jointly built quays, marts, and temples.'

3. οἱ τοῦ Μιθριδάτου στρατηγοί: Appian in his narrative of these events (*Mithr.* 28) mentions the name of Archelaus; Pausanias (3. 23. 3) that of Menophanes.

ὁ ἀποστήσας τύραννος αὐτήν: the revolt of the Delians from Athens at this time is mentioned by Appian (*loc. cit.*); of the *τύραννος* who is here said to have persuaded them to revolt we do not hear elsewhere, but we may suppose him to have been an agent of Mithridates, though in that case the proceeding was a strange one, since Mithridates was in alliance with Athens; but this part of the history is very obscure.

6. ἐνδεῶς πράττουσα: Pausanias (8. 33. 2) describes it as being in his day uninhabited except by the Athenian guards of the temple. M. Homolle, however, points out that it was a mistake on Strabo's part to suppose that Delos did not recover from this disaster, for it resumed a position of considerable importance. *Bull. Corr. hellén.*, 8. p. 140.

8. τὰ μνήματα: the remains of this necropolis are found on the slopes that rise above the strait which separates the two islands. It extends over half a mile, and having been rudely rifled is a scene of wild desolation. Usually the graves are only distinguishable by depressions in the ground, but in some places the areas and walls are traceable, and broken stones, mixed here and there with sides and lids of sarcophagi, lie strewn about in all directions.

9. οὐ γὰρ ἔξεστιν: the strict prohibition against burying in Delos dated from 426 B.C., when the tombs then existing there were removed to Rheneia; Thuc. 3. 104.

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BOOK XI.

NORTHERN AND CENTRAL ASIA.

No. 50.—Geographical Divisions of Asia.

(XI. 1. 1-5, 7.)

Strabo, who here closely follows Eratosthenes, regards Asia as divided in two parts by the Taurus, by which name is designated the whole of the central range of mountains, extending as far as the eastern sea. The region to the N. of this is called τὸ ἐντὸς τοῦ Ταύρου, that to the S. τὸ ἐντός, and the former of these he subdivides into four districts: (1) the north-western, between the Tanais, which he takes as the boundary between Europe and Asia, and the Caspian; (2) the north-eastern, stretching away on the further side of the Caspian; (3) the central, between the Taurus, the Caspian, and the Euxine; and (4) Asia Minor.

1. Τῇ δ' Εὐρώπῃ συνεχής ἐστιν ἡ Ἀσία κατὰ τὸν Τάναϊν συνάπτουσα αὐτῇ· περὶ ταύτης οὖν ἐφεξῆς ῥητέον διελόντας φυσικοῖς τισιν ὅροις τοῦ σαφοῦς χάριν. ὅπερ οὖν Ἐρατοσθένης ἐφ' ὅλης τῆς οἰκουμένης ἐποίησε, τοῦθ' ἡμῖν ἐπὶ τῆς Ἀσίας ποιητέον.

2. Ὁ γὰρ Ταῦρος μέσην πως διέζωκε ταύτην τὴν ἤπειρον ἀπὸ τῆς ἑσπέρας ἐπὶ τὴν ἕω τεταμένος, τὸ μὲν αὐτῆς ἀπολείπων The Taurus the dividing line.

3. Ἐρατοσθένης: he regarded the Mediterranean and the Taurus as dividing the world in two parts; cp. 2. 1. 1.

6. διέζωκε: cp. 2. 5. 14, No. 6 τὸν Ταῦρον τὸν διεζωκότα τὴν Ἀσίαν. Similarly the διαζώματα were the horizontal partitions or passages which divided the tiers of seats in a Greek theatre.

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πρὸς βορρᾶν τὸ δὲ μεσημβρινόν. καλοῦσι δὲ αὐτῶν οἱ Ἕλληνες τὸ μὲν ἐντὸς τοῦ Ταύρου τὸ δὲ ἐκτός. εἴρηται δὲ ταῦθ' ἡμῖν καὶ πρότερον, ἀλλ' εἰρήσθω καὶ νῦν ὑπομνήσεως χάριν.

3. Πλάτος μὲν οὖν ἔχει τὸ ὄρος πολλαχοῦ καὶ τρισχιλίων σταδίων, μῆκος δ' ὅσον καὶ τὸ τῆς Ἀσίας, τετάρων που μυριάδων καὶ πεντακισχιλίων, ἀπὸ τῆς Ῥοδίων περαίας ἐπὶ τὰ ἄκρα τῆς Ἰνδικῆς καὶ Σκυθίας πρὸς τὰς ἀνατολάς.

Nations that inhabit it.

4. Διῄρηται δ' εἰς μέρη πολλὰ καὶ ὀνόματα περιγραφαῖς καὶ μείζοσι καὶ ἐλάττοσιν ἀφωρισμένα. ἐπεὶ δ' ἐν τῷ τοσούτῳ πλάτει τοῦ ὄρους ἀπολαμβάνεταί τινα ἔθνη, τὰ μὲν ἀσημότερα τὰ δὲ καὶ παντελῶς γνώριμα (καθάπερ ἡ Παρθυαία καὶ Μηδία καὶ Ἀρμενία καὶ Καππαδοκῶν τινες καὶ Κίλικες καὶ Πισίδαι), τὰ μὲν πλησιάζοντα τοῖς προσβόρροις μέρεσιν ἐνταῦθα τακτέον, τὰ δὲ τοῖς νοτίοις εἰς τὰ νότια, καὶ τὰ ἐν μέσῳ δὲ τῶν ὀρῶν κείμενα διὰ τὰς τῶν ἀέρων ὁμοιότητας πρὸς βορρᾶν πως θετέον· ψυχροὶ γάρ εἰσιν, οἱ δὲ νότιοι θερμοί. καὶ τῶν ποταμῶν δὲ αἱ ῥύσεις ἐνθένδε ἰοῦσαι πᾶσαι σχεδόν τι εἰς τἀναντία αἱ μὲν εἰς τὰ βόρεια αἱ δ' εἰς τὰ νότια μέρη (τά γε πρῶτα, κἂν ὕστερόν τινες ἐπιστρέφωσι πρὸς ἀνατολὰς ἢ δύσεις), ἔχουσί τι εὐφυὲς πρὸς τὸ τοῖς ὄρεσιν ὁρίοις χρῆσθαι κατὰ τὴν εἰς δύο μέρη διαίρεσιν τῆς Ἀσίας· καθάπερ καὶ ἡ θάλαττα ἡ

3. καὶ πρότερον: 2. 1. 1; 2. 5. 31.

9. περιγραφαῖς: 'limits.'

14. τὰ μὲν πλησιάζοντα: 'those tribes which lie near the northern regions must be assigned to them.' The reading of the great majority of the MSS., which Meineke retains, though admitting it to be corrupt, is τὰ μὲν πλεονάζοντα τοῖς προσβόρροις μέρεσιν ἐνταῦθα τακτέον, τὰ δ' ἐν τοῖς νοτίοις εἰς τὰ νότια. Xylander first adopted πλησιάζοντα, which is the reading of two MSS.; but it is also necessary in that case, as Kramer observes, to omit ἐν before τοῖς νοτίοις.

20. κἂν ὕστερον: e.g. the Ganges to the E., the Jaxartes to the W.

21. ἔχουσί τι εὐφυὲς: i.e. the position of this mountain-chain as a dividing line between N. and S. is rendered more marked by its being a watershed, from which the rivers run in opposite directions.

22. καθάπερ: the comparison is rather to the mountains as a dividing line, than, as the words would seem to imply, to the rivers which flow from them.

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BOOK XI.

NORTHERN AND CENTRAL ASIA.

No. 50.—Geographical Divisions of Asia.

(XI. 1. 1-5, 7.)

STRABO, who here closely follows Eratosthenes, regards Asia as divided in two parts by the Taurus, by which name is designated the whole of the central range of mountains, extending as far as the eastern sea. The region to the N. of this is called τὸ ἐντὸς τοῦ Ταύρου, that to the S. τὸ ἐκτός, and the former of these he subdivides into four districts: (1) the north-western, between the Tanais, which he takes as the boundary between Europe and Asia, and the Caspian; (2) the north-eastern, stretching away on the further side of the Caspian; (3) the central, between the Taurus, the Caspian, and the Euxine; and (4) Asia Minor.

1. Τῇ δ' Εὐρώπῃ συνεχής ἐστιν ἡ Ἀσία κατὰ τὸν Τάναϊν συνάπτουσα αὐτῇ· περὶ ταύτης οὖν ἐφεξῆς ῥητέον διελόντας φυσικοῖς τισιν ὅροις τοῦ σαφοῦς χάριν. ὅπερ οὖν Ἐρατοσθένης ἐφ' ὅλης τῆς οἰκουμένης ἐποίησε, τοῦθ' ἡμῖν ἐπὶ τῆς Ἀσίας ποιητέον.

2. Ὁ γὰρ Ταῦρος μέσην πως διέζωκε ταύτην τὴν ἤπειρον ἀπὸ τῆς ἑσπέρας ἐπὶ τὴν ἕω τεταμένος, τὸ μὲν αὐτῆς ἀπολείπων The Taurus the dividing line.

3. Ἐρατοσθένης: he regarded the Mediterranean and the Taurus as dividing the world in two parts; cp. 2. 1. 1.

6. διέζωκε: cp. 2. 5. 14, No. 6 τὸν Ταῦρον τὸν διεζωκότα τὴν Ἀσίαν. Similarly the διεζώματα were the horizontal partitions or passages which divided the tiers of seats in a Greek theatre.

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πρὸς βορρᾶν τὸ δὲ μεσημβρινόν. καλοῦσι δὲ αὐτῶν οἱ Ἕλληνες τὸ μὲν ἐντὸς τοῦ Ταύρου τὸ δὲ ἐκτός. εἴρηται δὲ ταῦθ' ἡμῖν καὶ πρότερον, ἀλλ' εἰρήσθω καὶ νῦν ὑπομνήσεως χάριν.

3. Πλάτος μὲν οὖν ἔχει τὸ ὄρος πολλαχοῦ καὶ τρισχιλίων σταδίων, μῆκος δ' ὅσον καὶ τὸ τῆς Ἀσίας, τετράρων που μυριάδων καὶ πεντακισχιλίων, ἀπὸ τῆς Ῥοδίων περαίας ἐπὶ τὰ ἄκρα τῆς Ἰνδικῆς καὶ Σκυθίας πρὸς τὰς ἀνατολάς.

Nations that inhabit it.

4. Διῄρηται δ' εἰς μέρη πολλὰ καὶ ὀνόματα περιγραφαῖς καὶ μείζοσι καὶ ἐλάττοσιν ἀφωρισμένα. ἐπεὶ δ' ἐν τῷ τοσούτῳ πλάτει τοῦ ὄρους ἀπολαμβάνεταί τινα ἔθνη, τὰ μὲν ἀσημότερα τὰ δὲ καὶ παντελῶς γνώριμα (καθάπερ ἡ Παρθυαία καὶ Μηδία καὶ Ἀρμενία καὶ Καππαδοκῶν τινες καὶ Κίλικες καὶ Πισίδαι), τὰ μὲν πλησιάζοντα τοῖς προσβόρροις μέρεσιν ἐνταῦθα τακτέον, τὰ δὲ τοῖς νοτίοις εἰς τὰ νότια, καὶ τὰ ἐν μέσῳ δὲ τῶν ὁρῶν κείμενα διὰ τὰς τῶν ἀέρων ὁμοιότητας πρὸς βορρᾶν πως θετέον· ψυχροὶ γάρ εἰσιν, οἱ δὲ νότιοι θερμοί. καὶ τῶν ποταμῶν δὲ αἱ ῥύσεις ἐνθένδε λοῦσαι πᾶσαι σχεδόν τι εἰς τἀναντία αἱ μὲν εἰς τὰ βόρεια αἱ δ' εἰς τὰ νότια μέρη (τά γε πρῶτα, κἂν ὕστερόν τινες ἐπιστρέφωσι πρὸς ἀνατολὰς ἢ δύσεις), ἔχουσί τι εὐφυὲς πρὸς τὸ τοῖς ὄρεσιν ὁρίοις χρῆσθαι κατὰ τὴν εἰς δύο μέρη διαίρεσιν τῆς Ἀσίας· καθάπερ καὶ ἡ θάλαττα ἡ

3. καὶ πρότερον: 2. 1. 1; 2. 5. 31.

9. περιγραφαῖς: 'limits.'

14. τὰ μὲν πλησιάζοντα: 'those tribes which lie near the northern regions must be assigned to them.' The reading of the great majority of the MSS., which Meineke retains, though admitting it to be corrupt, is τὰ μὲν πλεονάζοντα τοῖς προσβόρροις μέρεσιν ἐνταῦθα ταατέον, τὰ δ' ἐν τοῖς νοτίοις εἰς τὰ νότια. Xylander first adopted πλησιάζοντα, which is the reading of two MSS.; but it is also necessary in that case, as Kramer observes, to omit ἐν before τοῖς νοτίοις.

20. κἂν ὕστερον: e.g. the Ganges to the E., the Jaxartes to the W.

21. ἔχουσί τι εὐφυὲς: i.e. the position of this mountain-chain as a dividing line between N. and S. is rendered more marked by its being a watershed, from which the rivers run in opposite directions.

22. καθάπερ: the comparison is rather to the mountains as a dividing line, than, as the words would seem to imply, to the rivers which flow from them.

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ἐντὸς Στηλῶν, ἐπ' εὐθείας πως οὖσα ἡ πλείστη τοῖς ὄρεσι τούτοις, ἐπιτηδεία γεγένηται πρὸς τὸ δύο ποιεῖν ἠπείρους, τήν τε Εὐρώπην καὶ τὴν Λιβύην, ὅριον ἀμφοῖν οὖσα ἀξιόλογον.

5. Τοῖς δὲ μεταβαίνουσιν ἀπὸ τῆς Εὐρώπης ἐπὶ τὴν Ἀσίαν ἐν τῇ γεωγραφίᾳ τὰ πρὸς βορρᾶν ἐστι πρῶτα τῆς εἰς δύο διαιρέσεως, ὥστε ἀπὸ τούτων ἀρκτέον. αὐτῶν δὲ τούτων πρῶτά ἐστι τὰ περὶ τὸν Τάναϊν, ὄνπερ τῆς Εὐρώπης καὶ τῆς Ἀσίας ὅριον ὑπεθέμεθα. ἔστι δὲ ταῦτα τρόπον τινὰ χερρονησίζοντα· περιέχεται γὰρ ἐκ μὲν τῆς ἑσπέρας τῷ ποταμῷ τῷ Τανάιδι καὶ τῇ Μαιώτιδι μέχρι τοῦ Βοσπόρου καὶ τῆς τοῦ Εὐξείνου παραλίας τῆς τελευτώσης εἰς τὴν Κολχίδα· ἐκ δὲ τῶν ἄρκτων τῷ Ὠκεανῷ μέχρι τοῦ στόματος τῆς Κασπίας θαλάττης· ἔωθεν δὲ αὐτῇ ταύτῃ τῇ θαλάττῃ μέχρι τῶν μεθορίων τῆς τε Ἀλβανίας καὶ τῆς Ἀρμενίας, καθ' ἃ ὁ Κῦρος καὶ ὁ Ἀράξης ἐκδιδοῦσι ποταμοί, ῥέοντες ὁ μὲν διὰ τῆς Ἀρμενίας Κῦρος δὲ διὰ τῆς Ἰβηρίας καὶ τῆς Ἀλβανίας· ἐκ νότου δὲ τῇ ἀπὸ τῆς ἐκβολῆς τοῦ Κύρου μέχρι τῆς Κολχίδος, ὅσον τρισχιλίων οὔσῃ σταδίων ἀπὸ θαλάττης ἐπὶ θάλατταν, δι' Ἀλβανῶν καὶ Ἰβήρων, ὥστε ἰσθμοῦ λόγον ἔχειν. The northern region. Its subdivisions.

7. Δεύτερον δ' ἂν εἴη μέρος τὸ ὑπὲρ τῆς Ὑρκανίας θαλάττης, ἣν καὶ Κασπίαν καλοῦμεν, μέχρι τῶν κατ' Ἰνδοὺς Σκυθῶν. τρίτον δὲ μέρος τὸ συνεχὲς τῷ λεχθέντι ἰσθμῷ καὶ τὰ ἑξῆς τούτῳ καὶ ταῖς Κασπίαις πύλαις τῶν ἐντὸς τοῦ Ταύρου καὶ τῆς Εὐρώπης ἐγγυτάτω· ταῦτα δ' ἐστὶ Μηδία καὶ Ἀρμενία καὶ Καππαδοκία καὶ τὰ μεταξύ. τέταρτον δ' ἡ ἐντὸς Ἅλυος γῆ

5. ἔστι πρῶτα: 'is that portion of the area thus divided which first meets them.'

10. τοῦ Βοσπόρου: the Cimmerian Bosporus.

12. τῆς Κασπίας θαλάττης: on Strabo's erroneous view of the Caspian as an inlet from the northern ocean, see note on 2. 5. 14, No. 6.

16. τῇ ἀπὸ κ.τ.λ.: sub. γραμμῇ.

17. τρισχιλίων: this is considerably under the real distance, which is about 3,800 stadia.

23. τῶν ἐντὸς: this depends on τὰ ἑξῆς τούτῳ, 'that part of the region N. of the Taurus and nearest Europe, which adjoins this isthmus and the Caspiae Pylae': the Caspiae Pylae were at the eastern extremity of the Caucasus.

25. τὰ μεταξύ: Sophene, Commagene, &c.

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καὶ τὰ ἐν αὐτῷ τῷ Ταύρῳ καὶ ἐκτὸς ὅσα εἰς τὴν χερρόνησον ἐμπίπτει, ἣν ποιεῖ ὁ διείργων ἰσθμὸς τήν τε Ποντικὴν καὶ τὴν Κιλικίαν θάλατταν. τῶν δὲ ἄλλων τῶν ἔξω τοῦ Ταύρου τήν τε Ἰνδικὴν τίθεμεν καὶ τὴν Ἀριανὴν μέχρι τῶν ἐθνῶν τῶν καθηκόντων πρός τε τὴν κατὰ Πέρσας θάλατταν καὶ τὸν Ἀράβιον κόλπον καὶ τὸν Νεῖλον καὶ πρὸς τὸ Αἰγύπτιον πέλαγος καὶ τὸ Ἰσσικόν.

The southern region.

No. 51.—The 'Camarae' Vessels on the Euxine.

(XI. 2. 12.)

These vessels are mentioned also by Tacitus (*Hist.* 3. 47) in connexion with the eastern coast of the Euxine, and he gives a detailed description of them, which explains the name. 'Barbari contemptim vagabantur, fabricatis repente navibus. Camaras vocant artis lateribus latam alvum sine vinculo aeris aut ferri conexam; et tumido mari, prout fluctus attollitur, summa navium tabulis augent, donec in modum tecti claudantur. Sic inter undas volvuntur, pari utrimque prora et mutabili remigio, quando hinc vel illinc appellere indiscretum et innoxium est.' Heraeus in his note on this passage remarks that they must have resembled the popular conception of Noah's ark.

Piratical tribes on the Euxine.

12. Μετὰ δὲ τὴν Σινδικὴν καὶ τὴν Γοργιπίαν ἐπὶ τῇ θαλάττῃ ἡ τῶν Ἀχαιῶν καὶ Ζυγῶν καὶ Ἡνιόχων παραλία τὸ πλέον ἀλίμενος καὶ ὀρεινή, τοῦ Καυκάσου μέρος οὖσα. ζῶσι δὲ ἀπὸ τῶν κατὰ θάλατταν λῃστηρίων, ἀκάτια ἔχοντες λεπτὰ στενὰ καὶ κοῦφα, ὅσον ἀνθρώπους πέντε καὶ εἴκοσι δεχόμενα, σπάνιον δὲ τριάκοντα δέξασθαι τοὺς πάντας δυνάμενα· καλοῦσι δ' αὐτὰ οἱ Ἕλληνες καμάρας. φασὶ δ' ἀπὸ τῆς Ἰάσονος στρατιᾶς τοὺς

2. ὁ διείργων ἰσθμός: Strabo again speaks of this as an isthmus in 12. 1. 3; Herodotus also (1. 72) calls it *αὐχήν*: both greatly underestimated its breadth; this accounts for Strabo's believing that from the summit of Mount Argaeus both seas were visible (12. 2. 7; No. 55).

9. ἡ τῶν Ἀχαιῶν . . . παραλία: the north-eastern coast of the Euxine, eastward of the Cimmerian Bosporus.

14. φασὶ δέ: the explanations

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μὲν Φθιώτας Ἀχαιοὺς τὴν ἐνθάδε Ἀχαΐαν οἰκίσαι, Λάκωνας δὲ τὴν Ἡνιοχίαν, ὧν ἦρχον Κρέκας καὶ Ἀμφίστρατος οἱ τῶν Διοσκούρων ἡνίοχοι, καὶ τοὺς Ἡνιόχους ἀπὸ τούτων εἰκὸς ὠνομάσθαι. τῶν δ' οὖν καμαρῶν στόλους κατασκευαζόμενοι καὶ ἐπιπλέοντες τοτὲ μὲν ταῖς ὁλκάσι τοτὲ δὲ χώρᾳ τινὶ ἢ καὶ πόλει θαλαττοκρατοῦσι. προσλαμβάνουσι δ' ἔσθ' ὅτε καὶ οἱ τὸν Βόσπορον ἔχοντες ὑφόρμους χορηγοῦντες καὶ ἀγορὰν καὶ διάθεσιν τῶν ἁρπαζομένων· ἐπανιόντες δὲ εἰς τὰ οἰκεῖα χωρία, ναυλοχεῖν οὐκ ἔχοντες, ἀναβέμενοι τοῖς ὤμοις τὰς καμάρας ἀναφέρουσιν ἐπὶ τοὺς δρυμοὺς ἐν οἷσπερ καὶ οἰκοῦσι, λυπρὰν ἀροῦντες γῆν· καταφέρουσι δὲ πάλιν ὅταν ᾖ καιρὸς τοῦ πλεῖν. τὸ δ' αὐτὸ ποιοῦσι καὶ ἐν τῇ ἀλλοτρίᾳ γνώριμα ἔχοντες ὑλώδη χωρία, ἐν οἷς ἀποκρύψαντες τὰς καμάρας αὐτοὶ πλανῶνται πεζῇ νύκτωρ καὶ μεθ' ἡμέραν ἀνδραποδισμοῦ χάριν. ἃ δ' ἂν λάβωσιν ἐπλυντρα ποιοῦσι ῥᾳδίως μετὰ τοὺς ἀνάπλους μηνύοντες τοῖς ἀπολέσασιν. ἐν μὲν οὖν τοῖς δυναστευομένοις τόποις ἐστί τις βοήθεια ἐκ τῶν ἡγεμόνων τοῖς ἀδικουμένοις· ἀντεπιτίθενται γὰρ πολλάκις καὶ κατάγουσιν αὐτάνδρους τὰς καμάρας· ἡ δ' ὑπὸ Ῥωμαίοις ἀβοηθητοτέρα ἐστὶ διὰ τὴν ὀλιγωρίαν τῶν πεμπομένων.

Their mode of life.

here given of the origin of these tribes and their connexion with Greece are merely etymological myths, suggested by the names; the name of one of them, the Heniochi, still remains in the country, as Hainuch; see Kiepert, *Lehrbuch*, p. 84.

8. διάθεσιν: 'means of disposing of,' 'sale.'

14. ἃ δ' ἂν λάβωσιν ἐπλυντρα ποιοῦσι: sub. ἀνδράποδα: 'those whom they take for slaves they set at liberty for a ransom.'

16. δυναστευομένοις: 'under native princes.'

19. τὴν ὀλιγωρίαν τῶν πεμπομένων: 'the negligence of the governors who are sent there.'

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No. 52.—The Caucasus; use of crampons, and tobogganing.

(XI. 2. 15; 5. 6.)

Strabo's authority for the countries between the Euxine and the Caspian was Theophanes, who accompanied Pompey thither on his campaign against Mithridates in 66 B.C., and wrote a history of the war. Strabo mentions him in II. 5. 1 and 13. 2. 3. The Caucasus is now regarded as the boundary between Europe and Asia, as the Tanais was in Strabo's time. Sir E. H. Bunbury in his article 'Caucasus' in the *Encycl. Brit.* calls attention to the resemblance of the Caucasus to the Pyrenees in respect of its general uniformity of direction, its comparatively small width, its well-defined limits towards both the S. and the N., and the high average elevation of the ridge for long distances together, unbroken by deep depressions, such as frequently occur in the Alps.

Features of the Caucasus.

15. Ἔστι δ' ὄρος τοῦτο ὑπερκείμενον τοῦ πελάγους ἑκατέρου τοῦ τε Ποντικοῦ καὶ τοῦ Κασπίου, διατειχίζον τὸν ἰσθμὸν τὸν διείργοντα αὐτά. ἀφορίζει δὲ πρὸς νότον μὲν τήν τε Ἀλβανίαν καὶ τὴν Ἰβηρίαν, πρὸς ἄρκτον δὲ τὰ τῶν Σαρματῶν πεδία· εὔδενδρον δ' ἐστὶν ὕλῃ παντοδαπῇ τῇ τε ἄλλῃ καὶ τῇ ναυπηγησίμῳ. φησὶ δ' Ἐρατοσθένης ὑπὸ τῶν ἐπιχωρίων καλεῖσθαι Κάσπιον τὸν Καύκασον, ἴσως ἀπὸ τῶν Κασπίων παρονομασθέντα. ἀγκῶνες δέ τινες αὐτοῦ προπίπτουσιν ἐπὶ τὴν μεσημβρίαν, οἳ τήν τε Ἰβηρίαν περιλαμβάνουσι μέσην καὶ τοῖς Ἀρμενίων ὄρεσι συνάπτουσι καὶ τοῖς Μοσχικοῖς καλουμένοις,

5. εὔδενδρον: this epithet is especially applicable to the south-western valleys and slopes, where a great amount of rain is combined with a warm temperature; in this district, besides the forest trees, there is a rich undergrowth of rhododendron and azalea.

7. τῶν Κασπίων: a tribe about the lower course of the Araxes: Strabo (II. 4. 5) speaks of them as extinct.

8. ἀγκῶνες: by these is meant the Suram range, which forms the watershed between the two seas.

10. τοῖς Μοσχικοῖς καλουμένοις: the mountains E. of Trebizond.

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ἔτι δὲ τῷ Σκυδίσῃ καὶ τῷ Παρυάδρῃ· ταῦτα δ' ἐστὶ μέρη τοῦ Ταύρου πάντα τοῦ ποιοῦντος τὸ νότιον τῆς Ἀρμενίας πλευρόν, ἀπερρωγότα πως ἐκεῖθεν πρὸς ἄρκτον καὶ προσπίπτοντα μέχρι τοῦ Καυκάσου καὶ τῆς τοῦ Εὐξείνου παραλίας τῆς ἐπὶ Θεμίσκυραν διατεινούσης ἀπὸ τῆς Κολχίδος.

5. 6. Τὰ μὲν οὖν ὑψηλότατα τοῦ ὄντως Καυκάσου τὰ νοτιώτατά ἐστι τὰ πρὸς Ἀλβανίᾳ καὶ Ἰβηρίᾳ καὶ Κόλχοις καὶ Ἡνιόχοις· οἰκοῦσι δὲ οὓς εἶπον τοὺς συνερχομένους εἰς τὴν Διοσκουριάδα· συνέρχονται δὲ τὸ πλεῖστον ἁλῶν χάριν. τούτων δ' οἱ μὲν τὰς ἀκρωρείας κατέχουσιν, οἱ δὲ ἐν νάπαις αὐλίζονται καὶ ζῶσιν ἀπὸ θηρείων σαρκῶν τὸ πλέον καὶ καρπῶν ἀγρίων καὶ γάλακτος. αἱ δὲ κορυφαὶ χειμῶνος μὲν ἄβατοι, θέρους δὲ προσβαίνουσιν ὑποδούμενοι κεντρωτὰ ὠμοβόινα δίκην τυμπάνων πλατεῖα διὰ τὰς χιόνας καὶ τοὺς κρυστάλλους. καταβαίνουσι δ' ἐπὶ δορᾶς κείμενοι σὺν τοῖς φορτίοις καὶ κατολισθαίνοντες, ὅπερ καὶ κατὰ

Crampons.

Tobogganing.

1. τῷ Σκυδίσῃ καὶ τῷ Παρυάδρῃ: in Armenia Minor and Pontus: these would, strictly speaking, be connected with the Anti-Taurus rather than Taurus.

6. τὰ νοτιώτατα: as two of the highest summits of the Caucasus, Elbruz (18,526 ft.) and Kazbek (16,546 ft.) lie on the northern side of the main chain, this might seem at first sight to be erroneous, but Mr. Douglas Freshfield assures me that this is not the case. 'The statement that the highest parts of the true Caucasus are the southernmost,' he writes, 'seems to me quite accurate from the point of view of a traveller who lived before surveyors and exact surveys. The ordinary man sees first from the south at any height, or from the sea, a line of snowy peaks unbroken for 80 miles; from the north (it is true) one super-eminent peak, Elbruz (also visible from the south), but no such line of snowy heights. When he goes to any of the passes, he has a far greater and steeper height to go up on the south side than on the north, as on the Monte Moro, the Col du Géant, or the Great St. Bernard.'

8. οὓς εἶπον: cp. 11. 2. 16, where he speaks of seventy tribes, using different dialects, as coming to trade at Dioscurias, the Greek colony to the north of Colchis (*Sukhum Kaleh*).

13. κεντρωτὰ ὠμοβόινα δίκην τυμπάνων πλατεῖα: 'flat plates of untanned ox-hide, like timbrels, furnished with spikes.' Mr. Freshfield brought from the Caucasus one of these crampons, which was found in an ancient grave near Vladikavkas: he describes it as being 'very similar to the crampons depicted by De Saussure as worn 100 years ago by the natives of Chamonix, when they wanted to go over the glaciers of Mont Blanc' (*R. Geogr. Society's Magazine*, vol. 12, p. 463).

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τὴν Ἀτροπατίαν Μηδίαν καὶ κατὰ τὸ Μάσιον ὄρος τὸ ἐν Ἀρμενίᾳ συμβαίνει· ἐνταῦθα δὲ καὶ τροχίσκοι ξύλινοι κεντρωτοὶ τοῖς πέλμασιν ὑποτίθενται.

No. 53.—The Albani and their customs.

(XI. 4. 1–8.)

The country to which Strabo gives the name of Albania was the district formed by the valley of the river Cyrus (*Kur*) and the ground that intervenes between it and the Caucasus in the eastern part of that range. It is now called Shirvan, and is principally composed of wide plains, extending to the shores of the Caspian. The Cyrus, rising in the highlands of Iberia, flowed towards the south-east, past the site of Tiflis, the modern capital of Georgia, and in its middle course received the waters of two other rivers that intervene between it and the Caucasus, the Cambyses and the Alazonius, from the former of which this upland region was called the Cambysene. It then descended to the lowlands of Albania, and formed a wide delta before entering the eastern sea. At the present day the Kur is joined at some little distance from its mouth by the Aras (Araxes), the mighty stream of which skirts the northern foot of Ararat; but Strabo states that in his time the two rivers had separate mouths; see note on § 2 of this extract. Subsequently to Strabo's period it was discovered that the Albani were not confined to the lowlands, but occupied also the valleys of the Caucasus, and the land to the northward of that chain; and all this area is described by Pliny (6. 39) as being inhabited by them. Even Strabo himself furnishes evidence of this wider extension of the tribe, for, as Kiepert has pointed out (*Lehrbuch*, p. 85), the twenty-six different dialects which he represents as existing among them 'owing to the difficulty of communication,' could hardly have

2. τροχίσκοι ξύλινοι κεντρωτοί: these seem to be the same as the κυκλοτόδες, with which Leo the Isaurian, the future emperor of Constantinople, is said to have crossed the snows of the Caucasus in the spring time; Theophanes, p. 604, ed. Bonn.: ὁ σπαθάριος . . . ὑπερβὰς μετὰ κυκλοτόδων Μαΐου μηνὸς τὰς χιόνας τῶν Καυκασίων.

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arisen in any but a mountainous country. The Albani, like the modern inhabitants of Daghestan, were probably of Lesghian, as distinguished from Georgian, race: see the ethnological map in Erckert, *Der Caucasus und seine Völker*, Leipz. 1887.

Bound of Alb

1. Ἀλβανοὶ δὲ πομενικώτεροι καὶ τοῦ νομαδικοῦ γένους ἐγγυτέρω, πλὴν ἀλλ' οὐκ ἄγριοι· ταύτῃ δὲ καὶ πολεμικοὶ μετρίως. οἰκοῦσι δὲ μεταξὺ τῶν Ἰβήρων καὶ τῆς Κασπίας θαλάττης, πρὸς ἕω μὲν ἀπτόμενοι τῆς θαλάττης, πρὸς δύσιν δὲ ὁμοροῦντες τοῖς Ἰβηρσι· τῶν δὲ λοιπῶν πλευρῶν τὸ μὲν βόρειον φρουρεῖται τοῖς Καυκασίοις ὄρεσι (ταῦτα γὰρ ὑπέρκειται τῶν πεδίων, καλεῖται δὲ τὰ πρὸς τῇ θαλάττῃ μάλιστα Κεραύνια), τὸ δὲ νότιον ποιεῖ ἡ Ἀρμενία παρήκουσα, πολλὴ μὲν πεδιὰς πολλὴ δὲ καὶ ὀρεινή, καθάπερ ἡ Καμβυσηνή, καθ' ἣν ἅμα καὶ τοῖς Ἰβηρσι καὶ τοῖς Ἀλβανοῖς οἱ Ἀρμένιοι συνάπτουσιν.

The Cy and Ar

2. Ὁ δὲ Κῦρος ὁ διαρρέων τὴν Ἀλβανίαν καὶ οἱ ἄλλοι ποταμοὶ οἱ πληροῦντες ἐκείνου ταῖς μὲν τῆς γῆς ἀρεταῖς προσλαμβάνουσι, τὴν δὲ θάλατταν ἀλλοτριοῦσιν. ἡ γὰρ χοῦς προσπίπτουσα πολλὴ πληροῖ τὸν πόρον, ὥστε καὶ τὰς ἐπικειμένας νησίδας ἐξηπειροῦσθαι καὶ τενάγη ποιεῖν ἀνώμαλα καὶ δυσφύλακτα· τὴν δ' ἀνωμαλίαν ἐπιτείνουσιν αἱ ἐκ τῶν πλημ-

1. πομενικώτεροι: sc. than the Iberians.

2. ταύτῃ δέ: 'and for this reason they are only moderately warlike.'

9. ἡ Καμβυσηνή: the district east of the modern Tiflis; see the introductory notice. Strabo describes it below as 'a rugged country, deficient in water,' and this account is confirmed by modern travellers.

13. προσλαμβάνουσι: 'contribute to.'

ἀλλοτριοῦσιν: 'alienate,' i. e. deprive the land of advantages to be derived from the sea. According to Ker Porter (*Travels in Georgia*, &c. 2. p. 113) the Kur is now navigable for vessels of some size up to the point where the Aras joins it.

14. τὸν πόρον: the passage or channel of the stream.

15. τενάγη . . . ἀνώμαλα καὶ δυσφύλακτα: 'uneven shoals hard to be avoided.'

16. αἱ ἐκ τῶν πλημμυρίδων ἀναχυσεις: 'the flood-water left by the inundations of the sea.' The sense of the whole clause is, that the effect of these inundations is to raise the level of the shoals in some parts, and to lower them in others. The meaning here given to ἀναχυσή is probably the right one, as in 3. 5. 9 τῆς τοῦ Βαίτιος ἀναχυσῆς, and Plutarch, *Alex.* 44 τῆς Μακάρτεω λίμνης ἀναχυσήν: see Liddell and Scott *sub voce*. The word is elsewhere used in the sense of 'reflux,' as in Strabo,

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μυρίδων ἀνακοπαί. καὶ δὴ καὶ εἰς στόματα δώδεκά φασι μεμερίσθαι τὰς ἐκβολάς, τὰ μὲν τυφλὰ τὰ δὲ παντελῶς ἐπιπόλαια ὄντα καὶ μηδὲ ὕφορμον ἀπολείποντα· ἐπὶ πλείους γοῦν ἢ ἑξήκοντα σταδίους ἀμφικλύστου τῆς ᾐόνος οὔσης τῇ θαλάττῃ καὶ τοῖς ποταμοῖς, ἅπαν εἶναι μέρος αὐτῆς ἀπροσπέλαστον, τὴν δὲ χοῦν καὶ μέχρι πεντακοσίων παρήκειν σταδίων θινώδη ποιοῦσαν τὸν αἰγιαλόν. πλησίον δὲ καὶ ὁ Ἀράξης ἐμβάλλει

3. 2. 4. As to the πλημμυρίδες, it is to be remarked that there are no tides in the Caspian.

1. στόματα δώδεκα: this number is also given by Plutarch, *Pomp.* 34. Both he and Strabo obtained their information from Theophanes, the historian of Pompey's campaign; see introd. notice to No. 52.

2. ἐπιπόλαια ὄντα: this is Coray's emendation for ἐπιγελῶντα of the MSS. 'They say that some of these mouths are blind, while others [though they have an outlet] are quite shallow, so that they do not even leave sufficient depth of water for a vessel to anchor in.'

4. ἀμφικλύστου: 'whereas the shore is washed on all sides by the sea and the rivers, [and therefore ought to be easily accessible,] every part of it is inaccessible.' We are left to conjecture as to the conformation of the ground about the mouth of the Cyrus in ancient times, but what we now find there may help us to understand the statements in the text. At the present day a narrow alluvial promontory, thirty miles in length, is thrown out at the mouth of the combined stream of the Kur and the Aras, and the main channel of the river, turning at an angle, nearly separates this from the mainland. In Strabo's description, the 500 stades of alluvial deposit seem to imply a similar projection, only at that time, probably, it was little more than a mass of mud and shoal water; the 60 stades of shore-line (ᾐών) must mean the length of the chord across the commencement of this; and we must suppose that the chief branches of the river (οἱ ποταμοί) entered the sea in this neighbourhood.

7. πλησίον: Strabo here implies that the Cyrus and the Araxes, which now join their waters, formerly had separate mouths, and Mela (3. 40, 41), who wrote somewhat later, affirms the same thing. There can be little doubt that Strabo was here following Theophanes, who had visited this neighbourhood; and the minute description of the delta of the Cyrus in this extract implies that the authority from whom it was derived was intimately acquainted with it. On the other hand, Pliny, though with some reserve (6. 26, 'ut plures existimavere'), and Appian (*Mithr.* 103) state that these rivers met before reaching the sea. Plutarch (*Pomp.* 34) mentions both views without pronouncing between them, while Ptolemy (5. 13. 3, 6) says that the Araxes discharged its waters, partly into the Caspian Sea, and partly into the Cyrus. From a comparison of these different statements, the traveller Karl von Baer, who is our chief authority for the geography of this region, drew the conclusion, that the change in the course of the Araxes, which caused it to communicate with the Cyrus, commenced early in the Christian era, and that for a considerable time that river continued to flow both

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τραχὺς ἐκ τῆς Ἀρμενίας ἐκπίπτων· ἣν δὲ ἐκεῖνος προωθεῖ χοῦν πορευτὸν ποιῶν τὸ ῥεῖθρον, ταύτην ὁ Κῦρος ἀναπληροῖ.

3. Τέχα μὲν οὖν τῷ τοιούτῳ γένει τῶν ἀνθρώπων οὐδὲν δεῖ θαλάττης· οὐδὲ γὰρ τῇ γῇ χρῶνται κατ' ἀξίαν, πάντα μὲν ἐκφερούσῃ καρπὸν καὶ τὸν ἡμερώτατον, πᾶν δὲ φυτόν· καὶ γὰρ τὰ ἀειθαλῆ φέρει· τυγχάνει δ' ἐπιμελείας οὐδὲ μικρᾶς· Fertility of the soil.

ἀλλὰ τάγ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται, καθάπερ οἱ στρατεύσαντές φασι, Κυκλώπειόν τινα διηγούμενοι βίον· πολλαχοῦ γὰρ σπαρεῖσαν ἅπαξ δὶς ἐκφέρειν καρπὸν ἢ καὶ τρίς, τὸν δὲ πρῶτον καὶ πεντηκοντάχουν, ἀνέαστον καὶ ταῦτα οὐδὲ σιδήρῳ τμηθεῖσαν ἀλλ' αὐτοξύλῳ ἀρότρῳ. ποτίζεται δὲ πᾶν τὸ πεδίον τοῦ Βαβυλωνίου καὶ τοῦ Αἰγυπτίου μᾶλλον Od. 9. 109.

through its old and its new channel. See his paper, entitled 'Der alte Lauf des Armenischen Araxes,' in the *Bulletin de la classe des sciences historiques &c. de l'Académie impériale de Saint Pétersbourg*, vol. 14 (1857), p. 330. He also believed that he discovered the ancient bed of the Araxes, by which it originally reached the sea; *ibid.* pp. 321 foll., with the accompanying maps.

1. ἣν δὲ ἐκεῖνος: 'the deposit which the Araxes carries before it, thus clearing a passage for its stream, is replaced by the Cyrus'; ἀναπληροῖ, lit. 'makes up for.'

4. πάντα μὲν ἐκφερούσῃ καρπὸν: the same district is famed for its fertility at the present day. 'The principal products of Shirvan are rice, silk, wine, some cotton, and tobacco.' *Encycl. Cyclop.*, Geography, *s.v.* Georgia. This, however, does not apply to the delta of the Kur and Aras, or to the neighbouring plain of Mogan, which is now a desert steppe; but von Baer has given proof from history of the existence of an extensive system of irrigation in that plain in former times, of which traces remain in half-ruined canals at the present day; and he thinks that Strabo's statement below about the fruitfulness of the land being due to the rivers (τοῖς ποταμοῖς καὶ ταῖς ἄλλαις ὕδασι), and his comparison of this district to the Babylonian plain, point to the existence of canal irrigation in antiquity (pp. 323 foll.; see plan 2 *ibid.*). He is also of opinion that this plain might be once more made productive and healthy by renewing the canals and levelling the swampy ground (p. 349).

8. οἱ στρατεύσαντες: Theophanes is meant.

Κυκλώπειον: careless and easy, because well provided with the necessaries of life; like that of the Cyclopes, which is described in the passage of the Odyssey just quoted.

10. ἀνέαστον καὶ ταῦτα: 'and that too without being ploughed [between the crops], and, [when it is ploughed], it is not ploughed with an iron share, but with a plough all of wood.' The peculiar anastrophe of καὶ ταῦτα is found elsewhere in Strabo, e. g. 15. 1. 53, No. 78 ἀγράφοις καὶ ταῦτα νόμοις χωρίνοις: for other examples, see Meineke, *Vind. Strabon.*, pp. 185, 186.

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τοῖς ποταμοῖς καὶ τοῖς ἄλλοις ὕδασιν ὥστ' ἀεὶ ποώδη φυλάττειν τὴν ὄψιν· διὰ δὲ τοῦτο καὶ εὔβοτόν ἐστι· πρόσεστι δὲ καὶ τὸ εὐάερον ἐκείνων μᾶλλον. ἄσκαφοι δ' αἱ ἄμπελοι μένουσαι διὰ τέλους, τεμνόμεναι δὲ διὰ πενταετηρίδος, νέαι μὲν διετεῖς ἐκφέρουσιν ἤδη καρπόν, τέλειαι δ' ἀποδιδόασι τοσοῦτον ὥστ' ἀφιᾶσιν ἐν τοῖς κλήμασι πολὺ μέρος. εὐερνῆ δ' ἐστὶ καὶ τὰ βοσκήματα παρ' αὐτοῖς τά τε ἥμερα καὶ τὰ ἄγρια.

Simplicity of the inhabitants.

4. Καὶ οἱ ἄνθρωποι κάλλει καὶ μεγέθει διαφέροντες, ἁπλοῖ δὲ καὶ οὐ καπηλικοί· οὐδὲ γὰρ νομίσματι τὰ πολλὰ χρῶνται, οὐδὲ ἀριθμὸν ἴσασι μείζω τῶν ἑκατόν, ἀλλὰ φορτίοις τὰς ἀμοιβὰς ποιοῦνται· καὶ πρὸς τἆλλα δὲ τὰ τοῦ βίου ῥᾳθύμως ἔχουσιν. ἄπειροι δ' εἰσὶ καὶ μέτρων τῶν ἐπ' ἀκριβὲς καὶ σταθμῶν, καὶ πολέμου δὲ καὶ πολιτείας καὶ γεωργίας ἀπρονοήτως ἔχουσιν· ὅμως δὲ καὶ πεζοὶ καὶ ἀφ' ἵππων ἀγωνίζονται, ψιλοί τε καὶ κατάφρακτοι, καθάπερ Ἀρμένιοι.

Their military force.

5. στέλλουσι δὲ μείζω τῆς Ἰβήρων στρατιάν. ὁπλίζουσι γὰρ καὶ ἐξ μυριάδας πεζῶν, ἱππέας δὲ μυρίους καὶ δισχιλίους, ὅσοις πρὸς Πομπήιον διεκινδύνευσαν. καὶ τούτοις δὲ συμπολεμοῦσιν οἱ νομάδες πρὸς τοὺς ἔξωθεν, ὥσπερ τοῖς Ἴβηρσι, κατὰ τὰς αὐτὰς αἰτίας. ἄλλως δ' ἐπιχειροῦσι τοῖς ἀνθρώποις πολλάκις ὥστε καὶ γεωργεῖν κωλύουσιν. ἀκοντισταὶ δέ εἰσι καὶ τοξόται, θώρακας ἔχοντες καὶ θυρεούς, περίκρανα δὲ θήρεια παραπλησίως τοῖς Ἴβηρσιν.

Ἔστι δὲ τῆς Ἀλβανῶν χώρας καὶ ἡ Κασπιανή, τοῦ Κασπίου ἔθνους ἐπώνυμος, οὗπερ καὶ ἡ θάλαττα, ἀφανοῦς ὄντος νυνί. ἡ δ' ἐκ τῆς Ἰβηρίας εἰς τὴν Ἀλβανίαν εἰσβολὴ διὰ τῆς

6. ἀφιᾶσιν: sc. the vintagers.
εὐερνῆ: 'well-grown.'
10. φορτίοις: 'with goods,' 'in kind.'
15. κατάφρακτοι: 'armed in mail'; cp. 11. 14. 9 *τὴν κατάφρακτον ἵππον*, of the Armenians. Tacitus (*Hist.* 1. 79), in speaking of the use of the 'catafracta' among the Rhoxolani, describes it as 'tegimen ferreis laminis aut praeduro corio consertum.'
17. μυρίους καὶ δισχιλίους: the MSS. give *δισμυρίους* for *μυρίους*, but Plutarch (*Pomp.* 35), who no doubt was also quoting from Theophanes, states the number as *δισχιλίους ἱππεῖς ἐπὶ μυρίοις*.
22. περίκρανα δὲ θήρεια: 'caps or helmets of wild-beasts' skins.'
23. ἡ Κασπιανή: this district lay south of the Cyrus and Araxes.

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Καμβυσηνῆς ἀνῶδρου τε καὶ τραχείας ἐπὶ τὸν Ἀλαζόνιον ποταμόν.

Θηρευτικοὶ δὲ καὶ αὐτοὶ καὶ οἱ κύνες αὐτῶν εἰς ὑπερβολήν, οὐ τέχνῃ μᾶλλον ἢ σπουδῇ τῇ περὶ τοῦτο.

6. Διαφέρουσι δὲ καὶ οἱ βασιλεῖς· νυνὶ μὲν οὖν εἷς ἁπάντων ἄρχει, πρότερον δὲ καὶ καθ' ἑκάστην γλῶτταν ἰδίᾳ ἐβασιλεύοντο ἕκαστοι. γλῶτται δ' εἰσὶν ἓξ καὶ εἴκοσιν αὐτοῖς διὰ τὸ μὴ εὐεπίμικτον πρὸς ἀλλήλους. Numerous dialects.

Φέρει δ' ἡ γῆ καὶ τῶν ἑρπετῶν ἔνια τῶν θανασίμων καὶ σκορπίους καὶ φαλάγγια· τῶν δὲ φαλαγγίων τὰ μὲν ποιεῖ γελῶντας ἀποθνήσκειν, τὰ δὲ κλαίοντας πόθῳ τῶν οἰκείων.

7. Θεοὺς δὲ τιμῶσιν Ἥλιον καὶ Δία καὶ Σελήνην, διαφερόντως δὲ τὴν Σελήνην. ἔστι δ' αὐτῆς τὸ ἱερὸν τῆς Ἰβηρίας πλησίον· ἱερᾶται δ' ἀνὴρ ἐντιμότατος μετά γε τὸν βασιλέα, προεστὼς τῆς ἱερᾶς χώρας, πολλῆς καὶ εὐάνδρου, καὶ αὐτῆς καὶ τῶν ἱεροδούλων, ὧν ἐνθουσιῶσι πολλοὶ καὶ προφητεύουσιν· ὃς δ' ἂν αὐτῶν ἐπὶ πλέον κατάσχετος γενόμενος πλανᾶται κατὰ τὰς ὕλας μόνος, τοῦτον συλλαβὼν ὁ ἱερεὺς ἀλύσει δήσας ἱερᾷ τρέφει πολυτελῶς τὸν ἐνιαυτὸν ἐκεῖνον, ἔπειτα προαχθεὶς εἰς τὴν θυσίαν τῆς θεοῦ, σὺν ἄλλοις ἱερείοις θύεται μυρισθείς. τῆς δὲ θυσίας ὁ τρόπος οὗτος· ἔχων τις ἱερὰν λόγχην ᾗπερ ἐστὶ νόμος ἀνθρωποθυτεῖν, παρελθὼν ἐκ τοῦ πλήθους παίει διὰ τῆς πλευρᾶς εἰς τὴν καρδίαν, οὐκ ἄπειρος Chief divinities. Soothsaying. Human sacrifices.

5. Διαφέρουσι: 'are held in honour among them.'

9. τῶν ἑρπετῶν ἔνια τῶν θανασίμων: Plutarch (*Pomp.* 36) says that Pompey, when within three days' march of the Caspian, ὑπὸ πλήθους ἑρπετῶν θανασίμων ἀπετράπη. The poisonous snakes of the plain of Mogan are noticed by von Baer, p. 347.

10. φαλάγγια: the description shows that these were tarantulas. Lünemann, in his *Descriptio Caucasi*, p. 58, says on the authority of the eighteenth-century traveller, Güldenstaedt—'In collibus argillosis prope Alazonium multae cavernae inveniuntur, in quibus tarantulae degunt.'

13. τὴν Σελήνην: cp. 12. 3. 31, No. 57, where Strabo identifies this divinity with the goddess worshipped at Ameria in Pontus, who was the Anatolian Great Goddess. The mention of numerous ἱερόδουλοι in this connexion seems to confirm this, as they were commonly found in the sanctuaries of Asia Minor.

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τοιούτου· πεσόντος δὲ σημειοῦνται μαντεῖά τινα ἐκ τοῦ πτώματος καὶ εἰς τὸ κοινὸν ἀποφαίνουσι, κομισθέντος δὲ τοῦ σώματος εἴς τι χωρίον ἐπιβαίνουσιν ἅπαντες καθαρσίῳ χρώμενοι.

Old age held in honour.

8. Ὑπερβαλλόντως δὲ τὸ γῆρας τιμῶσιν Ἀλβανοὶ καὶ τὸ τῶν ἄλλων, οὐ τῶν γονέων μόνον· τεθνηκότων δὲ οὐχ ὅσιον φροντίζειν οὐδὲ μεμνῆσθαι. συγκατορύττουσι μέντοι τὰ χρήματα αὐτοῖς, καὶ διὰ τοῦτο πένητες ζῶσιν οὐδὲν πατρῷον ἔχοντες.

No. 54.—The Taurus range; the Euphrates and Tigris; the Lake Arsene.

(XI. 12. 2, 3; 14. 8.)

An accurate description is here given of the mountain system of Western Asia—the Taurus running through the S. of Asia Minor, and at the eastern extremity of that country throwing off the Anti-Taurus to the N., and the Amanus, the commencement of the chains of Syria and Palestine, to the S.; then, as it pursues its course towards the E., forming a marked boundary between Armenia and Mesopotamia, and increasing in elevation until it culminates in Mount Niphates near the sources of the Tigris, and ramifying both to N. and S., especially through Armenia. That country, which from its great elevation (the ordinary level is from 3,000 to 6,000 feet above the sea) forms as it were the roof of Western Asia, is the birthplace of the Euphrates and Tigris. Each of these rivers has two sources, and runs in two separate streams in the early part of its course; Strabo however only mentions one of these—for the Euphrates the western affluent, the modern Frat, for the Tigris the eastern, or river of Bitlis; but he rightly represents the former as rising in the N., the latter in the S., of the Taurus., i. e. of Armenia. In the neighbourhood of the eastern source of the Tigris is the Lake Arsene (*Lake of Van*), which is a remarkable natural phenomenon, being

1. μαντεῖά τινα: the custom of divining from human victims is mentioned also as existing among the Lusitani, 3. 3. 6, and among the Gauls, 4. 4. 5, No. 17.

3. καθαρσίῳ χρώμενοι: 'as a mode of expiation.'

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a brackish piece of water, 5,000 feet above the sea, without any visible outlet, surrounded by lofty mountains, and 90 miles in its extreme length.

Branches of the Taurus.

2. Τὸ γὰρ ὄρος τοῦτο ἄρχεται μὲν ἀπὸ τῆς Καρίας καὶ Λυκίας, ἀλλ' ἐνταῦθα μὲν οὔτε πλάτος οὔτε ὕψος ἀξιόλογον δείκνυσιν· ἐξαίρεται δὲ πολὺ πρῶτον κατὰ τὰς Χελιδονίας (αὗται δ' εἰσὶ νῆσοι κατὰ τὴν ἀρχὴν τῆς Παμφύλων παραλίας), ἐπὶ δὲ τὰς ἀνατολὰς ἐκτεινόμενον αὐλῶνας μακροὺς ἀπολαμβάνει τοὺς τῶν Κιλίκων· εἶτα τῇ μὲν τὸ Ἀμανὸν ἀπ' αὐτοῦ σχίζεται τῇ δὲ ὁ Ἀντίταυρος, ἐν ᾧ τὰ Κόμανα ἵδρυται τὰ ἐν τοῖς ἄνω λεγομένοις Καππάδοξιν. οὗτος μὲν οὖν ἐν τῇ Καταονίᾳ τελευτᾷ, τὸ δὲ Ἀμανὸν ὄρος μέχρι τοῦ Εὐφράτου καὶ τῆς Μελιτηνῆς πρόεισι, καθ' ἣν ἡ Κομμαγηνὴ τῇ Καππαδοκίᾳ παράκειται· ἐκδέχεται δὲ τὰ πέραν τοῦ Εὐφράτου ὄρη, συνεχῆ μὲν τοῖς προειρημένοις πλὴν ὅσον διακόπτει ῥέων διὰ μέσων ὁ ποταμός, πολλὴν δ' ἐπίδοσιν λαμβάνει εἰς τὸ ὕψος καὶ τὸ πλάτος καὶ τὸ πολυσχιδές. τὸ δ' οὖν νοτιώτατον μάλιστά ἐστιν ὁ Ταῦρος ὁρίζων τὴν Ἀρμενίαν ἀπὸ τῆς Μεσοποταμίας.

Course of the Euphrates.

3. Ἐντεῦθεν δὲ ἀμφότεροι ῥέουσιν οἱ τὴν Μεσοποταμίαν ἐγκυκλούμενοι ποταμοὶ καὶ συνάπτοντες ἀλλήλοις ἐγγὺς κατὰ τὴν Βαβυλωνίαν, εἶτα ἐκδιδόντες εἰς τὴν κατὰ Πέρσας θάλατταν, ὅ τε Εὐφράτης καὶ Τίγρις. ἔστι δὲ καὶ μείζων ὁ Εὐφράτης καὶ πλείω διέξεισι χώραν σκολιῷ τῷ ῥείθρῳ, τὰς πηγὰς ἔχων ἐν τῷ προσβορείῳ μέρει τοῦ Ταύρου, ῥέων δ' ἐπὶ δύσιν διὰ τῆς Ἀρμενίας τῆς μεγάλης καλουμένης μέχρι τῆς μικρᾶς, ἐν δεξιᾷ ἔχων ταύτην ἐν ἀριστερᾷ δὲ τὴν Ἀκιλισηνήν·

5. ἀπολαμβάνει: 'encloses.'

7. τὰ Κόμανα: the Cappadocian Comana is here distinguished from the city of the same name in Pontus; see below, No. 57. It is situated in one of the αὐλῶνες just mentioned.

12. διακόπτει: the rapids and cataracts which are formed by the river in passing through the ravines of the Taurus, have been explored, though at great risk, by one European, Count von Moltke, who passed this way in 1838; see his *Briefe über Zustände in der Türkei aus den Jahren* 1835 *bis* 1839, p. 221.

14. μάλιστά ἐστιν ὁ Ταῦρος: 'is the Taurus proper.'

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εἶτ' ἐπιστρέφει πρὸς νότον, συνάπτει δὲ κατὰ τὴν ἐπιστροφὴν τοῖς Καππαδόκων ὁρίοις· δεξιᾷ δὲ ταῦτα ἀφεὶς καὶ τὰ τῶν Κομμαγηνῶν, ἀριστερᾷ δὲ τὴν Ἀκιλισηνὴν καὶ Σωφηνὴν τῆς μεγάλης Ἀρμενίας πρόεισιν ἐπὶ τὴν Συρίαν καὶ λαμβάνει πάλιν ἄλλην ἐπιστροφὴν εἰς τὴν Βαβυλωνίαν καὶ τὸν Περσικὸν κόλπον. ὁ δὲ Τίγρις ἐκ τοῦ νοτίου μέρους τοῦ αὐτοῦ ὄρους ἐνεχθεὶς ἐπὶ τὴν Σελεύκειαν συνάπτει τῷ Εὐφράτῃ πλησίον καὶ ποιεῖ τὴν Μεσοποταμίαν πρὸς αὐτόν, εἶτ' ἐκδίδωσι καὶ αὐτὸς εἰς τὸν αὐτὸν κόλπον. διέχουσι δὲ ἀλλήλων αἱ πηγαὶ τοῦ τε Εὐφράτου καὶ τοῦ Τίγριος περὶ δισχιλίους καὶ πεντακοσίους σταδίους.

of the Tigris.

14. 8. Εἰσὶ δὲ καὶ λίμναι κατὰ τὴν Ἀρμενίαν μεγάλαι, μία μὲν ἡ Μαντιανή, Κυανῆ ἑρμηνευθεῖσα, μεγίστη, ὥς φασι, μετὰ τὴν Μαιῶτιν, ἁλμυροῦ ὕδατος, διήκουσα μέχρι τῆς Ἀτροπατίας, ἔχουσα καὶ ἁλοπήγια· ἡ δὲ Ἀρσηνή, ἣν καὶ Θωπῖτιν καλοῦσιν· ἔστι δὲ νιτρῖτις, τὰς δ' ἐσθῆτας ῥύπτει καὶ διαξαίνει· διὰ δὲ

Lake Arsene (*Lake of Van*).

5. ἄλλην ἐπιστροφήν: this refers to the great bend which the river makes where it approaches Amanus; were it not for that chain of mountains it would enter the Mediterranean.

7. Σελεύκειαν: this city on the Tigris had risen on the fall of Babylon, and was in turn superseded by the neighbouring Ctesiphon; near this place the two rivers were connected by means of canals.

8. πρὸς αὐτόν: 'relatively to it,' and so 'with it.'

10. διςχιλίους καὶ πεντακοσίους: Diodorus (2. 11) gives the same estimate, but half this distance would be nearer the mark.

13. Κυανῆ ἑρμηνευθεῖσα: this is a translation, not of Μαντιανή, but of the name for this lake which is given in 11. 13. 2, Καναῦτα (erroneously in the MSS. Σπαῦτα), which means 'blue,' for its old name in Armenian was Kapoit-dzow, i. e. 'blue lake'; Kiepert, *Lehrbuch*, p. 71: it is the brackish lake of Urumia.

15. Ἀρσηνή: called in Ptolemy, 5. 13. 8, Arsissa, which name is thought to be recognized in that of the town of Arjish, on the northern shore of the Lake of Van; Saint-Martin, *Mémoires sur l'Arménie*, 1. p. 56: Assyriologists find a name corresponding to Arsissa in the accounts of the Assyrian invasions of Armenia; see Duncker, *History of Antiquity* (Eng. Trans.), 1. pp. 520, 521. The other name, Θωπῖτις, is more accurately given by Ptolemy, 5. 13. 18, as Θωσπῖτις, for this lake is called by Armenian writers Lake of Dosp, from its being situated in the province of Dosp, of which the city of Van was the capital; Saint-Martin, *op. cit.*, pp. 55, 131.

16. ἔστι δὲ νιτρῖτις: 'it contains potash.'

ῥύπτει: 'cleanses'; I have sub-

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τοῦτο καὶ ἄποτόν ἐστι τὸ ὕδωρ. φέρεται δὲ δι' αὐτῆς ὁ Τίγρις ἀπὸ τῆς κατὰ τὸν Νιφάτην ὀρεινῆς ὁρμηθείς, ἄμικτον φυλάττων τὸ ῥεῦμα διὰ τὴν ὀξύτητα, ἀφ' οὗ καὶ τοὔνομα, Μήδων τίγριν καλούντων τὸ τόξευμα· καὶ οὗτος μὲν ἔχει πολυειδεῖς ἰχθῦς, οἱ δὲ λιμναῖοι ἐνὸς εἴδους εἰσί· κατὰ δὲ τὸν μυχὸν τῆς λίμνης εἰς βάραθρον ἐμπεσὼν ὁ ποταμὸς καὶ πολὺν τόπον ἐνεχθεὶς ὑπὸ γῆς ἀνατέλλει κατὰ τὴν Χαλωνῖτιν.

stituted this, which Eustathius reads in his quotation of the passage (see Müller, *Index Var. Lect.*, p. 1018), for *βάντα*, the general reading of the MSS., which Meineke follows. For the meaning cp. Southgate's *Narrative of a Tour through Armenia, Kurdistan, &c.*, vol. 2, p. 306: 'I found in the bazaars at Van a singular substance, which the people informed me rose and formed on the surface of the lake, and was collected and used by them in washing clothes. It was in flat cakes, none of which were more than an inch thick. It was white, imperfectly crystallised, and extremely fragile.' An analysis of a specimen showed it to be 'alkaline salts, composed chiefly of carbonate of soda and chlorite of sodium.'

1. φέρεται δὲ δι' αὐτῆς: there is no connexion between the Lake of Van and the Tigris, but as the eastern source of that river is separated from the lake by an interval of only a few miles, and the watershed between them is low, the belief in a subterranean communication would easily arise. The stream which enters the lake at its head would then come to be regarded as the upper course of the Tigris. See Tozer's *Turkish Armenia*, pp. 292, 294.

2. ἄμικτον: cp. 6. 2. 4, of the Rhone passing through the Lake of Geneva, ᾧ συμβαίνει τὸ ῥεῦμα διὰ λίμνης ἰόν, ὁρατὸν σῶζον τὴν ῥόαν. The idea is suggested by the difference of colour of the water of the two for some distance below the point where the river enters; in the case of the Rhone this is traceable for more than a mile.

3. Μήδων τίγριν καλούντων τὸ τόξευμα: this is true; but the Semitic form of the name, Diglath or Dekel (the Hiddekel of Gen. 2. 14, and Diglito of Pliny, *H. N.* 6. 127), was the earlier, and is still in use among the inhabitants of Mesopotamia in the form Dijleh. Kiepert, *Lehrbuch*, p. 79, and *Dict. of the Bible*, art. Hiddekel.

5. εἰς βάραθρον ἐμπεσών: this statement is repeated with some exaggeration of detail in 16. 1. 21, and is found also in several Latin authors, as Pliny, *loc. cit.*, Seneca, *Nat. Quaest.* 3. 26, and especially Lucan, *Pharsal.* 3. 261, 'At Tigrim subito tellus absorbet hiatu, | Occultoque tegit cursus, rursusque renatum | Fonte novo flumen pelagi non abnegat undis.' It would seem as if Milton had one of these passages in his mind, when he represented Satan as entering Paradise, 'Where Tigris at the foot of Paradise | Into a gulf shot underground, till part | Rose up a fountain by the tree of life'; *Par. Lost*, 9. 70.

7. κατὰ τὴν Χαλωνῖτιν: this is impossible, since Chalonitis is far away in the eastern part of Assyria. Sir E. H. Bunbury (*Hist. of Ancient Geography*, 2. p. 289) suggests that there is a mistake in the name.

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BOOK XII.

ASIA MINOR: NORTHERN AND CENTRAL PORTION.

No. 55.—Mount Argaeus.

(XII. 2. 7, 8.)

THIS gigantic and solitary volcanic mountain, the snowy peaks of which are visible from several sides at a distance of 50 miles, is the highest point in Asia Minor, reaching an elevation of 13,150 feet. The craters which once occupied its summit are much broken away, but all round its lower slopes there is a belt of volcanic cones. Its fires are now extinct, but in Strabo's time, although no eruptions took place, there was considerable volcanic activity about its sides and base. Strabo could hardly have failed to be well acquainted with it, since his home at Amasia was not far distant, and he speaks also (12. 2. 3) of having resided for some time in the Cappadocian Comana.

Mazaca (*Kaisariyeh*). Mount Argaeus.

7. Ἐν δὲ τῇ Κιλικίᾳ καλουμένῃ [ἔστι] τὰ Μάζακα ἡ μητρόπολις τοῦ ἔθνους· καλεῖται δ' Εὐσέβεια καὶ αὕτη ἐπίκλησιν ἡ πρὸς τῷ Ἀργαίῳ· κεῖται γὰρ ὑπὸ τῷ Ἀργαίῳ ὄρει πάντων ὑψηλοτάτῳ καὶ ἀνέκλειπτον χιόνι τὴν ἀκρώρειαν ἔχοντι, ἀφ' ἧς φασιν οἱ ἀναβαίνοντες (οὗτοι δ' εἰσὶν ὀλίγοι) κατοπτεύεσθαι

1. τῇ Κιλικίᾳ καλουμένῃ: sub. *στρατηγίᾳ*: the (Roman) prefecture of Cappadocia which was called Cilicia.

2. καὶ αὕτη: as well as Tyana, which was called Eusebeia ad Taurum. Mazaca was subsequently named Caesareia by Tiberius, according to the usual account, but more probably by Claudius (see Ramsay, *Hist. Geogr. of Asia Minor*, p. 303): hence the modern name Kaisariyeh.

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ταῖς αἰθρίαις ἀμφω τὰ πελάγη τό τε Ποντικὸν καὶ τὸ Ἰσσικόν. τὰ μὲν οὖν ἄλλα ἀφυῆ πρὸς συνοικισμὸν ἔχει πόλεως· ἄνυδρός τε γάρ ἐστι καὶ ἀνώχυρος διὰ τὴν ὀλιγωρίαν τῶν ἡγεμόνων καὶ ἀτείχιστος, τάχα δὲ καὶ ἐπίτηδες, ἵνα μὴ ὡς ἐρύμασι πεποιθότες τῷ τείχει σφόδρα λῃστεύοιεν πεδίον οἰκοῦντες λόφους ὑπερδεξίους ἔχον καὶ οὐκ ἐμβελεῖς. καὶ τὰ κύκλῳ δὲ χωρία ἔχει τελέως ἄφορα καὶ ἀγεώργητα καίπερ ὄντα πεδινά, ἀλλ' ἔστιν ἀμμώδη καὶ ὑπόπετρα. μικρὸν δ' ἔτι προϊοῦσι καὶ πυρίλητα πεδία καὶ μεστὰ βόθρων πυρὸς ἐπὶ σταδίους πολλοὺς ὥστε πόρρωθεν ἡ κομιδὴ τῶν ἐπιτηδείων, καὶ τὸ δοκοῦν δὲ πλεονέκτημα παρακείμενον ἔχει κίνδυνον· ἀξύλου γὰρ ὑπαρχούσης σχεδόν τι τῆς συμπάσης Καππαδοκίας ὁ Ἀργαῖος ἔχει περικείμενον δρυμὸν ὥστε ἐγγύθεν ὁ ξυλισμὸς πάρεστιν, ἀλλ' οἱ

Volcanic soil.

1. ταῖς αἰθρίαις: 'on cloudless days'; cp. 4. 5. 2, No. 18.

ἄμφω τὰ πελάγη: this has already been noticed in connexion with Strabo's description of this part of Asia Minor as an *ἰσθμός* (11. 1. 7, No. 50). A glance at the map will show that the distance and the intervening mountain chains render this impossible; if further evidence is required, having been on the summit of Argaeus, I can affirm that neither sea *is* visible.

2. τὰ μὲν οὖν ἄλλα ἀφυῆ: 'its other conditions (except its neighbourhood to Argaeus, which is spoken of below as a πλεονέκτημα on account of the supply of timber) are unfavourable.'

6. καὶ οὐκ ἐμβελεῖς: the reading of the MSS. is *καὶ ἐμβελεῖς*, but it is generally agreed that the negative must be supplied; the meaning then is—'lest, trusting in their wall as a defence, they should take vigorously to brigandage, since the plain in which they dwell has commanding heights, which are not within range'; that is to say, the only thing which would deter them from brigandage on a large scale is their not having a fortified place to retire to. Meineke (*Vind. Strabon.*, p. 192) suggests *ἀβελεῖς* or *ἀνεμβελεῖς*, but these words are not found elsewhere.

8. ὑπόπετρα: 'rocky beneath the surface,' as in 16. 2. 36 (No. 77). Similarly ὄφυδρα below means 'with water beneath the surface,' and ὄφαμμος in 1. 3. 4 means 'sandy beneath the surface.' This epithet, together with *ἀμμώδη*, exactly describes the present state of the plain of Kaisariyeh, which is covered with volcanic stones and powder.

11. ἀξύλου: this arises from the elevation of Cappadocia, the level of the plains being not less than 4,000 feet above the sea. Hence, as Strabo remarks (12. 2. 10), this country, though lying further south than Pontus, is the colder of the two.

13. δρυμὸν: at the present day there are no forest trees on the sides of Argaeus, and springs of water are rare.

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Presence of fire.

ὑποκείμενοι τῷ δρυμῷ τόποι καὶ αὐτοὶ πολλαχοῦ πυρὰ ἔχουσιν, ἅμα δὲ καὶ ὕφυδροί εἰσι ψυχρῷ ὕδατι, οὔτε τοῦ πυρὸς οὔτε τοῦ ὕδατος εἰς τὴν ἐπιφάνειαν ἐκκύπτοντος, ὥστε καὶ ποάζειν τὴν πλείστην· ἔστι δ' ὅπου καὶ ἑλῶδές ἐστι τὸ ἔδαφος καὶ νύκτωρ ἐξάπτονται φλόγες ἀπ' αὐτοῦ. οἱ μὲν οὖν ἔμπειροι φυλαττόμενοι τὸν ξυλισμὸν ποιοῦνται, τοῖς δὲ πολλοῖς κίνδυνός ἐστι, καὶ μάλιστα τοῖς κτήνεσιν ἐμπίπτουσιν εἰς ἀδήλους βόθρους πυρός.

River Melas.

8. Ἔστι δὲ καὶ ποταμὸς ἐν τῷ πεδίῳ τῷ πρὸ τῆς πόλεως Μέλας καλούμενος, ὅσον τεττεράκοντα σταδίους διέχων τῆς πόλεως, ἐν ταπεινοτέρῳ τῆς πόλεως χωρίῳ τὰς πηγὰς ἔχων. ταύτῃ μὲν οὖν ἄχρηστος αὐτοῖς ἐστιν οὐχ ὑπερδέξιον ἔχων τὸ ῥεῦμα, εἰς ἕλη δὲ καὶ λίμνας διαχεόμενος κακοῖ τὸν ἀέρα τοῦ θέρους τὸν περὶ τὴν πόλιν, καὶ τὸ λατομεῖον δὲ ποιεῖ δύσχρηστον καίπερ εὔχρηστον ὄν· πλαταμῶνες γὰρ εἰσίν, ἀφ' ὧν τὴν λιθείαν ἔχειν ἄφθονον συμβαίνει τοῖς Μαζακηνοῖς πρὸς τὰς οἰκοδομίας, καλυπτόμεναι δ' ὑπὸ τῶν ὑδάτων αἱ πλάκες ἀντιπράττουσι. καὶ ταῦτα δ' ἐστὶ τὰ ἕλη πανταχοῦ πυρίληπτα.

No. 56.—Sinope, and the mouth of the Halys.

(XII. 3. 11, 12.)

The greatness of Sinope as a trading station arose from the position which it occupied in respect both of sea and land. It stands near the northernmost point of Asia Minor, where the coastline of that country, halfway between its eastern and western extremities, projects into the Euxine, so that it commands the spaces

10. Μέλας: it is now called Kara-su, or Blackwater.

12. ταύτῃ: 'thus (from its sources being low) it is unserviceable, because its stream is not on higher ground': ὑπερδέξιος, which is used above in the sense of 'commanding' (λόφους ὑπερδεξίους), here means 'more elevated,' while in 13. 1. 22 (ὑπερδέξιος τοῦ ῥοῦ) it is 'higher up the stream.'

15. πλαταμῶνες: 'rocky ledges.'

τὴν λιθείαν: 'fine stone for building'; in 15. 1. 67 this word is used for 'precious stone.'

17. ἀντιπράττουσι: 'cause difficulty in working.'

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of sea on either side. From this point of view it may be compared with Carthage, which in the same manner held the key of the two basins of the Mediterranean, and of the communication between them. As regards the interior of the country also it was a place of great importance, for, until the inland route to Ephesus was organized during the last centuries before Christ, it was the outlet of the commerce of eastern Asia Minor (see Ramsay, *Hist. Geogr. of Asia Minor*, p. 28). Thus Strabo tells us (12. 2. 10) concerning the valuable red earth (μίλτος, *rubrica*) which was found in Cappadocia, that it was called 'Sinopic earth,' because it was brought down to Sinope for export. The description of the city which is here given closely corresponds to that of Polybius (4. 56. 5, 6), and would apply equally well to the modern town, which occupies the same site, and retains its ancient name. The following description of the place, as seen from the sea, may serve to illustrate this: 'It occupies the narrow isthmus which joins a triangular peninsula to the mainland, and consequently has two sea-faces. It is enclosed by massive walls, with towers, which follow the shore and run across from the sea to the harbour; and on the side towards the mainland there is a large castle. The peninsula spreads, and rises steeply towards the sea, where the ground which forms the base of the triangle falls in precipices.'

11. Εἶτ' αὐτὴ Σινώπη, σταδίους πεντήκοντα τῆς Ἁρμένης Sinop
διέχουσα, ἀξιολογωτάτη τῶν ταύτῃ πόλεων. ἔκτισαν μὲν οὖν
αὐτὴν Μιλήσιοι, κατασκευασαμένη δὲ ναυτικὸν ἐπῆρχε τῆς Its hi
ἐντὸς Κυανέων θαλάττης, καὶ ἔξω δὲ πολλῶν ἀγώνων μετεῖχε
τοῖς Ἕλλησιν· αὐτονομηθεῖσα δὲ πολὺν χρόνον οὐδὲ διὰ τέλους
ἐφύλαξε τὴν ἐλευθερίαν, ἀλλ' ἐκ πολιορκίας ἑάλω καὶ ἐβασίλευσε
Φαρνάκης πρῶτον, ἔπειτα τοῖς διαδεξαμένοις ἐκεῖνον μέχρι τοῦ
Εὐπάτορος καὶ τῶν καταλυσάντων Ῥωμαίων ἐκεῖνον. ὁ δὲ
Εὐπάτωρ καὶ ἐγεννήθη ἐκεῖ καὶ ἐτράφη· διαφερόντως δὲ
ἐτίμησεν αὐτὴν μητρόπολίν τε τῆς βασιλείας ὑπέλαβεν. ἔστι position
δὲ καὶ φύσει καὶ προνοίᾳ κατεσκευασμένη καλῶς· ἕδρυται γὰρ

7. Φαρνάκης: in 183 B.C.; from this time it became the residence of the kings of Pontus.

8. Εὐπάτορος: Mithridates the Great.

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ἐπὶ αὐχένι χερρονήσου τινός, ἐκατέρωθεν δὲ τοῦ ἰσθμοῦ λιμένες καὶ ναύσταθμα καὶ πηλαμυδεῖα θαυμαστά, περὶ ὧν εἰρήκαμεν ὅτι δευτέραν θήραν οἱ Σινωπεῖς ἔχουσι, τρίτην δὲ Βυζάντιοι· καὶ κύκλῳ δ' ἡ χερρόνησος προβέβληται ῥαχιώδεις ἀκτὰς ἐχούσας καὶ κοιλάδας τινὰς ὡσανεὶ βόθρους πετρίνους, οὓς καλοῦσι χοινικίδας· πληροῦνται δὲ οὗτοι μετεωρισθείσης τῆς θαλάττης, ὡς καὶ διὰ τοῦτο οὐκ εὐπρόσιτον τὸ χωρίον καὶ διὰ τὸ πᾶσαν τὴν τῆς πέτρας ἐπιφάνειαν ἐχωώδη καὶ ἀνεπίβατον εἶναι γυμνῷ ποδί· ἄνωθεν μέντοι καὶ ὑπὲρ τῆς πόλεως εὔγεών ἐστι τὸ ἔδαφος καὶ ἀγροκηπίοις κεκόσμηται πυκνοῖς, πολὺ δὲ μᾶλλον τὰ προάστεια. αὐτὴ δ' ἡ πόλις τετείχισται καλῶς, καὶ γυμνασίῳ δὲ καὶ ἀγορᾷ καὶ στοαῖς κεκόσμηται λαμπρῶς. τοιαύτη δὲ οὖσα ὅλη ὅμως ἑάλω, πρότερον μὲν τοῦ Φαρνάκου παρὰ δόξαν αἰφνιδίως ἐπιπεσόντος, ὕστερον δὲ ὑπὸ Λευκόλλου καὶ τοῦ ἐγκαθημένου τυράννου καὶ ἐντὸς ἅμα καὶ ἐκτὸς πολιορκουμένη· ὁ γὰρ ἐγκατασταθεὶς ὑπὸ τοῦ βασιλέως φρούραρχος Βακχίδης ὑπονοῶν ἀεί τινα προδοσίαν ἐκ τῶν ἔνδοθεν καὶ πολλὰς αἰκίας καὶ σφαγὰς ποιῶν, ἀπαγορεῦσαι τοὺς ἀνθρώπους ἐποίησε πρὸς ἄμφω μήτ' ἀμύνασθαι δυναμένους γενναίως μήτε προσθέσθαι κατὰ συμβάσεις. ἑάλωσαν δ' οὖν· καὶ τὸν μὲν ἄλλον κόσμον τῆς πόλεως διεφύλαξεν ὁ Λεύκολλος, τὴν δὲ τοῦ

capture by Lucullus.

2. περὶ ὧν εἰρήκαμεν: cp. 7. 6. 2, No. 38; the port of Pharnacia between Trapezus and Sinope, is there said to have had the first catch of the tunnies; see also 12. 3. 19.

6. χοινικίδας: this was evidently a local name, for the word is not used in this sense elsewhere; it was suggested, apparently, by a resemblance to the χοῖνιξ measure. What Strabo says about them is illustrated by the following passage from Hamilton's *Researches in Asia Minor*, 1. p. 310. 'Crossing the town to the north I passed through a sally-port, and descended to the beach, where the wall was built upon a sharp decomposing shelly limestone, which I was surprised to find full of small circular holes, apparently resembling those described by Strabo, under the name of Choenicides; but those which I saw were not above nine inches in diameter, and from one to two feet deep. There can, however, be no doubt that such cavities would, if larger, render it almost impossible for a body of men to wade on shore.'

10. ἀγροκηπίοις: 'market-gardens.'

21. τὴν τοῦ Βιλλάρου σφαῖραν: a globe constructed by a local artist.

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Βιλλάρου σφαῖραν ἦρε καὶ τὸν Αὐτόλυκον, Σθένιδος ἔργον, ὃν ἐκεῖνοι οἰκιστὴν ἐνόμιζον καὶ ἐτίμων ὡς θεόν· ἦν δὲ καὶ μαντεῖον αὐτοῦ δοκεῖ δὲ τῶν Ἰάσονι συμπλευσάντων εἶναι καὶ κατοικεῖν τοῦτον τὸν τόπον. εἶθ' ὕστερον Μιλήσιοι τὴν εὐφυΐαν ἰδόντες καὶ τὴν ἀσθένειαν τῶν ἐνοικούντων ἐξιδιάσαντο καὶ ἑτέροις ἔστειλαν· νυνὶ δὲ καὶ Ῥωμαίων ἀποικίαν δέδεκται, καὶ μέρος τῆς πόλεως καὶ τῆς χώρας ἐκείνων ἐστί.

12. Ἐντεῦθεν δ' ἐφεξῆς ἡ τοῦ Ἅλυος ἐκβολὴ ποταμοῦ ἀνόμαστου· δ' ἀπὸ τῶν ἁλῶν ἃς παραρρεῖ· ἔχει δὲ τὰς πηγὰς ἐν τῇ μεγάλῃ Καππαδοκίᾳ τῆς Ποντικῆς πλησίον κατὰ τὴν Καμισηνήν, ἐνεχθεὶς δ' ἐπὶ δύσιν πολύς, εἶτ' ἐπιστρέψας πρὸς τὴν ἄρκτον διά τε Γαλατῶν καὶ Παφλαγόνων ὁρίζει τούτους τε καὶ τοὺς Λευκοσύρους. ἔχει δὲ καὶ ἡ Σινωπῖτις καὶ πᾶσα ἡ μέχρι Βιθυνίας ὀρεινὴ ἡ ὑπερκειμένη τῆς λεχθείσης παραλίας ναυπηγήσιμον ὕλην ἀγαθὴν καὶ εὐκατακόμιστον. ἡ δὲ Σινωπῖτις καὶ σφένδαμνον φύει καὶ δροκάρυον, ἐξ ὧν τὰς τραπέζας τίμυουσιν· ἅπασα δὲ καὶ ἐλαιόφυτός ἐστιν ἡ μικρὸν ὑπὲρ τῆς θαλάττης γεωργουμένη.

Mouth of the Halys

Forest

1. τὸν Αὐτόλυκον: the story of the finding of this statue, and the dream of Lucullus connected with it, are given by Plutarch, *Lucull.* 23.

2. ἡ τοῦ Ἅλυος ἐκβολή: the river, the water of which throughout its course is very turbid, here forms a large delta, and discolours the sea by the sediment carried down into it.

9. ἀπὸ τῶν ἁλῶν: the gender of the relative following shows that ἁλῶν is from ἅλες, 'salinae.' The etymology here given seems to be correct, the root being *al*, the Armenian for 'salt'; Kiepert, *Lehrbuch*, p. 89. The modern name, Kizil-irmak, or Red River, is derived from the red sediment.

10. τῇ μεγάλῃ Καππαδοκίᾳ: Cappadocia Proper, as distinguished from Pontus; cp. 12. 1. 4.

13. Λευκοσύρους: another name for the Cappadocians; cp. 12. 3. 9; Herod. 1. 72.

16. τὰς τραπέζας: ornamental wood for tables was a considerable article of trade at this time; *Strabo* mentions it as being brought also from the Ligurian coast (4. 6. 2, No. 19). Other kinds of wood are spoken of by the Roman poets as coming from the northern coast of Asia Minor; Hor. *Od.* 1. 14. 11 'Pontica pinus'; Catull. 4. 13 'Cytore buxifer.' At the present day the sea-slopes in this part are clothed with dense forests.

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No. 57.—Religious sanctuaries in Cappadocia and Pontus.

(XII. 2. 3; 3. 31, 32, 36, 37.)

The researches of Professor Ramsay have thrown much light on the subject of the primitive religion of Asia Minor, and by so doing have explained many passages of Strabo, the bearings of which were obscure before. It appears that the worship which prevailed throughout that country was that of two divinities, male and female, who were the object of common rites (*σύμβωμοι θεοί*), and stood to one another in the relation of son and mother (10. 3. 15). In various parts of the country, but especially in Pontus and Cappadocia, as we see from the extracts here given, they were known by the names Men and Ma, in Phrygia as Sabazius and Agdistis (10. 3. 12, 15; 12. 5. 3), and elsewhere by other titles. The Greeks applied to them the names of their own divinities—Zeus, Apollo, Dionysus, and Asclepius to the one, Enyo, Leto, Artemis, Ge to the other—according to the attributes in respect of which they traced the most marked resemblance between them. The Anatolian goddess was also the Great Mother, Rhea, or Cybele, whose origin the Greeks themselves referred to Phrygia; and the god was Attis. The subordination of the male to the female divinity points to the existence of the social system which traced descent through the mother (Ramsay, in *Journal of Hell. Studies*, vol. 9, pp. 350–352). The idea that these two were a moon-god and moon-goddess, which has found favour both in ancient and modern times, probably originated in the similarity of Men to the Greek *μήν*, *μήνη*. The name of Anaitis, by which, as we see from inscriptions, the goddess was frequently called (Ramsay, *J. H. S.*, vol. 10, pp. 225 foll.), disposed Strabo towards tracing these rites to a Persian origin; he speaks of the gods that were worshipped at Zela as *Περσικοὶ θεοί*, and describes the cult as having been established there by the Persians after a defeat of the Sacae (11. 8. 4). This name may have been introduced in the eastern districts of Asia Minor from Cappadocia, where Persian influence was still powerful in Strabo's time, for he mentions (15. 3. 15) having himself visited the Magian sanctuaries in that country; while in the western districts it may

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have been due to the Persian colony which was settled in the valley of the Hermus (13. 4. 13; cp. Pausan. 5. 25. 5, 6; Tac. *Ann.* 3. 62). That the rites themselves did not come from Persia seems to be proved by their having nothing akin to the ceremonies, which Pausanias (*loc. cit.*) ascribes to this Persian colony. An additional element of complication is introduced by the appearance of a Semitic characteristic in the eastern part of Anatolia in the abhorrence of the pig as an unclean animal (12. 8. 9, and Ramsay, *Hist. Geogr. of Asia Minor*, p. 32), while this feature was wholly absent from the western districts. This is best explained by supposing that, whereas the ruling tribes in the western region, Phrygians and others, were akin to the Greeks, and, entering the country as invaders from the side of Thrace, overspread that part of Asia Minor, the primitive inhabitants either were of Semitic origin, or had been exposed to Semitic influences—a view which might account also for the Oriental character of their worship, resembling, as it does, both in its beliefs and its temple organization, the Syrian cult of Astarte and Adonis (see Gardner, *New Chapters in Greek History*, p. 33). The great centres of this native religion in Cappadocia and Pontus were the two sanctuaries called Comana, and those of Ameria and Zela. As Strabo resided for some time at Comana in Cappadocia, and the other three sanctuaries were in Pontus, within easy reach of Amasia, he must have been acquainted with all of them. The rites which were observed in these and similar places of worship in Asia Minor were orgiastic, and at the great festivals processions took place in honour of the divinities; with a view to this ceremonial a large body of votaries was maintained for the temple services. But this organization had also its political side, for as long as the various districts of the country were subject to native rulers, the office of high-priest was closely connected with their families—a custom which we find to have prevailed, not only in Pontus and Cappadocia, but at Pessinus in the west of Galatia (12. 5. 3), at Olba in Cilicia (14. 5. 10; cp. Mr. Bent's remarks in *J. H. S.* vol. 12, p. 206), and elsewhere.

3. Ἐν δὲ τῷ Ἀντιταύρῳ τούτῳ βαθεῖς καὶ στενοὶ εἰσιν αὐλῶνες, ἐν οἷς ὄρυται τὰ Κόμανα καὶ τὸ τῆς Ἐννοῦς ἱερὸν ἣν Comana Cappadocia (*Shah*

2. τὰ Κόμανα: the first explorer who saw the ruins of Comana in Cappadocia was Tchihatscheff, in 1849, who speaks of them as lying

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ἐκεῖνοι Μᾶ ὀνομάζουσι· πόλις δ' ἐστὶν ἀξιόλογος, πλεῖστον μέντοι τὸ τῶν θεοφορήτων πλῆθος καὶ τὸ τῶν ἱεροδούλων ἐν αὐτῇ. Κατάονες δέ εἰσιν οἱ ἐνοικοῦντες, ἄλλως μὲν ὑπὸ τῷ βασιλεῖ τεταγμένοι, τοῦ δὲ ἱερέως ὑπακούοντες τὸ πλέον· ὁ δὲ τοῦ θ' ἱεροῦ κύριός ἐστι καὶ τῶν ἱεροδούλων, οἳ κατὰ τὴν ἡμετέραν ἐπιδημίαν πλείους ἦσαν τῶν ἑξακισχιλίων, ἄνδρες ὁμοῦ γυναιξί. πρόσκειται δὲ τῷ ἱερῷ καὶ χώρα πολλή, καρποῦται δ' ὁ ἱερεὺς τὴν πρόσοδον, καὶ ἔστιν οὗτος δεύτερος κατὰ τιμὴν ἐν τῇ Καππαδοκίᾳ μετὰ τὸν βασιλέα· ὡς δ' ἐπὶ τὸ πολὺ τοῦ αὐτοῦ γένους ἦσαν οἱ ἱερεῖς τοῖς βασιλεῦσι. τὰ δὲ ἱερὰ ταῦτα δοκεῖ Ὀρέστης μετὰ τῆς ἀδελφῆς Ἰφιγενείας κομίσαι δεῦρο ἀπὸ τῆς Ταυρικῆς Σκυθίας, τὰ τῆς Ταυροπόλου Ἀρτέμιδος, ἐνταῦθα δὲ καὶ τὴν πένθιμον κόμην ἀποθέσθαι, ἀφ' ἧς καὶ τοὔνομα τῇ πόλει. διὰ μὲν οὖν τῆς πόλεως ταύτης ὁ Σάρος ῥεῖ ποταμός, καὶ διὰ τῶν συναγκειῶν τοῦ Ταύρου διεκπεραιοῦται πρὸς τὰ τῶν Κιλίκων πεδία καὶ τὸ ὑποκείμενον πέλαγος.

Priestly organization.

8. 31. Ταύτην δὴ τὴν χώραν ἔχει πᾶσαν ἡ Πυθοδωρὶς προσεχῆ οὖσαν τῇ βαρβάρῳ τῇ ὑπ' αὐτῆς κατεχομένῃ, καὶ τὴν Ζηλῖτιν καὶ Μεγαλοπολῖτιν. τὰ δὲ Κάβειρα Πομπηίου σκευάσαντος εἰς πόλιν καὶ καλέσαντος Διόσπολιν, ἐκείνη προσκατεσκεύασε καὶ Σεβαστὴν μετωνόμασε, βασιλείῳ τε τῇ πόλει χρῆται. ἔχει δὲ καὶ τὸ ἱερὸν Μηνὸς Φαρνάκου καλούμενον, τὴν Ἀμερίαν κωμόπολιν πολλοὺς ἱεροδούλους ἔχουσαν καὶ χώραν ἱεράν, ἣν

Ameria.

in a deep secluded valley full of rich vegetation near the Sarus (*Seichunchai*); *Reisen in Kleinasien*, p. 34. The modern name is Shahr: Sterrett, *Epigraphical Journey*, p. 233.

3. ἄλλως μὲν . . . τὸ πλέον: 'owing a general allegiance . . . but in most respects, &c.'; ἄλλως means 'in points which did not affect their service to the chief-priest.'

18. Ταύτην δὴ τὴν χώραν: Pontus, to the sovereignty of which, together with the neighbouring country of Colchis, Pythodoris, the wife of Polemon I, succeeded on the death of her husband. The father of Pythodoris is mentioned in 14. 1. 42.

23. Μηνὸς Φαρνάκου: the meaning of Φαρνάκου in this title has not been explained.

τὴν Ἀμερίαν κωμόπολιν: this is in apposition to τὸ ἱερόν, the town and the sanctuary being practically identified.

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ὁ ἱερώμενος ἀεὶ παρεσπόντα. ἐτίμων δ' οἱ βασιλεῖς τὸ ἱερὸν τοῦτο οὕτως εἰς ὑπερβολὴν ὥστε τὸν βασιλικὸν καλούμενον ἔρανον τοῦτον ἐπέφερον "τύχῃ βασιλέως" καὶ "Μῆνα Φαρνάκου." ἔστι δὲ καὶ τοῦτο τῆς Σελήνης τὸ ἱερόν, καθάπερ τὸ ἐν Ἀλβανοῖς καὶ τὰ ἐν Φρυγίᾳ, τό τε τοῦ Μηνὸς ἐν τῷ ὁμωνύμῳ τόπῳ καὶ τὸ τοῦ Ἀσσαίου τὸ πρὸς Ἀντιοχείᾳ τῇ πρὸς Πισιδίᾳ καὶ τὸ ἐν τῇ χώρᾳ τῶν Ἀντιοχέων.

32. Ὑπὲρ δὲ τῆς Φαναροίας ἐστὶ τὰ Κόμανα τὰ ἐν τῷ Πόντῳ, ὁμώνυμα τοῖς ἐν τῇ μεγάλῃ Καππαδοκίᾳ καὶ τῇ αὐτῇ θεῷ καθιερωμένα, ἀφιδρυθέντα ἐκεῖθεν, σχεδὸν δέ τι καὶ τῇ ἀγωγῇ παραπλησίᾳ κεχρημένα τῶν τε ἱερουργιῶν καὶ τῶν θεοφορίων καὶ τῆς περὶ τοὺς ἱερέας τιμῆς, καὶ μάλιστα ἐπὶ τῶν πρὸ τοῦ βασιλέως, ἡνίκα δὶς τοῦ ἔτους κατὰ τὰς ἐξόδους λεγομένας τῆς θεοῦ διάθεμα φορῶν ἐτύγχανεν ὁ ἱερεύς, καὶ ἦν δεύτερος κατὰ τιμὴν μετὰ τὸν βασιλέα. . . . 36. συνέρχονται δὲ κατὰ τὰς ἐξόδους τῆς θεοῦ πανταχόθεν ἔκ τε τῶν πόλεων καὶ τῆς χώρας ἀνδρες ὁμοῦ γυναιξὶν ἐπὶ τὴν ἑορτήν· καὶ ἄλλοι δὲ κατ' εὐχὴν ἀεί τινες ἐπιδημοῦσι θυσίας ἐπιτελοῦντες τῇ θεῷ. καὶ εἰσὶν ἀβροδίαιτοι οἱ ἐνοικοῦντες, καὶ οἰκόφυτα τὰ κτήματα αὐτῶν ἐστι πάντα, καὶ πλῆθος γυναικῶν τῶν ἐργαζομένων ἀπὸ τοῦ σώματος, ὧν αἱ πλείους εἰσὶν ἱεραί. τρόπον γὰρ δή τινα μικρὰ Κόμυθός ἐστιν ἡ πόλις.

Comana Pontica (Gumenek).

Its festival.

37. Ἡ δὲ Ζηλῖτις ἔχει πόλιν Ζῆλα ἐπὶ χώματι Σεμιράμιδος

Zela (Zilleh).

5. τὸ δὲ Ἀλβανοῖς: cp. 11. 4. 7, No. 83, and note there.

ἐν τῷ ὁμωνύμῳ τόπῳ: the place was called Μηνὸς Κώμη, and was the village attached to the sanctuary of Μὴν Κάρου (12. 8. 20) near Attoudda, between Laodiceia and Carura: see Ramsay, *H. G. of Asia Minor*, p. 137.

6. τὸ τοῦ Ἀσσαίου: called Ἀρσαίου in 12. 8. 14: ἱερωσύνη τις Μηνὸς Ἀρσαίου, πλῆθος ἔχουσα ἱεροδούλων καὶ χωρίων ἱερῶν. Asscaeus, seems to have been the regular form; Ramsay, pp. 396 and 121.

9. τῇ αὐτῇ θεῷ: the goddess Ma.

13. ἐξόδους: 'processions'; cp. 15. 1. 55 ἡ ἐπὶ τὰς θυσίας ἔξοδος: Herod. 3. 14 ἐν' ἐσίοιμι ἐξόδῳ.

23. ἐπὶ χώματι Σεμιράμιδος: cp. Hamilton, *Researches*, I. p. 361: 'At length we came in sight of the black hill of Zilleh, the ancient Zela, rising in front of us above the level of the plain, and crowned with a Turkish or Byzantine fortress; while the rest of the town, situated lower down, only became visible

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τετειχισμένην, ἔχουσαν τὸ ἱερὸν τῆς Ἀναΐτιδος, ἥνπερ καὶ οἱ Ἀρμένιοι σέβονται. αἱ μὲν οὖν ἱεροποιίαι μετὰ μείζονος ἁγιστείας ἐνταῦθα συντελοῦνται, καὶ τοὺς ὅρκους περὶ τῶν μεγίστων ἐνταῦθα Ποντικοὶ πάντες ποιοῦνται· τὸ δὲ πλῆθος τῶν ἱεροδούλων καὶ αἱ τῶν ἱερέων τιμαὶ παρὰ μὲν τοῖς βασιλεῦσι τὸν αὐτὸν εἶχον τύπον ὅνπερ προείπομεν, νυνὶ δὲ ἐπὶ τῇ Πυθοδωρίδι πάντ' ἐστίν. ἐκάκωσαν δὲ πολλοὶ καὶ ἐμείωσαν τό τε πλῆθος τῶν ἱεροδούλων καὶ τὴν ἄλλην εὐπορίαν. ἐμειώθη δὲ καὶ ἡ παρακειμένη χώρα μερισθεῖσα εἰς πλείους δυναστείας, ἡ λεγομένη Ζηλῖτις. τὸ παλαιὸν μὲν γὰρ οἱ βασιλεῖς οὐχ ὡς πόλιν ἀλλ' ὡς ἱερὸν διῴκουν τῶν Περσικῶν θεῶν τὰ Ζῆλα, καὶ ἦν ὁ ἱερεὺς κύριος τῶν πάντων· ᾤκειτο δ' ὑπὸ τοῦ πλήθους τῶν ἱεροδούλων καὶ τοῦ ἱερέως ὄντος ἐν περιουσίᾳ μεγάλῃ, καὶ τοῖς περὶ αὐτὸν οὐκ ὀλίγοις χώρα τε ὑπέκειτο ἱερὰ καὶ ἦν τοῦ ἱερέως.

Its priest-kings.

No. 58.—Amasia, Strabo's Birthplace.

(XII. 8. 39.)

Amasia, which was the Geographer's birthplace, and at one time the royal residence of the kings of Pontus, is celebrated both for the magnificence of its position, and for its extraordinary sepulchral chambers, called the 'Tombs of the Kings.' It occupies a deep ravine, hemmed in between steep and lofty cliffs, through which the river Iris runs, forming at this point a semicircular bend, and enclosing on three sides the precipitous rock, on the two summits of which stood the acropolis. The ancient city was hemmed in between the river and the castle-rock, and within this area were

about a mile farther. Its singular and insulated appearance immediately reminded me of the description of Strabo, who says that it was built upon the mound of Semiramis.' The name of Semiramis had become representative for a constructor of mounds; cp. 16. 1. 2 τῆς Σεμιράμιδος, χωρὶς τῶν ἐν Βαβυλῶνι ἔργων, πολλὰ καὶ ἄλλα κατὰ πᾶσαν γῆν σχεδὸν δείκνυται, ὅση τῆς ἠπείρου ταύτης ἐστί: and see Herod. 1. 184.

1. οἱ Ἀρμένιοι: cp. 11. 14. 16 τὰ τῆς Ἀναΐτιδος διαφέροντες [τετιμήκασιν] Ἀρμένιοι.

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included the palace and the tombs; but it extended also to the further or right bank of the stream, where there was a suburb. It is on the site of the latter that the modern town is chiefly built. The Tombs of the Kings, five in number, are vaults hewn out to a considerable depth in the face of the cliff, within each of which the chamber that forms the sepulchre stands detached from the rock at its sides. It is characteristic of Strabo, that in describing a place with which he was so familiar he does not depart from his accustomed conciseness of statement.

39. Ἡ δ' ἡμετέρα πόλις κεῖται μὲν ἐν φάραγγι βαθείᾳ καὶ μεγάλῃ, δι' ἧς ὁ Ἶρις φέρεται ποταμός, κατεσκεύασται δὲ θαυμαστῶς πρανοῦς τε καὶ φύσει, πόλεως τε ἅμα καὶ φρουρίου παρέχεσθαι χρείαν δυναμένην· πέτρα γὰρ ὑψηλὴ καὶ περιερρωγυῖα κατερρωγυῖαν ἐπὶ τὸν ποταμόν, τῇ μὲν ἔχουσα τὸ τεῖχος ἐπὶ τῷ χείλει τοῦ ποταμοῦ καθ' ὃ ἡ πόλις συμπέπτωται, τῇ δ' ἀνατρέχουσα ἐκατέρωθεν ἐπὶ τὰς ἀκρωρείας· δύο δ' εἰσὶ συμφυεῖς ἀλλήλαις κατερρωγυῖαι κυκλάδες· ἐν δὲ τῷ περιβόλῳ τούτῳ βασιλεῖά τ' ἐστὶ καὶ μνήματα βασιλέων· αἱ ἀκρωρεῖαι δ' ἔχουσιν αὐχένα συντείνοντα στενόν, πόντε ἢ ἓξ σταδίων ἑκατέρωθεν τὸ ὕψος ἐπὶ τῆς ποταμίας ἀναβαίνοντι καὶ τῶν προαστείων· ἀπὸ δὲ τοῦ

Its nat able s tion.

Tombs the kin

5. τῇ μὲν ἔχουσα: the meaning is, that the city is enclosed by one wall which runs along the river-bank, and two others which ascend the castle-rock on either side: the only remaining difficulty is that there is no verb in the sentence, and it is probable that some words may have fallen out.

7. δύο δ' εἰσὶ συμφυεῖς ἀλλήλαις: the two summits with the ridge (αὐχήν) that joins them, at the head of a gully which runs up behind the ancient city, are clearly visible from the river. Hamilton (*Asia Minor*, i. p. 367) identified the ἀκρωρεῖαι with two Hellenic towers which occupy one summit, but Barth (*Reise von Trapezunt nach Sinaberi*, pp. 33, 34), who ascended the gully, felt no doubt that, though the second summit has hardly any traces of ancient fortification, these two are what Strabo meant. The fine masonry of the towers just mentioned justifies the expression κατερρωγυῖαι κυκλάδες.

8. τῷ περιβόλῳ τούτῳ: 'the space thus enclosed,' sc. between the river and the heights.

10. πόντε ἢ ἓξ σταδίων: the length of the ascent is rightly explained by Hamilton (καὶ *supra*) as being due to the circuitous routes by which it was made, the starting-points being the two extremities of the castle-rock (ἐκατέρωθεν), outside the limits of the city (ἀπὸ τῆς ποταμίας καὶ τῶν προαστείων).

ἀπὸ τῆς ποταμίας: sub. ὁδός.

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αὐχένος ἐπὶ τὰς κορυφὰς ἄλλη σταδιαία λείπεται πρόσβασις ὀξεῖα καὶ πάσης βίας κρείττων· ἔχει δὲ καὶ ὑδρεῖα ἐντὸς ἀναφαίρετα, συρίγγων τετμημένων δυεῖν, τῆς μὲν ἐπὶ τὸν ποταμὸν τῆς δ' ἐπὶ τὸν αὐχένα· ἐπέζευκται δὲ γέφυρα τῷ ποταμῷ μία μὲν ἀπὸ τῆς πόλεως ἐπὶ τὸ προάστειον, ἄλλη δ' ἀπὸ τοῦ προαστείου πρὸς τὴν ἔξω χώραν· κατὰ γὰρ τὴν γέφυραν ταύτην ἀπολήγει τὸ ὄρος τὸ τῆς πέτρας ὑπερκείμενον. αὐλὼν δ' ἐστὶν ἀπὸ τοῦ ποταμοῦ διήκων οὐ πλατὺς τὸ πρῶτον τελέως, ἔπειτα πλατύνεται καὶ ποιεῖ τὸ Χιλιόκωμον καλούμενον πεδίον.

Secret passages.

No. 59.—The Galatians.

(XII. 5. 1, 3.)

The Galatae, whose settlement in Asia Minor introduced a new element into the population, formed part of that tide of Celtic emigration which swept eastward from Gaul during the fourth century B.C. The particular wave of this tide to which they belonged partly invaded Greece, and received the famous defeat at Delphi in B.C. 279, and partly crossed over into Asia Minor by way of the Hellespont, where their warlike bands were long the terror of the country, until about 230 B.C. they were finally established in the district which is known by their name. The subsequent effect of the Roman conquest was to fuse them into one people with the

2. ἀναφαίρετα: 'which cannot be cut off.'

3. συρίγγων: both Hamilton and Barth visited these covered galleries, and found them to be of Hellenic work. The upper one, which leads from the towers on the higher summit to the ridge, is above ground, but well concealed. The lower is excavated underground in the rock, and descends steeply for about 300 feet by steps, at the bottom of which a pool of good water is found. What Strabo means by ἐπὶ τὸν ποταμὸν is not clear.

4. γέφυρα: two stone bridges at the present day occupy the positions of those here described—one just below the Tombs of the Kings, the foundations of which appear to be Roman work; the other half a mile further down the stream, outside the modern town, by which the road which leads northward in the direction of Samsoun crosses the river.

7. τὸ ὄρος τὸ τῆς πέτρας ὑπερκείμενον: this is the height at the back of the acropolis towards the N.W., now called Kerklar-dagh.

αὐλὼν δ' ἐστὶν: below Amasia the valley of the Iris gradually widens.

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native Phrygians, whose religion they adopted, the ancient sanctuary of Pessinus, where a priestly dynasty had long held sway, being recognised as its headquarters. The rule of the Druids, to which they had been accustomed in their original home, would naturally dispose them to acquiesce in this system. The curious evidence of the Celtic nationality of this people which the following passage affords will be traced in the notes. Much valuable information on the subject of the Galatae has been collected by Bp. Lightfoot in the Introduction and Appendices to his *Commentary on St. Paul's Epistle to the Galatians.*

Their tribes.

1. Πρὸς νότον τοίνυν εἰσὶ τοῖς Παφλαγόσι Γαλάται· τούτων δ' ἐστὶν ἔθνη τρία, δύο μὲν τῶν ἡγεμόνων ἐπώνυμα, Τροκμοὶ καὶ Τολιστοβόγιοι, τὸ τρίτον δ' ἀπὸ τοῦ ἐν Κελτικῇ ἔθνους Τεκτόσαγες. κατέσχον δὲ τὴν χώραν ταύτην οἱ Γαλάται πλανηθέντες πολὺν χρόνον καὶ καταδραμόντες τὴν ὑπὸ τοῖς Ἀτταλικοῖς βασιλεῦσι χώραν καὶ τοῖς Βιθυνοῖς, ἕως παρ' ἑκόντων ἔλαβον τὴν νῦν Γαλατίαν καὶ Γαλλογραικίαν λεγομένην. ἀρχηγὸς δὲ δοκεῖ μάλιστα τῆς περαιώσεως τῆς εἰς τὴν Ἀσίαν γενέσθαι Λεοννόριος. τριῶν δὲ ὄντων ἐθνῶν ὁμογλώττων καὶ κατ' ἄλλο οὐδὲν ἐξηλλαγμένων, ἕκαστον διελόντες

Political organization.

3. Τολιστοβόγιοι: both parts of this name are Celtic, the former part being the same as Tolosa, a common Gallic name for places, while the latter, which is found also in Adobogiona (13. 4. 3), is the same as the name of the tribe of the Boii in Gaul: Lightfoot, p. 237.

4. Τεκτόσαγες: the Gallic tribe of this name, of which Strabo gives an account in his description of Gaul (4. 1. 13), inhabited the district between Toulouse, the Pyrenees, and the Mediterranean.

7. Γαλλογραικίαν: this appellation was due to the Greek settlers in the country, who came in with the successors of Alexander.

9. Λεοννόριος: the names of the two chiefs were Leonnorius and Lutarius.

10. διελόντες: at first sight the elaborate organization here described has a suspiciously symmetrical appearance, and seems unsuited to tribes in the condition of the Galatae. M. Perrot (*Exploration de la Galatie*, 1. pp. 181, 182) believes that Strabo's account is erroneous, *and* that he was led astray *by* the title *tetrarch*, which at that time had come to be used in a general sense for any native ruler *below* the position of *βασιλεύς* (e. g. Hor. *Sat.* 1. 3. 12 'modo reges atque tetrarchas, | Omnia magna, loquens'), without reference to the division into four, from which it was originally derived. To this view, however, there are two strong objections. In the first place, as Strabo was a native of Pontus, it is not likely

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εἰς τέτταρας μερίδας τετραρχίαν ἑκάστην ἐκάλεσαν, τετράρχην ἔχουσαν ἴδιον καὶ δικαστὴν ἕνα καὶ στρατοφύλακα ἕνα ὑπὸ τῷ τετράρχῃ τεταγμένους, ὑποστρατοφύλακας δὲ δύο. ἡ δὲ τῶν δώδεκα τετραρχῶν βουλὴ ἄνδρες ἦσαν τριακόσιοι, συνήγοντο δὲ εἰς τὸν καλούμενον Δρυνέμετον. τὰ μὲν οὖν φονικὰ ἡ βουλὴ ἔκρινε, τὰ δὲ ἄλλα οἱ τετράρχαι καὶ οἱ δικασταί. πάλαι μὲν οὖν ἦν τοιαύτη τις ἡ διάταξις, καθ' ἡμᾶς δὲ εἰς τρεῖς, εἶτ' εἰς δύο ἡγεμόνας, εἶτα εἰς ἕνα ἦκεν ἡ δυναστεία, εἰς Δηιόταρον, εἶτα ἐκεῖνον διεδέξατο Ἀμύντας· νῦν δ' ἔχουσι Ῥωμαῖοι καὶ ταύτην καὶ τὴν ὑπὸ τῷ Ἀμύντᾳ γενομένην πᾶσαν εἰς μίαν συναγαγόντες ἐπαρχίαν.

Sanctuary at Pessinus.

3. Πεσσινοῦς δ' ἐστὶν ἐμπόριον τῶν ταύτῃ μέγιστον, ἱερὸν ἔχον τῆς μητρὸς τῶν θεῶν σεβασμοῦ μεγάλου τυγχάνον·

that he would be unacquainted with the political history of the neighbouring country of Galatia; and secondly, on this supposition the offices which he mentions as subordinate to that of tetrarch must be treated as the creations of his imagination. Mommsen, on the other hand (*Hermes*, vol. 19, pp. 316 foll.), accepts Strabo's account, and regards these Galatian tetrarchies as corresponding to the fourfold division of the tribe or community, which he believes to have prevailed among the Celts. As a marked instance of this system he adduces the organization of the Helvetii, of whom Caesar (*B. G.* 1. 12) tells us that they were divided into four *pagi*.

2. ὑπὸ τῷ τετράρχῃ τεταγμένους: from this we see that the tetrarch presided over the administration of the law, as well as over the army.

4. βουλή: this probably corresponds to the governing bodies of the tribes in Gaul, which are called *συνέδρια* by Strabo (4. 4. 3), 'senatus' or 'concilia' by Caesar (*B. G.* 2. 5; 6. 20).

5. Δρυνέμετον: 'the temple of the oak'; a genuine Celtic name, compounded of *dryu*, 'oak,' the root of 'Druid,' and *nemed*, 'a temple.' M. Perrot (p. 182) thinks it probable that this place was in the neighbourhood of Ancyra.

7. καθ' ἡμᾶς: the date of the division of Galatia into three provinces was the end of 63 or the beginning of 62 B.C.; see Niese, *Beiträge zur Biographie Strabons*, in *Hermes*, vol. 13, p. 40.

8. Δηιόταρον: this is Deiotarus the elder, whose cause Cicero pleaded: the termination of the name *-tarus*, as in Brogitarus (12. 5. 2), is Celtic (Lightfoot, p. 236). It may here be added that the Gallic termination in *-rix*, as Vercingetorix, &c., is found in the Galatian name Adiatorix (12. 3. 6).

10. τὴν ὑπὸ τῷ Ἀμύντᾳ: this included most of the countries between Galatia and the Taurus.

εἰς μίαν συναγαγόντες ἐπαρχίαν: this was the Roman province of Galatia, which was formed on the death of Amyntas in 25 B.C. Ramsay, *Hist. Geogr.*, p. 453.

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καλοῦσι δ' αὐτὴν Ἀγδιστιν. οἱ δ' ἱερεῖς τὸ παλαιὸν μὲν δυνάστας τινὰς ἦσαν, ἱερωσύνην κατεσκόμενοι μεγάλην, καὶ δι' τούτων μὲν αἱ τιμαὶ πολὺ μειείωνται, τὸ δὲ ἐμπόριον συμμένει· κατεσκεύασται δ' ὑπὸ τῶν Ἀττάλικῶν βασιλέων ἱεροπρεπῶς τὸ τέμενος νεῷ τε καὶ στοαῖς λευκολίθοις· ἐπιφανὲς δ' ἐστὶν ὂν Ῥωμαῖοι τὸ ἱερόν, ἀφίδρυμα ἐνθένδε τῆς θεοῦ μετακεκομίσθαι κατὰ τοὺς τῆς Σιβύλλης χρησμούς, καθάπερ καὶ τοῦ Ἀσκληπιοῦ τοῦ ἐν Ἐπιδαύρῳ.

No. 60.—SELGE AND ITS PRODUCTS.

(XII. 7. 3.)

Prof. G. Hirschfeld, who visited the ruins of Selge in 1874, speaks of the situation of the place as one of extraordinary grandeur and beauty in a remote valley not far from the Eurymedon, high up in the Taurus range. The ancient name is preserved in that of the modern village of Seryk. See the *Monatsbericht* of the Berlin Academy for March, 1879, pp. 289–292. The site has recently been explored by Count Lanckoronski, and is described in his *Städte Pamphyliens und Pisidiens*, vol. 2, pp. 173 foll. He found ample evidence from inscriptions to identify the place, and both he and Prof. Hirschfeld remark that its position corresponds to Strabo's description.

3. Σίλγη δὲ ἐξ ἀρχῆς μὲν ὑπὸ Λακεδαιμονίων ἐκτίσθη πόλις, καὶ ἔτι πρότερον ὑπὸ Κάλχαντος· ὕστερον δὲ καθ' αὑτὴν ἔμεινεν αὐξηθεῖσα ἐκ τοῦ πολιτεύεσθαι νομίμως, ὥστε καὶ διαμυρίανδρός ποτε εἶναι. θαυμαστὴ δ' ἐστὶν ἡ φύσις τῶν τόπων· ἐν γὰρ ταῖς ἀκρωρείαις τοῦ Ταύρου χώρα μυριάδας τρέφειν δυναμένη σφόδρα εὔκαρπός ἐστιν, ὥστε καὶ ἐλαιόφυτα εἶναι πολλὰ χωρία καὶ εὐάμπελα, νομάς τε ἀφθόνους ἀνείσθαι παντοδαποῖς βοσκήμασι· κύκλῳ δ' ὑπέρκεινται δρυμοὶ ποικίλης Prosperity of Selge.

4. παντοδαπούς: the ruins of Pessinus, which give evidence of former magnificence, were discovered by Texier at Bala Hissar.

6. μετακεκομίσθαι: see Livy, 29. 10.

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The storax-tree.

ὕλης. πλεῖστος δ' ὁ στύραξ φύεται παρ' αὐτοῖς, δένδρον οὐ μέγα ὀρθηλόν, ἀφ' οὗ καὶ τὰ στυράκινα ἀκοντίσματα, ἐοικότα τοῖς κρανείνοις· ἐγγίνεται δ' ἐν τοῖς στελέχεσι ξυλοφάγου τι σκώληκος εἶδος, ὃ μέχρι τῆς ἐπιφανείας διαφαγὸν τὸ ξύλον τὸ μὲν πρῶτον πιτύροις ἢ πρίσμασιν ἐοικός τι ψῆγμα προχεῖ, καὶ σωρὸς συνίσταται πρὸς τῇ ῥίζῃ, μετὰ δὲ ταῦτα ἀπολείβεταί τις ὑγρασία δεχομένη πῆξιν ῥᾳδίαν παραπλησίαν τῇ κόμμει· ταύτης δὲ τὸ μὲν ἐπὶ τὸ ψῆγμα πρὸς τῇ ῥίζῃ κατενεχθὲν ἀναμίγνυται τούτῳ τε καὶ τῇ γῇ, πλὴν ὅσον ἐπιπολῆς συστὰν διαμένει καθαρόν, τὸ δ' ἐν τῇ ἐπιφανείᾳ τοῦ στελέχους καθ' ἣν ῥεῖ πήττεται, καὶ τοῦτο καθαρόν· ποιοῦσι δὲ καὶ ἐκ τοῦ μὴ καθαροῦ μῖγμα ξυλομιγές τι καὶ γεωμιγές, εὐωδέστερον τοῦ καθαροῦ τῇ δ' ἄλλῃ δυνάμει λειπόμενον (λανθάνει δὲ τοὺς πολλούς), ᾧ πλείστῳ χρῶνται θυμιάματι οἱ δεισιδαίμονες. ἐπαινεῖται δὲ καὶ

The iris-plant.

ἡ Σελγικὴ ἶρις καὶ τὸ ἀπ' αὐτῆς ἄλειμμα. ἔχει δ' ὀλίγας προσβάσεις τὰ περὶ τὴν πόλιν καὶ τὴν χώραν τὴν Σελγέων, ὀρεινὴν κρημνῶν καὶ χαραδρῶν οὖσαν πλήρη, ἃς ποιοῦσιν ἄλλοι τε

1. ὁ στύραξ: 'the storax-tree,' the botanical name of which is *Styrax officinalis*. The following remarks in the *English Cyclopaedia*, Arts and Sciences, 7. p. 864, illustrate the statements in the text:—'The tree grows in Greece and Asia Minor. Asiatic Turkey supplies whatever is met with in commerce. It is procured by incisions in the bark, or perhaps from the punctures of insects. What flows from these openings is a liquid resinous substance. . . . The commercial article is of various degrees of purity and excellence. One kind is called *storax calamita vulgaris*, or *scobs storacina*. This always contains more or less sawdust, mixed with variable quantities of resin.' In Greece, where Dr. Sibthorp found it, it is still called *στουράκι*.

2. ὀρθηλόν: as this word does not occur elsewhere, and is awkwardly placed in the sentence, and does not seem suitable to the tree, it is probably corrupt. Mr. Paton, who found the storax-tree growing near the gulf of Cos, says—'it resembles the plane-tree, but seemingly never attains a great size,' *Journ. Hell. Studies*, vol. 11, p. 110.

14. θυμιάματι: Mr. Paton speaks of the sap as being at the present day used by the Turks for incense.

15. ἡ Σελγικὴ ἶρις: this is not a peculiar kind; Strabo means that the iris, as found near Selge, is in good repute. Pliny (21. 40–42), who mentions its being used in making ointment, speaks of it as growing in Pisidia and Pamphylia. This is the 'orris-root' of commerce, the name of which is derived from *ἶρις*; see Skeat, *Etym. Dict.*, s.v. Orris. The *ἄλειμμα* is called by Theophrastus (*Hist. Plant.* 9. 9. 2) *ἶριον μύρον*.

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ποταμοὶ καὶ ὁ Εὐρυμέδων καὶ ὁ Κέστρος ἀπὸ τῶν Σελγικῶν ὀρῶν εἰς τὴν Παμφυλίαν ἐκπίπτοντες θάλατταν γέφυραι δ' ἐπίκεινται ταῖς ὁδοῖς. διὰ δὲ τὴν ἐρυμνότητα οὔτε πρότερον οὔθ' ὕστερον οὐδ' ἄπαξ οἱ Σελγεῖς ἐπ' ἄλλοις ἐγένοντο, ἀλλὰ τὴν μὲν ἄλλην χώραν ἀδεῶς ἐκαρποῦντο, ὑπὲρ δὲ τῆς κάτω τῆς τε ἐν τῇ Παμφυλίᾳ καὶ τῆς ἐντὸς τοῦ Ταύρου διεμάχοντο πρὸς τοὺς βασιλέας ἀεί· πρὸς δὲ τοὺς Ῥωμαίους ἐπὶ τακτοῖς τισι κατεῖχον τὴν χώραν· πρὸς Ἀλέξανδρον δὲ πρεσβευσάμενοι δέχεσθαι τὰ προστάγματα εἶπον κατὰ φιλίαν· νῦν δὲ ὑπήκοοι τελέως γεγόνασι, καί εἰσιν ἐν τῇ ὑπὸ Ἀμύντᾳ τεταγμένῃ πρότερον.

Strong position the cit

No. 61.—Volcanic phenomena in Western Asia Minor.

(XII. 8. 17, 18; XIII. 4. 11, 14.)

The volcanic district in the extreme west of Phrygia is the starting-point of a succession of volcanoes, which extend eastwards in the direction of Persia, reaching their greatest elevation in Argaeus (13,150 ft.), Sipan by the Lake of Van (about 12,000 ft.), and finally Ararat (17,260 ft.).

The petrified terraces of Hierapolis are at the present day an object of wonder to every traveller. A recent visitor, Mr. Cochran (*Pen and Pencil in Asia Minor*, p. 388), describes them as 'a series of wavy white terraces, rising above the plain to the height of about 300 feet,' and looking as if 'a Niagara had been instantaneously frozen.' They have been compared to the famous terraces of Lake Rotomahana in New Zealand, which were destroyed by an eruption in 1886. The city occupies the summit of the cliff which forms the terraces.

17. Σχεδὸν δέ τι καὶ πᾶσα εὐσειστός ἐστιν ἡ περὶ τὸν Μαίανδρον χώρα καὶ ὑπόνομος πυρί τε καὶ ὕδατι μέχρι τῆς

Earthquakes in the Maeander valley,

8. πρὸς Ἀλέξανδρον: this is confirmed by Arrian, *Anab.* 1. 28.

10. ὑπὸ Ἀμύντᾳ: see note on No. 59.

13. ὑπόνομος: 'undermined'; similarly in 9. 1. 15 the hill of Munychia is said to be κοῖλος καὶ ὑπόνομος.

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μεσογαίας. διατέτακε γὰρ ἀπὸ τῶν πεδίων ἀρξαμένη πᾶσα ἡ τοιαύτη κατασκευὴ τῆς χώρας εἰς τὰ Χαρώνια, τό τε ἐν Ἱερᾷ πόλει καὶ τὸ ἐν Ἀχαράκοις τῆς Νυσαΐδος καὶ τὸ περὶ Μαγνησίαν καὶ Μυοῦντα· εὔθρυπτός τε γάρ ἐστιν ἡ γῆ καὶ ψαθυρὰ πλήρης τε ἁλμυρίδων καὶ εὐεκπύρωτός ἐστι· τάχα δὲ καὶ ὁ Μαίανδρος διὰ τοῦτο σκολιὸς ὅτι πολλὰς μεταπτώσεις λαμβάνει τὸ ῥεῖθρον, καὶ πολλὴν χοῦν κατάγων ἄλλοτ' ἄλλῳ μέρει τῶν αἰγιαλῶν προστίθησι· τὸ δὲ πρὸς τὸ πέλαγος βιασάμενος ἐξωθεῖ. καὶ δὴ καὶ τὴν Πριήνην ἐπὶ θαλάττῃ πρότερον οὖσαν μεσόγεων πεποίηκε τετταράκοντα σταδίων προσχώματι.

Philadelphia.

18. Ἥ τε Φιλαδέλφεια οὐδὲ τοὺς τοίχους ἔχει πιστούς, ἀλλὰ καθ' ἡμέραν τρόπον τινὰ σαλεύονται καὶ διίστανται· διατελοῦσι δὲ προσέχοντες τοῖς πάθεσι τῆς γῆς καὶ ἀρχιτεκτονοῦντες πρὸς αὐτά.

Apameia.

καὶ τῶν ἄλλων δὲ πόλεων Ἀπάμεια μὲν καὶ πρὸ τῆς Μιθριδάτου στρατείας ἐσείσθη πολλάκις, καὶ ἔδωκεν ἐπελθὼν ὁ βασιλεὺς ἑκατὸν τάλαντα εἰς ἐπανόρθωσιν, ὁρῶν ἀνατετραμμένην τὴν πόλιν. λέγεται δὲ καὶ ἐπ' Ἀλεξάνδρου παραπλήσια συμβῆναι· διόπερ εἰκός ἐστι καὶ τὸν Ποσειδῶ τιμᾶσθαι παρ' αὐτοῖς καίπερ μεσογαίοις οὖσι, καὶ ἀπὸ Κελαινοῦ τοῦ Ποσειδῶνος ἐκ Κελαινοῦς, μιᾶς τῶν Δαναΐδων, γενομένου κεκλῆσθαι τὴν πόλιν ἐπώνυμον, ἢ διὰ τῶν λίθων τὴν ἀπὸ τῶν ἐκπυρώσεων μελανίαν. καὶ τὰ περὶ Σίπυλον δὲ καὶ τὴν ἀνατροπὴν αὐτοῦ

2. **Χαρώνια**: 'entrances to the infernal regions'; this term, like Πλουτώνιον, which is used below in the description of Hierapolis, was applied to places where there were mephitic vapours.

5. **πλήρης τε ἁλμυρίδων καὶ εὐεκπύρωτος**: 'full of salt particles and inflammable.'

10. **μεσόγεων πεποίηκε**: at the present day the coastline has been advanced so far, that the island of Lade, off Miletus, has become a hill in the middle of a plain.

13. **ἀρχιτεκτονοῦντες πρὸς αὐτά**: in Naxos and some other of the Aegean islands arches are now thrown across the streets to enable the houses to resist earthquake-shocks.

18. **τὸν Ποσειδῶ τιμᾶσθαι**: in his character of *ἐνοσίχθων*.

21. **ἐπώνυμον**: Apameia, which was situated at the head-waters of the Maeander, was also called Celaenae, which name suggested Strabo's unfortunate etymologies. As to the **μελανίαν**, Hamilton remarks (*Researches*, 1. p. 500) that the rocks in the neighbourhood are 'without exception of a greyish white or cream-coloured limestone.'

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μῦθον οὐ δεῖ τίθεσθαι· καὶ γὰρ τῶν τὴν Μαγνησίαν τὴν ὑπ' αὐτῷ κατέβαλεν σεισμοί, ἰσχύει καὶ Σάρδεις καὶ τῶν ἄλλων τὰς ἐπιφανεστάτας κατὰ πολλὰ μέρη διελυμήνατο· ἐπεκούρησεν δ' ὁ ἡγεμὼν χρήμασι ἐκείνοις, καθάπερ καὶ πρότερον ἐπὶ τῇ γενομένῃ συμφορᾷ Τραλλιανοῖς (ἰσχύει τὸ γεγένησθαι καὶ ἄλλα μέρη συνέπεσεν) ὁ αὐτὸς αὐτοῦ καὶ τούτοις καὶ Λαοδικεῦσιν.

XIII. 4. 11. Μετὰ δὲ ταῦτ' ἐστιν ἡ Κατακεκαυμένη λεγομένη χώρα μῆκος μὲν καὶ πεντακοσίων σταδίων πλάτος δὲ τετρακοσίων, εἴτε Μυσίαν χρὴ καλεῖν εἴτε Μυγδονίαν (λέγεται γὰρ ἀμφοτέρως), ἔσπασε δ' ὑετὸς πλὴν ἀκτέλου τῆς τὴν Κατακεκαυμένην φερούσης οἶνον οὐδενὸς τῶν ἄλλων ἀρετῇ λειπόμενον. ἔστι δὲ ἡ ἐπιφάνεια τεφρώδης τῶν πεδίων, ἡ δ' ὀρεινὴ καὶ πετρώδης μᾶλλον ὡς ἂν ἐξ ἐπικαύσεως. εἰκάζουσι μὲν οὖν τινες ἐκ πεπαυσιβολιῶν καὶ πρηστήρων συμβῆναι τοῦτο, καὶ οὐκ ἀπιθανοῦσι τὰ περὶ τὸν Τυφῶνα ἐνταῦθα μυθολογεῖν. Ξάνθος δὲ καὶ Ἀρμασῶν τινα λέγει τῶν τότων τούτων βασιλέα. οὐκ εὔλογον δὲ ὑπὸ τοιούτων παθῶν τὴν τοσαύτην χώραν ἐμπρησθῆναι δόξειεν, ἀλλὰ μᾶλλον ὑπὸ γηγενοῦς πυρός, ἐκλιπεῖν δὲ νῦν τὰς πηγάς· δείκνυνται δὲ καὶ βόθροι τρεῖς, οὓς φύσας καλοῦσιν,

1. μῦθον . . . τίθεσθαι: 'regard as fabulous.'

τὴν Μαγνησίαν: the catastrophe here mentioned, and the measures set on foot by Tiberius (ὁ ἡγεμών) for the relief of these cities, are described by Tacitus, *Ann.* 2. 47.

7. ἡ Κατακεκαυμένη: the district which bore this characteristic name is the volcanic region about the upper course of the Hermus and its tributaries. Its appearance and geological features have been well described by Hamilton (*op. cit.* 2. pp. 136 foll.), who confirms Strabo's account in all points.

13. μέλανος: the modern name of one of the craters is Kara Devlit, or the Black Inkstand.

15. τὸν Τυφῶνα: probably Typhoeus was regarded here as the representative, not of storm, but of earthquake and eruptions; see Neumann and Partsch, *Phys. Geogr. v. Griechenland*, p. 318.

16. Ἀρμασῶν τινα: the name does not appear to occur elsewhere, but he is probably a representative of the Arimi, whom Strabo has been discussing in § 6 of this chapter, with reference to Hom. *Il.* 2. 783 ἐν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεν εὐνάς.

19. βόθροι τρεῖς: these three 'blast-holes' or 'bellows of Hephaestus' (φύσαι) are three conspicuous craters, about seven miles distant from one another. Kara Devlit, of which Hamilton gives a view, is 2,500 feet above the sea.

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ὅσον τετταράκοντα ἀλλήλων διεστῶτες σταδίους· ὑπέρκεινται δὲ λόφοι τραχεῖς, οὓς εἰκὸς ἐκ τῶν ἀναφυσηθέντων σεσωρεῦσθαι μύδρων. τὸ δ' εὐάμπελον τὴν τοιαύτην ὑπάρχειν γῆν, λάβοι τις ἂν καὶ ἐκ τῆς Καταναίας τῆς χωσθείσης τῇ σποδῷ καὶ νῦν ἀποδιδούσης οἶνον δαψιλῆ καὶ καλόν. ἀστεϊζόμενοι δέ τινες εἰκότως πυριγενῆ τὸν Διόνυσον λέγεσθαί φασιν, ἐκ τῶν τοιούτων χωρίων τεκμαιρόμενοι.

Hierapolis (*Pambouk Kalessi*).

14. Καταντικρὺ Λαοδικείας [ἐστὶν] Ἱερὰ πόλις, ὅπου τὰ θερμὰ ὕδατα καὶ τὸ Πλουτώνιον, ἄμφω παραδοξολογίαν τινὰ ἔχοντα· τὸ μὲν γὰρ ὕδωρ οὕτω ῥᾳδίως εἰς πῶρον μεταβάλλει πηττόμενον ὥστ' ὀχετοὺς ἐπάγοντες φραγμοὺς ἀπεργάζονται μονολίθους, τὸ δὲ Πλουτώνιον ὑπ' ὀφρύι μικρᾷ τῆς ὑπερκειμένης ὀρεινῆς στόμιόν ἐστι σύμμετρον ὅσον ἄνθρωπον δέξασθαι δυνάμενον, βεβάθυνται δ' ἐπὶ πολύ· πρόκειται δὲ τούτου δρυφάκτωμα τετράγωνον ὅσον ἡμιπλέθρου τὴν περίμετρον· τοῦτο δὲ πλῆρές ἐστιν ὁμιχλώδους παχείας ἀχλύος ὥστε μόγις τοὔδαφος καθορᾶν. τοῖς μὲν οὖν κύκλῳ πλησιάζουσι πρὸς τὸν δρύφακτον ἄλυπός ἐστιν ὁ ἀήρ, καθαρεύων ἐκείνης τῆς ἀχλύος ἐν ταῖς νηνεμίαις· συμμένει γὰρ ἐντὸς τοῦ περιβόλου· τῷ δ' εἴσω παριόντι ζώῳ θάνατος παραχρῆμα ἅπαντᾷ· ταῦροι γοῦν εἰσαχθέντες πίπτουσι καὶ ἐξέλκονται νεκροί, ἡμεῖς δὲ στρουθία ἐπέμψαμεν καὶ ἔπεσεν εὐθὺς ἐκπνεύσαντα· οἱ δ' ἀπόκοποι Γάλλοι παρίασιν ἀπαθεῖς, ὥστε καὶ μέχρι τοῦ στομίου πλησιά-

The Plutonium.

Mephitic vapours.

The Galli.

4. τῆς Καταναίας: cp. 6. 2. 3 ἡ μὲν οὖν σποδός, λυπήσασα πρὸς καιρόν, εὐεργετεῖ τὴν χώραν χρόνοις ὕστερον· εὐάμπελον γὰρ παρέχεται: and 5. 4. 8, No. 29, of Vesuvius.

11. ὀχετοὺς ἐπάγοντες: i. e. when they wanted to mark out their properties, they made a water-course, the channel of which soon became a fence of solid stone. Chandler (*Travels in Asia Minor*, 1. p. 288), speaking of these incrustations, says, 'The road overlooks many green spots, once vineyards and gardens, separated by partitions of the same material.'

13. σύμμετρον: 'of moderate size.'

23. Γάλλοι: the priests of Cybele: cp. Pliny, 2. 208 'In Hirpinis Ampsancti ad Mephitis aedem locum, quem qui intravere moriuntur, simili modo Hierapoli in Asia Matris tantum Magnae sacerdoti innoxium.' As to the effect on the στρουθία—Mr. Lear, who found seventeen dead birds on the shore of the Lake Ampsanctus, characterizes the spot as an

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ζων καὶ ἐγκάτων καὶ κατιδόντων μέχρι τοῦτο συνέχοντας ὡς ἐπὶ τὸ πολὺ τὸ κοινὸν ἀναφέρειν γὰρ ἐκ τῆς ὄψεως ὡς ἐν τοιαύτοις τισὶ πάθεσι ἐμφανεῖς, εἴτ' ἐπὶ τούτων τῶν αὐτῶν κατεφορμίσαι εἴτε μόνων τῶν περὶ τὸ ἱερόν, καὶ εἴτε θείᾳ τινὶ προνοίᾳ, καθάπερ ἐπὶ τῶν ἐνθουσιαστικῶν εἰκός, εἴτε ἀντιδότοις τισὶ δυνάμεσι τούτου συμβαίνοντος. τὸ δὲ τῆς ἀναλυθέντος καὶ ἐπὶ τῶν ἐν Λεσβικῇ κατιφῶν φασι συμβαίνειν καίπερ ὄντων κοπρίων. ἔστι δὲ καὶ πρὸς βαφὴν ἐρίων θαυμαστὸν σύμφυτον τὸ κατὰ τὴν Ἱερὰν κώμην ὕδωρ, ὥστε τὰ ἐκ τῶν μήδεων βεκτήρια ἐνάμιλλα εἶναι τοῖς ἐκ τῆς κόκκου καὶ τοῖς ἁλουργίσιν· οὗτο δ' ἐστὶν ἐμφανὲς τὸ πλῆθος τοῦ ὕδατος ὥστε ἡ κώλις μοστὴ τῶν ἀστερίων βαλανείων ἐστί.

'ornithological necropolis': *Journals of a Landscape Painter in Calabria*, p. 223.

3. εἴτ' ἐπὶ: the general reading of the MSS. is εἴτε τούτων εἴτε τοιαυτῶν τινῶν: Meineke follows Coray in inserting ἐπὶ and τῶν, but retains (doubtfully) τινῶν: unless, however, we either omit this, with Kramer, or insert συνεχόντων without ἐπὶ, with Groskurd, the syntax is imperfect.

5. προνοίᾳ: here 'providential care.'

ἀντιδότοις δυνάμεσι: 'counteracting influences,' i.e. the use of antidotes.

8. πρὸς βαφὴν ἐρίων: Chandler (*op. cit.*, p. 292) found an inscription, in which a company of dyers is mentioned.

10. μήδεων: madder is meant: the distinctive name for this in ancient Greek was ἐρυθρόδανον, but in modern Greek it is called μήδι. The meaning of the passage is that, when this water is used, wool dyed with madder can rival what is dyed with kermes and sea-purple.

κόκκου: the kermes, which Webster's Dict. describes as 'the dried bodies of the females of the *Coccus ilicis*, an insect found in various species of oaks around the Mediterranean.' They contain colouring matter analogous to carmine, and are used in dyeing.

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BOOK XIII.

ASIA MINOR: NORTH-WESTERN PORTION.

No. 62.—Mount Ida and the Troad.

(XIII. 1. 5, 6.)

Mount Ida, which from its height and steepness is a conspicuous object in the north-east of the Aegean, forms a well-marked range to the south of the Troad, overlooking the gulf of Adramyttium. It is everywhere richly wooded, except where the summit, the ancient Gargarum or Gargara, emerges in a bare limestone peak, 5,750 ft. above the sea, which for many months of the year is covered with snow. The Scamander issues from a deep cavern high up on its northern side.

Mount Ida.

5. Τοπογραφεῖ δὲ κάλλιστα τὴν ὄντως λεγομένην Τροίαν ἡ τῆς Ἴδης θέσις, ὄρους ὑψηλοῦ βλέποντος πρὸς δύσιν καὶ τὴν ταύτῃ θάλατταν, μικρὰ δ' ἐπιστρέφοντος καὶ πρὸς ἄρκτον καὶ τὴν ταύτῃ παραλίαν. ἔστι δὲ αὕτη μὲν τῆς Προποντίδος ἀπὸ τῶν περὶ Ἄβυδον στενῶν ἐπὶ τὸν Αἴσηπον καὶ τὴν Κυζικηνήν· ἡ δ' ἑσπερία θάλαττα ὅ τε Ἑλλήσποντός ἐστιν ὁ ἔξω καὶ τὸ Αἰγαῖον πέλαγος. πολλοὺς δ' ἔχουσα πρόποδας ἡ Ἴδη καὶ σκολοπενδρώδης οὖσα τὸ σχῆμα ἐσχάτοις ἀφορίζεται τούτοις,

2. βλέποντος πρὸς δύσιν: in reality the main chain of Ida runs a little south of west towards the promontory of Lectum.

5. τῶν περὶ Ἄβυδον στενῶν: the narrowest part of the Hellespont, between Sestos and Abydos, is here regarded as the point of separation between the Propontis and the Aegean.

8. σκολοπενδρώδης: 'like a milleped,' a graphic comparison. The late Mr. W. G. Clark of Cambridge humorously designated the mapmaker's mountain-chains as 'skeletons of sprats.'

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τῷ τε περὶ τὴν Ζέλειαν ἀκρωτηρίῳ καὶ τῷ καλουμένῳ Λεκτῷ, τὸ μὲν τελευτῶντα ἐκ τῆς μεσόγαιαν μικρὸν ὑπὲρ τῆς Κυζικηνῆς (καὶ δὴ καὶ ἔστι νῦν ἡ Ζέλεια τῶν Κυζικηνῶν)· τὸ δὲ Λεκτὸν ἐκ τοῦ τέλους καθήκει τὸ λίγουσιν ἐν παράλῳ πείρατος τοῖς ἐκ Τρωάδος πλέουσιν ἐκ Λέσβου.

Ἦμαρ δ' ἔκπαγλον τελεσσίδικος μαντόρι θυμῷ,
Λεκτόν, ὅθι πρῶτον λευκήρυ δῦλα.

Τίτνος καὶ Ἦμαρ, τοῖς οὖσιν οἰκείως τοῦ ποιητοῦ φράζοντος τὸ Λεκτὸν καὶ γὰρ ἔστι τῆς Ἦμαρ ἐστὶ τὸ Λεκτὸν καὶ δοκεῖ πρώτη ἐκτείνεσθαι ἐκ θαλάττης αὕτη τοῖς ἐκ τῆς Ἦμαρ ἀνακομίζουσι, εἴρηκεν ἀφθόνως.

Τοὺς δὲ περὶ τοὺς ἐσχάτους ἑφ' ἑκάτερα φράζων οὕτως τὸ Λεκτὸν καὶ τὴν Ζέλειαν, οἰκείως τούτων ἀκρωτήρια ἀφορίζει Π
Γάργαρα, ἄκρον λέγων· καὶ γὰρ καὶ τῶν Γαργάρων ἐν τοῖς ἔσω Γ
μέρεσι τῆς Ἦμαρ δείκνυται τόπος, ἀφ' οὗ τὰ νῦν Γάργαρα πᾶλαι Π
Αἰολικά. ἐστὶν μὲν οὖν τῆς Ζελείας καὶ τοῦ Λεκτοῦ πρώτη ἐστὶ τῆς Προποντίδος ἀρξαμένοις τὰ μέχρι τῶν κατ' Ἀβυδον στενῶν, οὗ' ἔξω τῆς Προποντίδος τὰ μέχρι Λεκτοῦ.

6. Κάμψαντι δὲ τὸ Λεκτὸν ἀνοίγεται κόλπος μέγας, ὃν ἡ Τρωὰς πρὸς τὴν ἕτερον ἀνοιγομένου ἐπὶ τοῦ Λεκτοῦ, καὶ αἱ Κάνναι, τὸ ἐκ θατέρου μέρους ἀντικείμενον ἀκρωτήριον τῷ Λεκτῷ· καλοῦσι δ' οἱ μὲν Ἰλαῖον κόλπον, οἱ δ' Ἀδραμυττηνόν.

1. τῷ τε περὶ τὴν Ζέλειαν ἀκρωτηρίῳ: Zeleia in SW. of Cyzicus. The word ἀκρωτήριον in this connexion does not mean 'headland,' as it does when applied to Lectum, but 'extreme point,' for it sinks down ἐκ τῆς μεσόγαιαν.

9. ἔκπαγλον: here used in the same sense as ἔσω.

13. τῆς Ἦμαρ: *Il.* 2. 824 οἱ δὲ Ζέλειαν ἔνασσαν ὑπαὶ πόδας Ἴδης.

15. καὶ τὰ Γάργαρα: this town was identified by Mr. Thacher Clarke in 1888 with some ruins seven miles to the E. of Assos; *American Journal of Archaeology* for 1888, p. 291.

16. ἐστὶν μὲν οὖν: the coast-line is here being described.

19. ἀνοίγεται: an expression used of spaces of sea, 'extends.'

20. αἱ Κάνναι: as a matter of fact, this place lies too far towards the S.; the Hecatonnesi are the boundary of the gulf of Adramyttium in that direction.

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BOOK XIV.

ASIA MINOR: SOUTH-WESTERN AND SOUTHERN PORTION.

No. 63.—Samos.

(XIV. 1. 14, 15.)

Samos is one of the most conspicuous of the Aegean islands in consequence of its elevation, in which respect it is inferior only to Crete and Samothrace. The mountain-chain that intersects it is a continuation of the range which forms the promontory of Mycale on the mainland opposite; and the highest point which it reaches, Mt. Kerketeus (now called Kerkis), near the western extremity, is 4,725 feet above the sea. It has been an interesting spot at various periods of history, and is so at the present day, since, though it forms a part of the Turkish empire, it enjoys a constitution of its own and has a Christian governor; but its fame is chiefly derived from the story of Polycrates and the remarkable architectural and engineering works which were connected with his city. Herodotus (3. 60) speaks of three of these—the mole, the temple of Hera, and the tunnel, 7 furlongs in length, by which water was conveyed through the base of a hill—as among the greatest wonders in Greece. The omission of all notice of the last-named of these, not only by Strabo, but by all writers, ancient and modern, subsequent to Herodotus, is not a little striking, and enhances the interest of the discovery of it, which took place in 1883. This silence is best explained by the supposition that its existence was a state secret, the knowledge of which was confined to a few persons, so that it

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was liable to be forgotten. See Texier, *Islands of the Aegean*, pp. 167–173, where the tunnel is described.

14. Ἀπὸ δὲ τῆς Τραγιλίου σταδίους τετρακοσίους εἰς Σάμον βλέπουσι δὲ πρὸς νότον καὶ αὐτὴ καὶ ὁ λιμὴν ὁ πρὸς τῇ πόλει. ἔστι δ' αὐτῆς ἐν ἐπιπέδῳ τὸ πλέον ἐπὶ θαλάττῃ κλιζόμενον, μέρος δέ τι καὶ εἰς τὸ ὄρος ἀνέχει καὶ ἐνοχυροῦται. ἐν δεξιᾷ μὲν οὖν πρωτελέουσι πρὸς τῷ πορθμῷ ἔστι τὸ Ποσειδώνιον ἄκρα ἡ τραχεῖα πρὸς τῷ Μυκάλῃ ἐστηκυῖαν τεφρώδη, ἔχει δὲ νεὼν Ποσειδῶνος τρόπαιον αὐτοῦ τροπαίου ἡ Ναυφυτία· ἐξ' ἀριστερᾷ δὲ τὸ προάστειον πρὸς τῷ Ἡραίῳ καὶ ὁ Ἰμβράσους ποταμὸς καὶ τὸ Ἡραῖον ἀρχαῖον ἱερὸν καὶ τοῦτο μέγιστον, ὃς τῶν συνοικούντων ἐστὶ χωρὶς δὲ τοῦ πλήθους τῶν ἐντεῦθεν κατοικούντων πανήγυρις ἄγεται θύρασι καὶ πολιτικὸν τοῦτο εἶναι πλῆθος τῶν ἀρχαίων τεχνῶν τε ἄνευθεν ἀμείνων μοιρῶν ἀνδριάντων ἐστὶ τῶν ἐμῶν ἐν

1. τὴν Σάμον: i. e. the city of Samos.

3. τειχισθέν: it was here that the breakwater which Herodotus mentions was built; part of it remains at the present day.

ἔστι δ' αὐτῆς: the fortifications of the ancient city, which can be traced throughout the greater part of their circuit, and were very massive, followed the crest of a hill between 700 and 800 feet high—the ἄκρη τοῦ ὄρους of Herod. 3. 54—the line of which runs parallel to the coast at a little distance from it; at the two extremities they were carried down to the shore. The city lay, as Strabo describes it, partly between the shore and the foot of the hill, partly on its lower slopes, up which it rose, until the ground became too steep to admit of building; at this point are the remains of the theatre. *Islands of the Aegean*, pp. 164–167.

6. τὸν ἐστηκυῖαν τεφρώδη: this channel—now called the Little Bosphor or Strait—is rather more than a mile in width at its narrowest part, but this is considerably to the E. of the promontory of Poseidium.

8. τροπαῖον ἡ Ναυφυτία: now called the Island of St. Nicolas; Guérin, *Patmos et Samos*, p. 144. St. Nicolas is the patron saint of Greek sailors, and his shrine not infrequently replaces a temple of Poseidon.

9. ὁ Ἰμβράσους ποταμός: a clear stream, at no great distance to the east of the Heraeum, now called Potoki. On its banks, according to the local legend which is given by Pausanias (7. 4. 4), Hera was born beneath a bush of agnus castus. *Islands of the Aegean*, p. 177.

τὸ Ἡραῖον: this temple, only one column of which is now standing, was situated near the shore, about four miles to the west of the ancient city. It was one of the largest Greek temples.

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τρία Μύρωνος ἔργα κολοσσ
ἦρε μὲν Ἀντώνιος ἀνέθηκε δ
αὐτὴν βάσιν τὰ δύο, τὴν Ἀθ
εἰς τὸ Καπετώλιον μετήνεγκ

15. Περίπλους δ' ἐστὶ τῆς
ἐκαλεῖτο δὲ Παρθενία πρό
θεμοῦς, εἶτα Μελάμφυλλος,
χωρίου ἥρως εἶτ' ἐξ Ἰθάκη
καλεῖται μὲν οὖν καὶ ἄκρα τ
τῆς Ἰκαρίας Δρέπανον, ἀλλὰ
νῆσον ὀρεινὴν ὁμωνύμως λ
εὐοινουσῶν τῶν κύκλῳ νήσω
προσεχοῦς πάσης τοὺς ἀρίστ
ὁ Ἐφέσιος καὶ Μητροπολ
Τμῶλος καὶ ἡ Κατακεκαυμέν
ἀσημότεροι τόποι διαφόρως

good vine.

2. Ἀντώνιος: Antony carri
off these and other works of art
presents for Cleopatra; cp. 13. 1.
τὰ γὰρ κάλλιστα ἀναθήματα ἐκ τ
ἐπιφανεστάτων ἱερῶν ὁ μὲν [Ἀντώνι
ἦρε, τῇ Αἰγυπτίᾳ χαριζόμενος, ὁ
[Σεβαστὸς Καῖσαρ] θεοῖς ἀπέδωκε.

5. σταδίων ἑξακοσίων: Pliny
135) estimates the circuit of
island at 87 Roman miles, or abo
700 stades; and this, according
M. Guérin (*op. cit.*, p. 142), is
far from the truth, if the indentatio
of the coast are not taken i
account.

7. εἶτα Σάμος: Strabo has el
where (8. 3. 19; 10. 2. 17) given
true derivation of the name, wh
he says that *sámos* formerly me
'a height.' The word was of Ph
nician origin, from the root 'shama
which signifies 'to be high.' T
idea of a colonisation from Ceph
lenia, which is here suggested, ar
from the similarity of name, t
island having been originally cal

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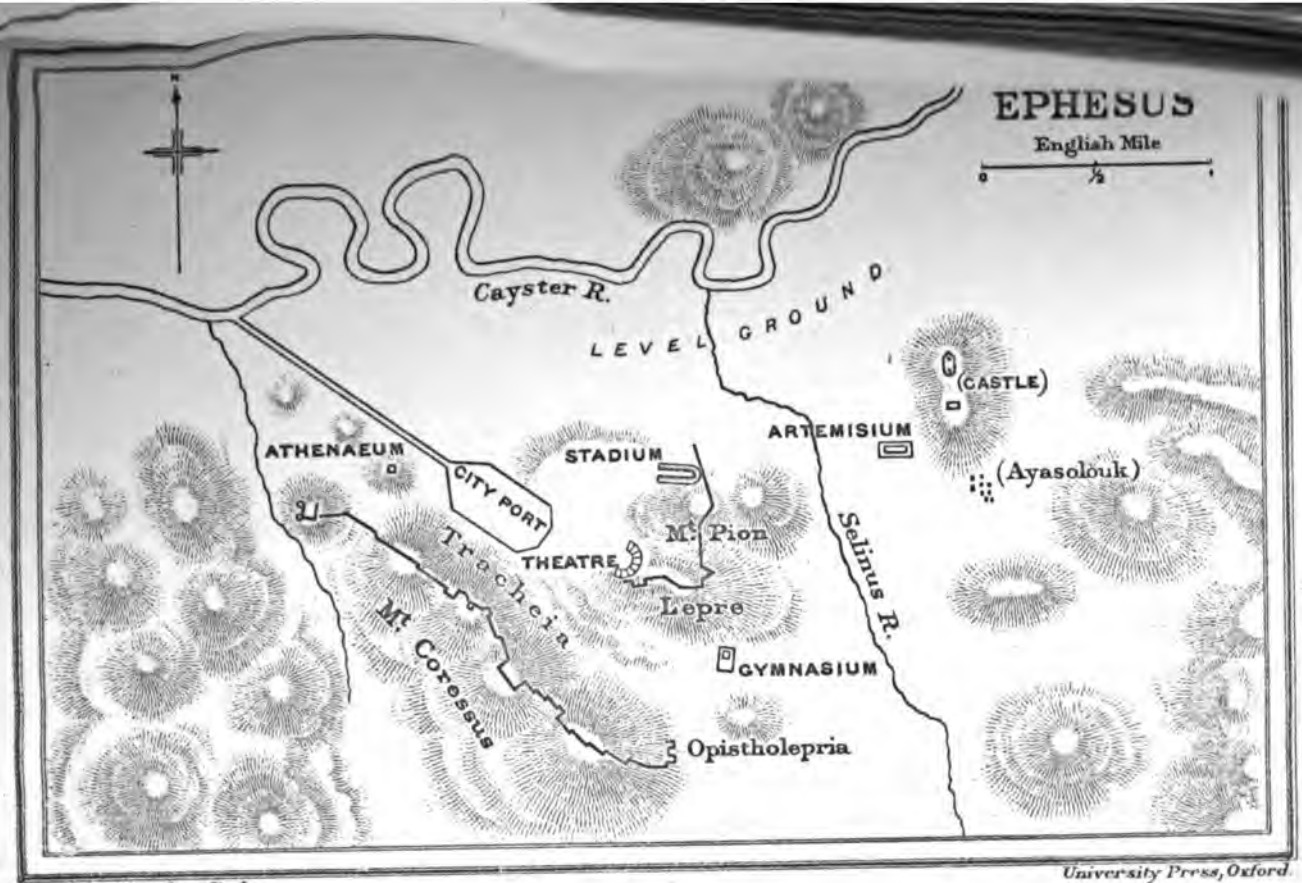

Tozer's Selections from Strabo.

University Press, Oxford.

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πρὸς ἑωθινὰς λατρείας. περὶ μὲν οὖν οἴνους οὐ πάνυ εὐτυχεῖ Σάμος, τὰ δ' ἄλλα εὐδαίμων, ὡς δῆλον ἔκ τε τοῦ πεμπάχηται γενέσθαι καὶ ἐκ τοῦ τοὺς ἐπαινοῦντας μὴ δεῖσθαι ἐφαρμόττειν αὐτῇ τὴν λέγουσαν παροιμίαν ὅτι φέρει καὶ ὀρνίθων γάλα. τοῦτο δὲ καὶ τῶν τυραννίδων οἴκτιον αὐτὴ κατέστη καὶ τῆς πρὸς Ἀθηναίους ἐχθρας.

No. 64.—Ephesus.

(XIV. I. 20–24.)

The city of Ephesus was built on two rocky hills, separated from one another by a valley, on the S. side of the plain of the Cayster, about 3 miles from the present mouth of that river. The more easterly of these hills, Mt. Pion (called Πρίων by Strabo, 14. 1. 4, but Πίων by Pausanias, 7. 5. 10, which seems to be the correct form) had the chief buildings about its slopes, while the temple of Artemis stood on the lower ground to the eastward of it. The western and higher hill was called Coressus, and the city wall was carried over its ridge, but this name was applied also to the rest of the mountains that intervene between that point and the sea. Ephesus had two harbours, the City Port and the Sacred Port. The former of these, which was the nearer to the city, lay close to the northern foot of Mt. Coressus, and was connected with the Cayster by means of a canal; it may now be traced in a marsh of oblong shape in the plain. The Sacred Port, or harbour of Panormus, occupied a position rather more than a mile from the existing shore-line. The Athenaeum, where the first Greek settlement was made, was on one of the spurs of Mt. Coressus, which project northward into the plain; it lay outside the walls of the later city. The inhabitants then removed to the lower ground about the temple of Artemis, where they seem to have been subject to the domination of

4. ὀρνίθων γάλα: 'pigeons' milk,' i.e. any rare dainty; cp. Aristoph. *Vesp.* 508.

5. τῶν τυραννίδων: those of Polycrates and Syloson.

τῆς πρὸς Ἀθηναίους ἐχθρας: the reference is to the revolt of 440 B.C., which was put down by Pericles.

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the priests, in the same manner as the population of the sacred cities of Pontus and Cappadocia (No. 57). Finally, in the time of Lysimachus, Mt. Pion became the centre of the city, and thus the priestly influence was probably lessened. From the words *ἡμῶν δ' ἐδείκνυτο* below we gather that the Geographer had visited Ephesus. The honour of having excavated the temple of Artemis and other buildings on this site belongs to Mr. Wood, but the best information about the topography is to be found in Prof. E. Curtius' *Beiträge zur Geschichte Kleinasiens* in the *Abhandl. d. Berl. Akademie* for 1872.

Sacred harbour.

Grove of Ortygia.

20. Εἶτα λιμὴν Πάνορμος καλούμενος ἔχων ἱερὸν τῆς Ἐφεσίας Ἀρτέμιδος· εἶθ' ἡ πόλις. ἐν δὲ τῇ αὐτῇ παραλίᾳ μικρὸν ὑπὲρ τῆς θαλάττης ἐστὶ καὶ ἡ Ὀρτυγία, διαπρεπὲς ἄλσος παντοδαπῆς ὕλης, κυπαρίττου δὲ τῆς πλείστης. διαρρεῖ δὲ ὁ Κέγχριος ποταμός, οὗ φασι νίψασθαι τὴν Λητὼ μετὰ τὰς ὠδῖνας. ἐνταῦθα γὰρ μυθεύουσι τὴν λοχείαν καὶ τὴν τροφὸν τὴν Ὀρτυγίαν καὶ τὸ ἄδυτον ἐν ᾧ ἡ λοχεία, καὶ τὴν πλησίον ἐλαίαν, ᾗ πρῶτον ἐπαναπαύσασθαί φασι τὴν θεὸν ἀπολυθεῖσαν τῶν ὠδίνων. ὑπέρκειται δὲ τοῦ ἄλσους ὄρος ὁ Σολμισσός, ὅπου στάντας φασὶ τοὺς Κουρῆτας τῷ ψόφῳ τῶν ὅπλων ἐκπλῆξαι τὴν Ἥραν ζηλοτύπως ἐφεδρεύουσαν, καὶ λαθεῖν συμπράξαντας τὴν λοχείαν τῇ Λητοῖ. ὄντων δ' ἐν τῷ τόπῳ πλειόνων ναῶν, τῶν μὲν ἀρχαίων τῶν δ' ὕστερον γενομένων, ἐν μὲν τοῖς

1. Εἶτα λιμὴν Πάνορμος: the reader is supposed to be approaching from the S. along the coast. The site of this port has been recently determined by M. Weber, of whose paper in the Μουσεῖον of the Evang. School of Smyrna an account is given by M. S. Reinach in *Rev. Archéol.* for 1886, vol. 7, pp. 153, 154. See also Weber, *Guide du Voyageur à Ephèse*, Smyrne, 1891, pp. 60 foll. This port, as well as the City Port, communicated with the sea by means of the channel of the Cayster. In its neighbourhood, towards the south, M. Weber places the river Cenchrius, with the grove of Ortygia through which its course lay, and Mount Solmissus which rose behind it (pp. 50, 51). The *ἱερὸν τῆς Ἐφεσίας Ἀρτέμιδος* must have been a daughter shrine from the great temple, intended for worshippers from abroad on their arrival.

6. μυθεύουσι: these stories, which are also given by Tacitus, *Ann.* 3. 61, were probably borrowed from Delos, to which place they are attached in the Homeric Hymn to the Delian Apollo.

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ἀρχαίοις ἀρχαῖά ἐστι ξόανα, ἐν δὲ τοῖς ὕστερον Σκόπα ἔργα· ἡ μὲν λιτὴν σκῆπτρον ἔχουσα, ἡ δ' Ὀρτυγία παρίστηκεν ἑκατέρᾳ τῇ χειρὶ παιδίον ἔχουσα. πανήγυρις δ' ἐνταῦθα συντελεῖται κατ' ἔτος, ἔθει δέ τινι οἱ νέοι φιλοκαλοῦσι μάλιστα περὶ τὰς ἐνταῦθα εὐωχίας λαμπρυνόμενοι· τότε δὲ καὶ τῶν Κουρήτων ἀρχεῖον συνάγει συμπόσια καί τινας μυστικὰς θυσίας ἐπιτελεῖ.

21. Τὴν δὲ πόλιν ᾤκουν μὲν Κᾶρές τε καὶ Λέλεγες, ἐκβαλὼν δ' ὁ Ἀνδροκλος τοὺς πλείστους ᾤκισεν ἐκ τῶν συνελθόντων αὐτῷ περὶ τὸ Ἀθήναιον καὶ τὴν Ὑπέλαιον, προσπεριλαβὼν καὶ τῆς περὶ τὸν Κορησσὸν παρωρείας. μέχρι μὲν δὴ τῶν κατὰ Κροῖσον οὕτως ᾤκειτο, ὕστερον δ' ἀπὸ τῆς παρωρείου καταβάντες περὶ τὸ νῦν ἱερὸν ᾤκησαν μέχρι Ἀλεξάνδρου. Λυσίμαχος δὲ τὴν νῦν πόλιν τειχίσας, ἀηδῶς τῶν ἀνθρώπων μεθισταμένων, City of Ephesus.

1. Σκόπα: Tyrwhitt's emendation for σκαλᾶ of the MSS; 'of Scopas,' the famous sculptor.

5. τῶν Κουρήτων ἀρχεῖον: this college of priests is mentioned in Inscr. No. 449 of Hicks's *Inscriptions from Ephesus* (Pt. 3, Sect. 2 of the *Ancient Greek Inscriptions in the British Museum*); and its chief officer is called πρωτοκουρῆς in No. 596 of the same collection. Also the mystery-festival (μυστικὰς θυσίας), which Strabo here speaks of as being observed on Mount Solmissus, is probably the same that is referred to in Nos. 449, 483, and 596.

8. Ἀνδροκλος: son of Codrus king of Athens, and reputed leader of the Ionian colony.

9. τὸ Ἀθήναιον καὶ τὴν Ὑπέλαιον: cp. § 4 ἡ δὲ πόλις ἦν τὸ παλαιὸν περὶ τὸ Ἀθήναιον τὸ νῦν ἔξω τῆς πόλεως ὃν κατὰ τὴν καλουμένην Τρίλαιον. We learn from Athenaeus 8. 62 that Hypelaeus was the name of a fountain—ὅπου νῦν ἡ κρήνη ἐστὶν Τρίλαιος καλουμένη καὶ ὁ ἱερὸς λιμήν: this accounts for the use of the feminine gender in both these passages. The site of the Athenaeum has been fixed at the hill beyond the exit of the City Port, on which the so-called 'Prison of St. Paul' now stands, and Strabo's account would lead us to look for the fountain of Hypelaeus in its neighbourhood. In the story of the establishment of the Greek colony at Ephesus, however, which is given by Athenaeus in the passage in which the words just mentioned occur, it is implied that Hypelaeus was nearer to the sea than this, and the notice of the Sacred Port in connexion with it points in the same direction. Hence M. Weber (*op. cit.*, pp. 66, 67), following out a suggestion of Ernst Curtius, would place Hypelaeus at a point considerably to the west of the Prison of St. Paul, on the further side of the valley of Ortygia, where there are ancient remains and a copious source of water; and he believes that an earlier sanctuary of Athena existed there, from which the settlers afterwards removed to the later Athenaeum. According to him this earlier settlement is the one to which Strabo refers in the present passage.

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τηρήσας καταρράκτην ὄμβρον συνήργησε καὶ αὐτὸς καὶ τοὺς ῥινούχους ἐνέφραξεν ὥστε κατακλύσαι τὴν πόλιν· οἱ δὲ μετέστησαν ἄσμενοι. ἐκάλεσε δ' Ἀρσινόην ἀπὸ τῆς γυναικὸς τὴν πόλιν, ἐπεκράτησε μέντοι τὸ ἀρχαῖον ὄνομα. ἦν δὲ γερουσία καταγραφομένη, τούτοις δὲ συνῆεσαν οἱ ἐπίκλητοι καλούμενοι καὶ διῴκουν πάντα.

1. **συνήργησε**: 'lent a helping hand.'

2. **ῥινούχους**: 'sewers'; the word is thought to be derived from *ῥίς* in the sense of 'pipe,' 'conduit.'

4. **γερουσία καταγραφομένη . . . ἐπίκλητοι**: these bodies are mentioned in the inscriptions Nos. 449 and 470 in Hicks's collection. The former of them seems to have been a senate constituted by established rules of election, but who the *ἐπίκλητοι* were it is difficult to determine. As one natural meaning of the word is 'invited in addition,' we might suppose, if the constitution here spoken of had been introduced in Roman times, that they resembled the *adlecti*, who were admitted by the decree of the council of a municipium or colonia to a seat in that body. But Strabo's statement implies that it was as early as the time of Lysimachus that this system was introduced, and this point is fully established by Inscr. No. 449, from which we may gather that this innovation formed part of the oligarchical changes set on foot by Prepelaus, the general of Cassander king of Macedon, who co-operated with Lysimachus against Antigonus in the conquest of Asia Minor in 302 B.C. Another view of the *ἐπίκλητοι* is, that they were a more extensive assembly than the *γερουσία*, and that the two bodies formed an oligarchical substitute for the democratic *ἐκκλησία* and *βουλή*. As regards the former of these two points, it is difficult to think that the word *ἐπίκλητοι* was applied to a popular assembly, because its other meaning, besides that given above, is 'specially summoned.' In Herod. 8. 101 and 9. 42 the *ἐπίκλητοι* are the members of the privy council among the Persians, and here too it seems more probable that the term designates a limited body. As to the latter point, though, as has been said, the establishment of the *γερουσία* and *ἐπίκλητοι* was an oligarchical move, yet they do not seem to have superseded the constitution which already existed, for in both the inscriptions mentioned above the *βουλή* and the *δῆμος* are introduced as well as the *γερουσία* and *ἐπίκλητοι*. From this circumstance, and from the *γερουσία* being always named, both at this and at a later time—the term *ἐπίκλητοι* does not again occur—in connexion with questions relating to the temples and the worship of the gods, Mr. Hicks is led to think that the functions of the latter of these administrations were confined to religious matters. In that case, the object which the party of Lysimachus had in view in establishing this organization must have been to bring the temples and their adherents, together with the pecuniary interests which they represented, under oligarchical influences. With these on his side, he could safely allow the forms of democracy to go on as before. See Hicks's *Introduction*, pp. 75–77. If this was so, it follows that Strabo was in error in saying that these bodies had the entire administration in their hands (*διῴκουν πάντα*).

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22. Τῶν δὲ νεὼν τῆς Ἀρτέμιδος τρόπον μὲν Χερσίφρων Τεκ
ἠργασμένον, εἶτ' ἄλλος ἐπαίρων μείζω· ὃς δὲ τοῦτον Ἀρτε
Ἡρόστρατός τε ἐνέπρησεν, ἄλλον ἀρχὴν κατεσκεύασεν
συνεπίμπρησιν τὸν τῶν γυναικῶν κόσμον καὶ τὰς ἰδίας οὐσίας,
διαθέμενοι δὲ καὶ τοὺς τροπέους κίονας· τούτων δὲ μαρτύρεά
ἐστι τὰ γεγραμμένα τάδε ψηφίσματα, ἅτερ ἐγκαύσεσί φησιν ὁ
Ἀρτεμίδωρος τῶν Ταραντίνων Τίμαιον καὶ ἄλλους βάσκανον
ὄντα καὶ συκοφάντην (δοὺ καὶ Ἐπιτίμαιον ἐλήθησεν) λέγειν ὡς
ἐκ τῶν Περσικῶν παραπεπλεγμένων ἐπαίρωντο τοῦ ἱεροῦ τὴν
ἐπανωτήν· οὗτος δὲ ἐπάρξας παραπεπλέχθαι τότε, εἴ τε ὑπῆρξεν,
συνεκπεπρῆσθαι τῷ νεῷ· μετὰ δὲ τὴν ἔκπρησιν τῆς ἀροφῆς
ἐφαπτομένης, ἐν ὑπαίθρῳ τῷ σηκῷ τίνα ἂν θέλῃσι παρασκευ-
άσεσθαι κεφάλαια ἔχειν; Ἀλέξανδρον δὲ τοὺς Ἐφεσίους ὑπο-
σχέσθαι τὰ γεγενημένα καὶ τὰ μέλλοντα ἀναλάμψειν, ἐφ' ᾧ τε
τὴν ἐπιγραφὴν αὐτὸν ἔχειν, τοὺς δὲ μὴ ἐθελῆσαι, πολὺ μᾶλλον
οὐκ ἂν ἐθελήσαντας ἐξ Ἱεροσυλίας καὶ ἀνοσιουργίας φυλο-
δοξεῖν· ἐπαινεῖ τε τὴν εἰκόνα τῶν Ἐφεσίων πρὸς τὸν βασιλέα,
ὡς οὐ πρέπει θεῷ θεοὺς ἀναθήματα κατασκευάζειν.

23. Μετὰ δὲ τὴν τοῦ νεὼ συντέλειαν, ὃν φασιν εἶναι Δεινο- The
κράτους ἔργον (τοῦ δ' αὐτοῦ καὶ τὴν Ἀλεξανδρείας κτίσιν τὴν architect
δ' αὐτὸν ἐπισχέσθαι Ἀλεξάνδρῳ τὸν Ἄθω διασκευάσαντι εἰς τὸ Deinocr
αὐτόν, ὡσανεὶ ἐκ πρόχου τινὸς εἰς φιάλην κατασχίσαντα στενήν,
τοιάσδε τελεῖ δύο, τὴν μὲν ἐκ δεξιῶν τοῦ ὄρους τὴν ἐπ' ἐν
ἀριστερᾷ, ἐκεῖ δὲ τῆς ἑτέρας εἰς τὴν ἑτέραν ῥέουσι πορείαν),
μετὰ δ' οὖν τὸν νεὼν τὰ τῶν ἄλλων ἀναθημάτων κλίσεις

5. διαθέμενοι: 'having disposed of, sold'; cp. the use of διάθεσις in 11. 2. 12, No. 82.

7. Ἀρτεμίδωρος: Artemidorus the geographer was a native of Ephesus.

Τίμαιον: see note on 6. 2. 4, No. 21. The nickname Ἐπιτίμαιος = 'Carper.'

15. τὴν ἐπιγραφήν: that his name might be inscribed on it as the donor or dedicator.

19. Δεινοκράτους: the MSS. read Χερσιφρόνους. Alexander's architect, who among other great works drew out the plan of Alexandria, was generally to have been called Deinocrates, but immense confusion exists among ancient writers with regard to his name: see *Dict. Biogr.* art. Deinocrates.

21. ἐς αὐτόν: 'into a likeness of him.'

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εὑρέσθαι τῇ ἐκτιμήσει τῶν δημιουργῶν, τὸν δὲ δὴ βωμὸν εἶναι τῶν Πραξιτέλους ἔργων ἅπαντα σχεδόν τι πλήρη. ἡμῖν δ' ἐδείκνυτο καὶ τῶν Θράσωνός τινα, οὗπερ καὶ τὸ Ἑκατήσιόν ἐστι καὶ ἡ κόρη ἡ Πηνελόπη καὶ ἡ πρεσβῦτις ἡ Εὐρύκλεια.

The priests. ἱερέας δ' εὐνούχους εἶχον οὓς ἐκάλουν Μεγαβύζους, καὶ ἀλλαχόθεν μετιόντες ἀεί τινας ἀξίους τῆς τοιαύτης προστασίας, καὶ

1. τῇ ἐκτιμήσει τῶν δημιουργῶν: this ambiguous expression probably means 'by honourable encouragement given to the artists'; in other words, they set on foot a prize competition, and the objects exhibited were dedicated to the goddess.

3. Ἑκατήσιον: 'statue of Hecate,' like Ἑκαταῖον in Ar. *Ran.* 366.

4. ἡ κόρη ἡ Πηνελόπη: the MSS. with one exception read ἡ κρήνη Πηνελόπη, which makes no sense; the remaining MS. gives κηρίνη, which Meineke adopts, and which Kramer says is 'non temere spernendum.' There are two strong objections to this. (1) It would seem that wax was rarely, if ever, used by the ancients for dedicatory statues, for which purpose its perishable nature rendered it unsuitable; and when Pliny tells us (35. 153) that wax figures were made from plaster casts of faces, these were intended to serve as models. (2) It does not suit the passage. What is being described is evidently a group, composed of the wife and nurse of Ulysses, and, that being the case, some word is required which will contrast with πρεσβῦτις as applied to Eurycleia. The reading ἡ κόρη ἡ Πηνελόπη, which is suggested by Dr. Paul Meyer in his *Straboniana*, p. 11, excellently fulfils these requirements: κούρη is used in *Il.* 6. 247 of young married women.

5. εὐνούχους: the mutilation of the priests marks a connexion with the worship of Cybele (Ma); indeed, it is hardly doubtful that the cult of the Ephesian Artemis corresponded to the rites that were observed in honour of the native Anatolian goddess in other parts of the country. Thus Callimachus (*In Dian.* 24) mentions the performance in her honour of war-dances by armed Amazonian priestesses, such as took place at the Cappadocian Comana. Prof. Ramsay also has drawn attention to the interesting fact, that a cry resembling the Μεγάλη ἡ Ἄρτεμις Ἐφεσίων of Acts 19. 34, viz. Μεγάλη Ἀνάειτις, Μέγας Ἀπόλλων Λειμηνός, is found at the head of some inscriptions in Phrygia: *Journ. Hell. Stud.* 10. p. 226. He further points out (*The Church in the Roman Empire*, p. 140) that in the *Codex Bezae*, the text of which is of especial importance for the Acts of the Apostles, the reading is not Μεγάλη ἡ Ἄρτεμις ('Great is Artemis') but Μεγάλη Ἄρτεμις ('O Great Artemis'), which is an invocation, like those on the inscriptions.

Μεγαβύζους: this title of the priests is vouched for by other authorities: Xenophon (*Anab.* 5. 3. 6, 7) speaking of Ephesus says, παρὰ Μεγαβύζῳ τῷ τῆς Ἀρτέμιδος νεωκόρῳ: also Appian (*B. C.* 5. 9) τὸν ἐν Ἐφέσῳ τῆς Ἀρτέμιδος ἱερέα, ὃν Μεγάβυζον ἡγοῦνται. The name is Persian, and Prof. E. Curtius (*op. cit.*, p. 8) is disposed to connect it with the position of Ephesus as the terminus of the great trade-route from the interior of Asia. Strabo's words καὶ ἀλλαχόθεν imply importation from abroad.

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ἦγον ἐν τιμῇ μεγάλῃ· συνιερᾶσθαι δὲ τούτοις ἐχρῶν παρθένους. νυνὶ δὲ τὰ μὲν φαλάττεται τῶν νεμίμων τὰ δ' ἥττων, ἄσυλον δὲ Right of Asylum.
ῥίπτει τὸ ἱερὸν καὶ πᾶν καὶ πρότερον· τῆς δ' ἀσυλίας τοὺς ὅρους
ἀλλαγῆναι συνέβη πολλάκις, Ἀλεξάνδρου μὲν ἐπὶ στάδιον
ἐκτείναντος, Μιθριδάτου δὲ τέλειον ἀφέντος ἀπὸ τῆς γωνίας
τοῦ κεράμου καὶ δόξαντος ὑπερβαλέσθαι μικρὰ τὸ στάδιον,
Ἀττικοῦ δὲ ἐκπλασιάσαντος τοῦτο καὶ συμπεριλαβόντος τῇ
ἀσυλίᾳ μέρος τι τῆς πόλεως· ἐφάνη δὲ τοῦτο βλαβερὸν καὶ ἐπὶ
τοῖς κακούργοις ποιοῦν τὴν πόλιν, ὥστ' ἠκύρωσεν ὁ Σεβαστὸς
Καῖσαρ.

24. Ἔχει δ' ἡ πόλις καὶ νεώρια καὶ λιμένα· βραχύστομον δ' Dimensions of the Sacred Port.
ἐποίησαν οἱ ἀρχιτέκτονες, συνεξαπατηθέντες τῷ κελεύσαντι
βασιλεῖ. οὗτος δ' ἦν Ἄτταλος ὁ φιλάδελφος· οἰηθεὶς γὰρ
οὗτος βαθὺν τὸν εἴσπλουν ἁλκάσι μεγάλαις ἔσεσθαι καὶ αὐτὸν
τὸν λιμένα, τεναγώδη ὄντα πρότερον διὰ τὰς ἐκ τοῦ Καΰστρου
προχώσεις, ἐὰν παραβληθῇ χῶμα τῷ στόματι πλατεῖ τελέως
ὄντι, ἐκλεύσας γενέσθαι τὸ χῶμα. συνέβη δὲ τοὐναντίον·
ἐντὸς γὰρ ἡ χοῦς εἰργομένη τεναγίζειν μᾶλλον ἐποίησε τὸν
λιμένα σίμπαντα μέχρι τοῦ στόματος· πρότερον δ' ἱκανῶς αἱ
πλημμυρίδες καὶ ἡ παλίρροια τοῦ πελάγους ἀφῄρει τὴν χοῦν
καὶ ἀνίστα πρὸς τὸ ἐκτός. ὁ μὲν οὖν λιμὴν τοιοῦτος· ἡ δὲ
πόλις τῇ πρὸς τὰ ἄλλα εὐκαιρίᾳ τῶν τόπων αὔξεται καθ'
ἑκάστην ἡμέραν, ἐμπόριον οὖσα μέγιστον τῶν κατὰ τὴν Ἀσίαν
τὴν ἐντὸς τοῦ Ταύρου.

1. συνιερᾶσθαι: 'to be colleagues in a priestly office.'
2. ἄσυλον: cp. Tac. *Ann.* 3. 61.
6. κεράμου: 'roof'; the nearest approach to this meaning which is found elsewhere is in Thuc. 2. 4, and Ar. *Nub.* 1127, where *κέραμος* signifies 'tiling.'
11. λιμένα: the port of Panormus, or Sacred Port, is here meant.
18. τεναγίζειν μᾶλλον ἐποίησε: we hear of Barea Soranus in the time of Nero as trying to remedy this; Tac. *Ann.* 16. 23 'Portui Ephesiorum aperiendo curam insumpserat.'

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No. 65.—The City of Rhodes.

(XIV. 2. 5.)

The city of Rhodes was founded towards the close of the Peloponnesian war (B.C. 408) by a combination of the three ancient towns of Lindus, Ialysus, and Cameirus, and it rose to greatness during the Macedonian period, in consequence partly of its being a natural point of departure for Egypt and the East from the coasts of the Aegean, and partly of its commercial and political institutions. Strabo's description enables us to realize both its strength, which resisted a siege of a year's duration by Demetrius Poliorcetes, and its attractiveness as a residence, which led Tiberius to choose it for his place of voluntary exile.

Grandeur of Rhodes.

5. Ἡ δὲ τῶν Ῥοδίων πόλις κεῖται μὲν ἐπὶ τοῦ ἐωθινοῦ ἀκρωτηρίου, λιμέσι δὲ καὶ ὁδοῖς καὶ τείχεσι καὶ τῇ ἄλλῃ κατασκευῇ τοσοῦτον διαφέρει τῶν ἄλλων ὥστ' οὐκ ἔχομεν εἰπεῖν ἑτέραν ἀλλ' οὐδὲ πάρισον, μή τί γε κρείττω ταύτης τῆς πόλεως. θαυμαστὴ δὲ καὶ ἡ εὐνομία καὶ ἡ ἐπιμέλεια πρός τε τὴν ἄλλην πολιτείαν καὶ τὴν περὶ τὰ ναυτικά, ἀφ' ἧς ἐθαλαττοκράτησε πολὺν χρόνον καὶ τὰ ληστήρια καθεῖλε καὶ Ῥωμαίοις ἐγένετο φίλη καὶ τῶν βασιλέων τοῖς φιλορωμαίοις τε καὶ φιλέλλησιν· ἀφ' ὧν αὐτόνομός τε διετέλεσε καὶ πολλοῖς ἀναθήμασιν ἐκοσμήθη, ἃ κεῖται τὰ μὲν πλεῖστα ἐν τῷ Διονυσίῳ

1. ἐωθινοῦ ἀκρωτηρίου: sc. of the island of Rhodes.

2. λιμέσι: of its two harbours, which were contiguous to one another, facing east, the northern became in the time of the Knights of Rhodes the Harbour of the Galleys, the southern the Harbour of Commerce.

6. τὴν περὶ τὰ ναυτικά: the mercantile law of Rhodes was adopted by Rome, and probably much of the naval law of the present time is derived from it: Torr, *Rhodes in Ancient Times*, p. 52.

7. τὰ ληστήρια καθεῖλε: 'Rhodes undertook to clear the sea of pirates, as the Athenians had done, but in the siege of Demetrius we still hear of the "arch-pirate" as a sort of recognized authority. It is more likely that the Rhodians compelled these corsairs, who always abounded about the southern coast of Asia Minor and in Crete, to come to terms with them, so as not to molest any ship trading under their flag.' Mahaffy, *Greek Life and Thought*, p. 332.

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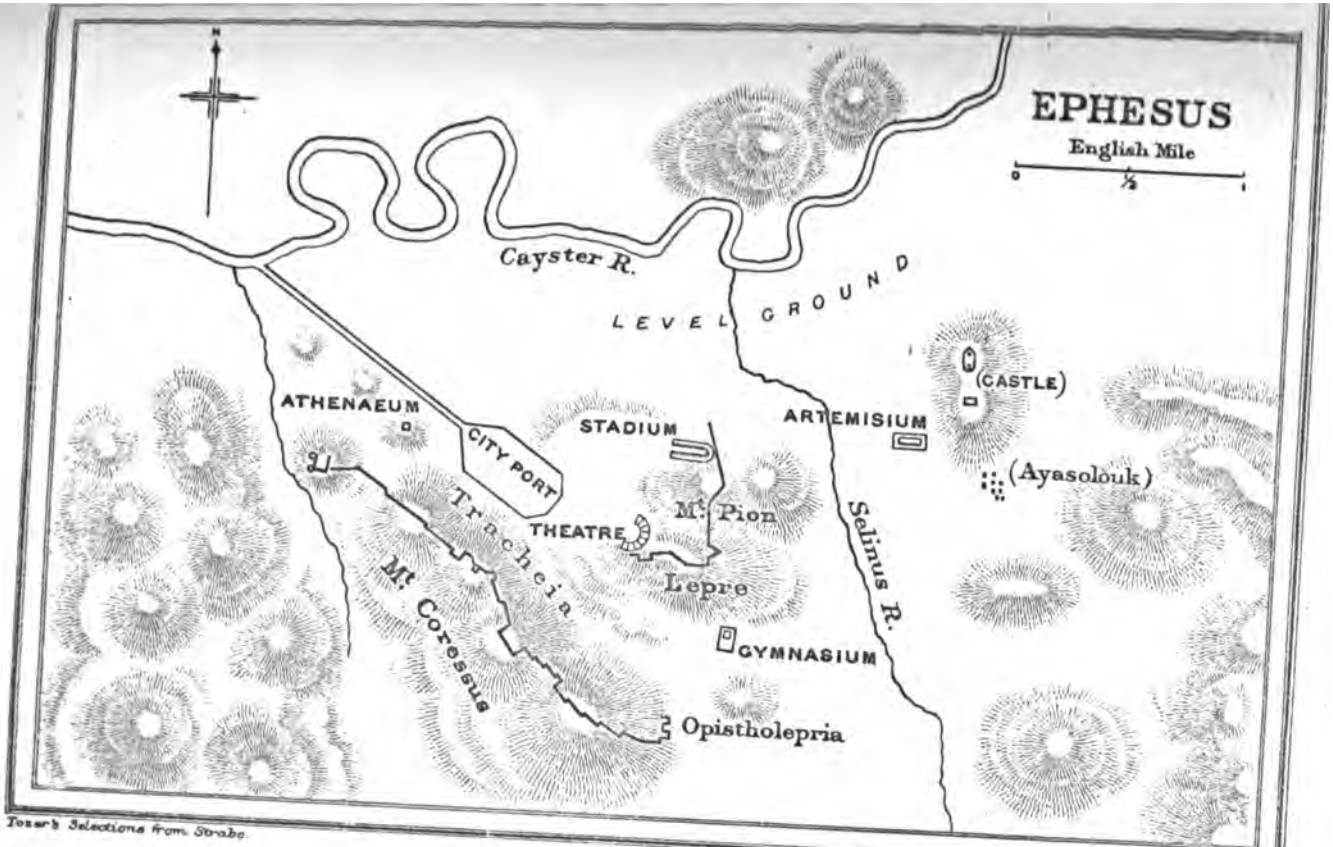

Fosser's Selections from Strabo.

University Press, Oxford

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πρὸς διαίτας ἰατρικάς. περὶ μὲν οὖν οἴνους οὐ πάνυ εὐτυχεῖ Σάμος, τὰ δ' ἄλλα εὐδαίμων, ὡς δῆλον ἔκ τε τοῦ πεμφθῆναι γενέσθαι καὶ ἐκ τοῦ τοὺς ἐπαινοῦντας μὴ ἀκριβῶς ἐφαρμόττειν αὐτῇ τὴν λέγουσαν παροιμίαν ὅτι φέρει καὶ ὀρνίθων γάλα. τοῦτο δὲ καὶ τῶν τυραννίδων αἴτιον αὐτῇ κατέστη καὶ τῆς πρὸς Ἀθηναίους ἔχθρας.

No. 64.—Ephesus.

(XIV. l. 20–24.)

The city of Ephesus was built on two rocky hills, separated from one another by a valley, on the S. side of the plain of the Cayster, about 3 miles from the present mouth of that river. The more easterly of these hills, Mt. Pion (called Πρίων by Strabo, 14. 1. 4, but Πίων by Pausanias, 7. 5. 10, which seems to be the correct form) had the chief buildings about its slopes, while the temple of Artemis stood on the lower ground to the eastward of it. The western and higher hill was called Coressus, and the city wall was carried over its ridge, but this name was applied also to the rest of the mountains that intervene between that point and the sea. Ephesus had two harbours, the City Port and the Sacred Port. The former of these, which was the nearer to the city, lay close to the northern foot of Mt. Coressus, and was connected with the Cayster by means of a canal; it may now be traced in a marsh of oblong shape in the plain. The Sacred Port, or harbour of Panormus, occupied a position rather more than a mile from the existing shore-line. The Athenaeum, where the first Greek settlement was made, was on one of the spurs of Mt. Coressus, which project northward into the plain; it lay outside the walls of the later city. The inhabitants then removed to the lower ground about the temple of Artemis, where they seem to have been subject to the domination of

4. ὀρνίθων γάλα: 'pigeons' milk,' i. e. any rare dainty; cp. Aristoph. *Vesp.* 508.

5. τῶν τυραννίδων: those of Polycrates and Syloson.

τῆς πρὸς Ἀθηναίους ἔχθρας: the reference is to the revolt of 440 B.C., which was put down by Pericles.

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the priests, in the same manner as the population of the sacred cities of Pontus and Cappadocia (No. 57). Finally, in the time of Lysimachus, Mt. Pion became the centre of the city, and thus the priestly influence was probably lessened. From the words *ἡμῖν δ' ἐδείκνυτο* below we gather that the Geographer had visited Ephesus. The honour of having excavated the temple of Artemis and other buildings on this site belongs to Mr. Wood, but the best information about the topography is to be found in Prof. E. Curtius' *Beiträge zur Geschichte Kleinasiens* in the *Abhandl. d. Berl. Akademie* for 1872.

Sacred harbour.

Grove of Ortygia.

20. Εἶτα λιμὴν Πάνορμος καλούμενος ἔχων ἱερὸν τῆς Ἐφεσίας Ἀρτέμιδος· εἶθ' ἡ πόλις. ἐν δὲ τῇ αὐτῇ παραλίᾳ μικρὸν ὑπὲρ τῆς θαλάττης ἐστὶ καὶ ἡ Ὀρτυγία, διαπρεπὲς ἄλσος παντοδαπῆς ὕλης, κυπαρίττου δὲ τῆς πλείστης. διαρρεῖ δὲ ὁ Κέγχριος ποταμός, οὗ φασι νίψασθαι τὴν Λητὼ μετὰ τὰς ὠδῖνας. ἐνταῦθα γὰρ μυθεύουσι τὴν λοχείαν καὶ τὴν τροφὸν τὴν Ὀρτυγίαν καὶ τὸ ἄδυτον ἐν ᾧ ἡ λοχεία, καὶ τὴν πλησίον ἐλαίαν, ᾗ πρῶτον ἐπαναπαύσασθαί φασι τὴν θεὸν ἀπολυθεῖσαν τῶν ὠδίνων. ὑπέρκειται δὲ τοῦ ἄλσους ὄρος ὁ Σολμισσός, ὅπου στάντας φασὶ τοὺς Κουρῆτας τῷ ψόφῳ τῶν ὅπλων ἐκπλῆξαι τὴν Ἥραν ζητοῦσαν ἐφεδρεύουσαν, καὶ λαθεῖν συμπράξαντας τὴν λοχείαν τῇ Λητοῖ. ὄντων δ' ἐν τῷ τόπῳ πλειόνων ναῶν, τῶν μὲν ἀρχαίων τῶν δ' ὕστερον γενομένων, ἐν μὲν τοῖς

1. Εἶτα λιμὴν Πάνορμος: the reader is supposed to be approaching from the S. along the coast. The site of this port has been recently determined by M. Weber, of whose paper in the *Μουσεῖον* of the Evang. School of Smyrna an account is given by M. S. Reinach in *Rev. Archéol.* for 1886, vol. 7, pp. 153, 154. See also Weber, *Guide du Voyageur à Ephèse*, Smyrne, 1891, pp. 60 foll. This port, as well as the City Port, communicated with the sea by means of the channel of the Cayster. In its neighbourhood, towards the south, M. Weber places the river Cenchrius, with the grove of Ortygia through which its course lay, and Mount Solmissus which rose behind it (pp. 50, 51). The *ἱερὸν τῆς Ἐφεσίας Ἀρτέμιδος* must have been a daughter shrine from the great temple, intended for worshippers from abroad on their arrival.

6. μυθεύουσι: these stories, which are also given by Tacitus, *Ann.* 3. 61, were probably borrowed from Delos, to which place they are attached in the Homeric Hymn to the Delian Apollo.

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ἀρχαίους ἀρχαϊκά ἐστι ξόανα, ἐν δὲ τοῖς ὑστέροις Σκόπου ἔργα· ἡ μὲν Λητὼ σεμνότερον ἔχουσα, ἡ δ' Ὀρτυγία παρθενικώτερον ἀνατέρα τῇ χειρὶ τοξεύειν ἔχουσα. πανήγυρις δ' ἐντεῦθεν συντελεῖται καθ' ἕτος, ἔθος δέ τι καὶ νέοις φιλοκαλοῦσι μάλιστα περὶ τὰς ἐντεῦθεν εὐσχήμους λαμπαδουρίας· τότε δὲ καὶ τῶν Κουρήτων ἀρχεῖον συνάγει συμπόσια καί τινας μυστικὰς θυσίας ἐπιτελεῖ.

21. Τὴν δὲ πόλιν φασιν μὲν Κᾶρές τε καὶ Λέλεγες, ἐκβαλὼν δ' ὁ Ἀνδρόκλος τοὺς πλείστους φύσει ἐκ τῶν συνελθόντων αὐτῷ περὶ τὸ Ἀθήναιον καὶ τὴν Τύλλαιον, προτερολαβὼν καὶ τῆς περὶ τὸν Καρησσὸν παρωρείας. μέχρι μὲν δὴ τῶν κατὰ Κρίσσον οὕτως φοιτῶσι, ὕστερον δ' ἀπὸ τῆς παρωρείου καταβάντες περὶ τὸ τῶν ἱερῶν φάραγγα μέχρι Ἀλεξάνδρου. Ἀνσίμαχον δὲ τὴν τῶν πόλιν τειχίσαι, δηθῆναι τῶν ἀνθρώπων μεθισταμένων,

1. Σκόπου: Tyrwhitt's emendation for σκολοῦ of the MSS; 'of Scopas,' the famous sculptor.

5. τῶν Κουρήτων ἀρχείων: this college of priests is mentioned in Inscr. No. 449 of Hicks's *Inscriptions from Ephesus* (Pt. 3, Sect. 2 of the *Ancient Greek Inscriptions in the British Museum*); and its chief officer is called πρυτανοῦχος in No. 546 of the same collection. Also the mystery-festival (μυστικὰς θυσίας), which Strabo here speaks of as being observed on Mount Solmissus, is probably the same that is referred to in Nos. 449, 483, and 596.

8. Ἀνδρόκλος: son of Codrus king of Athens, and reputed leader of the Ionian colony.

9. τὸ Ἀθήναιον καὶ τὴν Τύλλαιον: cp. § 4 ἡ δὲ πόλις ἦν τὸ παλαιὸν περὶ τὸ Ἀθήναιον τὸ νῦν ἔξω τῆς πόλεως ἐν αὐτῇ τὴν καλουμένην Τύλλαιον. We learn from Athenaeus 8. 62 that Hypelaeus was the name of a fountain—ὕδωρ οὗ ἡ πρόσοψις ἐστὶν Τύλλαιος καλουμένη καὶ ὁ ἱερὸς λιμήν: this accounts for the use of the feminine gender in both these passages. The site of the Athenaeum has been fixed at the hill beyond the exit of the City Port, on which the so-called 'Prison of St. Paul' now stands, and Strabo's account would lead us to look for the fountain of Hypelaeus in its neighbourhood. In the story of the establishment of the Greek colony at Ephesus, however, which is given by Athenaeus in the passage in which the words just mentioned occur, it is implied that Hypelaeus was nearer to the sea than this, and the notice of the Sacred Port in connexion with it points in the same direction. Hence M. Weber (*op. cit.*, pp. 66, 67), following out a suggestion of Ernst Curtius, would place Hypelaeus at a point considerably to the west of the Prison of St. Paul, on the further side of the valley of Ortygia, where there are ancient remains and a copious source of water; and he believes that an earlier sanctuary of Athena existed there, from which the settlers afterwards removed to the later Athenaeum. According to him this earlier settlement is the one to which Strabo refers in the present passage.

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τηρήσας καταρράκτην ὄμβρον συνήργησε καὶ αὐτὸς καὶ τοὺς ῥυούχους ἐνέφραξεν ὥστε κατακλύσαι τὴν πόλιν· οἱ δὲ μετέστησαν ἄσμενοι. ἐκάλεσε δ' Ἀρσινόην ἀπὸ τῆς γυναικὸς τὴν πόλιν, ἐπεκράτησε μέντοι τὸ ἀρχαῖον ὄνομα. ἦν δὲ γερουσία καταγραφομένη, τούτοις δὲ συνήεσαν οἱ ἐπίκλητοι καλούμενοι καὶ διῴκουν πάντα.

1. συνήργησε: 'lent a helping hand.'

2. ῥυούχους: 'sewers'; the word is thought to be derived from *ῥίς* in the sense of 'pipe,' 'conduit.'

4. γερουσία καταγραφομένη . . . ἐπίκλητοι: these bodies are mentioned in the inscriptions Nos. 449 and 470 in Hicks's collection. The former of them seems to have been a senate constituted by established rules of election, but who the ἐπίκλητοι were it is difficult to determine. As one natural meaning of the word is 'invited in addition,' we might suppose, if the constitution here spoken of had been introduced in Roman times, that they resembled the *adlecti*, who were admitted by the decree of the council of a municipium or colonia to a seat in that body. But Strabo's statement implies that it was as early as the time of Lysimachus that this system was introduced, and this point is fully established by Inscr. No. 449, from which we may gather that this innovation formed part of the oligarchical changes set on foot by Prepelaus, the general of Cassander king of Macedon, who co-operated with Lysimachus against Antigonus in the conquest of Asia Minor in 302 B.C. Another view of the ἐπίκλητοι is, that they were a more extensive assembly than the γερουσία, and that the two bodies formed an oligarchic substitute for the democratic ἐκκλησία and βουλή. As regards the former of these two points, it is difficult to think that the word ἐπίκλητοι was applied to a popular assembly, because its other meaning, besides that given above, is 'specially summoned.' In Herod. 8. 101 and 9. 42 the ἐπίκλητοι are the members of the privy council among the Persians, and here too it seems more probable that the term designates a limited body. As to the latter point, though, as has been said, the establishment of the γερουσία and ἐπίκλητοι was an oligarchical move, yet they do not seem to have superseded the constitution which already existed, for in both the inscriptions mentioned above the βουλή and the δῆμος are introduced as well as the γερουσία and ἐπίκλητοι. From this circumstance, and from the γερουσία being always named, both at this and at a later time—the term ἐπίκλητοι does not again occur—in connexion with questions relating to the temples and the worship of the gods, Mr. Hicks is led to think that the functions of the latter of these administrations were confined to religious matters. In that case, the object which the party of Lysimachus had in view in establishing this organization must have been to bring the temples and their adherents, together with the pecuniary interests which they represented, under oligarchical influences. With these on his side, he could safely allow the forms of democracy to go on as before. See Hicks's *Introduction*, pp. 75–77. If this was so, it follows that Strabo was in error in saying that these bodies had the entire administration in their hands (διῴκουν πάντα).

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Temple of Artemis

Τοῦ δὲ ναοῦ τῆς Ἀρτέμιδος τούτου μὲν Χερσίφρων ὁ Κνώσιος ἐγένετο ἀρχιτέκτων, οὗτος δὲ ἄλλος ἐπιφανὴς μείζων· ἐκ δὲ τούτων ἐπιγραφαὶ τῶν ἐπιχωρίων, ἄλλων ἀρχόντων ἀναπεφάνθαι τὸν γεγονότα κίνδυνον καὶ τὴν βλάβην αὐτοῖς, ἐπιβουλὴν δὲ καὶ τοὺς τοιούτους εἶναι τούτου δὲ μαρτύριά τινα τὰ τοιάδε τῶν ἀναθημάτων, ἄνδρ' ἐφεστηκότ' φέρον ἐ[π]ὶ κεφαλῆς τὸν Ἑκατόμνεω Τήιον καὶ ἄλλα βάσεων ἴχνη καὶ ἀναθήματα ἐπὶ τοῦ Ἐπιτίμου ελαφέρα) λέγεται δὲ καὶ τὸν Ἐφεσίων πρυτανεύσαντα ἐπιφέρειν τῷ ἱερῷ τὴν [π]ροσοδον αὐτὸν δὲ ἐπιτρέψαι πρυτανεύσαι τινί, εἰ τε ἐπέτρεψεν, ἐπιτελέσαι τὸ ἔργον μετὰ δὲ τὴν ἔκτεσιν τῆς ἀφορμῆς ἐπιφανέντα τὸν ἐπιτρέψαντα τὸ ἔργον τοῦ ἐπιτελέσαντος ἀπαιτεῖν ἔχειν· Ἀλεξάνδρου δὲ τοῦ Ἐφεσίων ἐπιτρέψαντος τὴν ἀνάθεσιν καὶ τὰ μέλλοντα ἀναλίσκεσθαι, ἐφ' ᾧ τε [ἀ]ναθήσειν αὐτὸν ἔχειν τὰς δὲ μὴ ἐθελούσας, τοῦ μέλλοντος εἶναι ἐν ἀναστάσει καὶ ἐπιστρέφοντος φιλοτιμίαν ἐπιδεικνύμενος τὴν αἰτίαν τῶν Ἐφεσίων πρὸς τὸν βασιλέα, ὡς οὐ τιμῶντα δεῖ δοκεῖ ἀναθήματα ἀπαιτοῦντα.

The architect Deinocrates.

11. Κίονα δὲ τὸν τοῦ νεὼ στυλοβατοῦντα, ὃν φασιν εἶναι Δεινοκράτους ἔργον τοῦ Ἀλεξανδρείας κτίστου τὸν Ἀλέξανδρον τὸν Ἄβδηρα διασπείσαντα ἐς τὸν ἄθω ἀπόπειραν ἐς τὸν ἄθω τοῦτο ἐς φιλίαν ἀπηχέοντα σταθμήν, τοιοῦτόν τινα λόγον, τὸν μὲν ἐκ δεξιῶν τοῦ ὄρους τὴν [ἀ]ν ἐκ τῆς ἑτέρας ἐς τὴν ἑτέραν ῥέοντα τοιαύτην), ἐπὶ τοῦ [ἀ]ν τὸν τοῦ νεὼ τὸ τῶν ἄλλων ἀναθημάτων πλῆθος

3. Ἐπιτίμου: 'honour,' Ἐπιτιμᾶν at Rome, see the use of Ἀνάθεσις in ch. 2. 12, No. 82.

7. Δεινοκράτους: Artemidorus the geographer was a native of Ephesus.

Ἀλεξάνδρου: see note on 6. 2. 4, No. 82. The successful Ἀλεξανδρεῖς are 'Caspian.'

15. τὸν ἀναγραφῆ: that his name might be inscribed on it as the donor or dedicator.

19. Δεινοκράτους: the MSS. read Χερσιφρονος. Alexander's architect, who among other great works drew out the plan of Alexandria, went generally to have been called Deinocrates, but immense confusion existed among ancient writers with regard to his name: see *Dict. Biogr.* art. Deinocrates.

21. εἰς ὁμοιότ: 'into a likeness of him.'

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εὑρέσθαι τῇ ἐκτιμήσει τῶν δημιουργῶν, τὸν δὲ δὴ βωμὸν εἶναι τῶν Πραξιτέλους ἔργων ἅπαντα σχεδόν τι πλήρη. ἡμῖν δ' ἐδείκνυτο καὶ τῶν Θράσωνός τινα, οὗπερ καὶ τὸ Ἑκατήσιόν ἐστι καὶ ἡ κόρη ἡ Πηνελόπη καὶ ἡ πρεσβῦτις ἡ Εὐρύκλεια.

The priests. ἱερέας δ' εὐνούχους εἶχον οὓς ἐκάλουν Μεγαβύζους, καὶ ἀλλαχόθεν μετιόντες ἀεί τινας ἀξίους τῆς τοιαύτης προστασίας, καὶ

1. τῇ ἐκτιμήσει τῶν δημιουργῶν: this ambiguous expression probably means 'by honourable encouragement given to the artists'; in other words, they set on foot a prize competition, and the objects exhibited were dedicated to the goddess.

3. Ἑκατήσιον: 'statue of Hecate,' like Ἑκαταῖον in Ar. *Ran.* 366.

4. ἡ κόρη ἡ Πηνελόπη: the MSS. with one exception read ἡ κρήνη Πηνελόπη, which makes no sense; the remaining MS. gives κηρίνη, which Meineke adopts, and which Kramer says is 'non temere spernendum.' There are two strong objections to this. (1) It would seem that wax was rarely, if ever, used by the ancients for dedicatory statues, for which purpose its perishable nature rendered it unsuitable; and when Pliny tells us (35. 153) that wax figures were made from plaster casts of faces, these were intended to serve as models. (2) It does not suit the passage. What is being described is evidently a group, composed of the wife and nurse of Ulysses, and, that being the case, some word is required which will contrast with πρεσβῦτις as applied to Eurycleia. The reading ἡ κόρη ἡ Πηνελόπη, which is suggested by Dr. Paul Meyer in his *Straboniana*, p. 11, excellently fulfils these requirements: κούρη is used in *Il.* 6. 247 of young married women.

5. εὐνούχους: the mutilation of the priests marks a connexion with the worship of Cybele (Ma); indeed, it is hardly doubtful that the cult of the Ephesian Artemis corresponded to the rites that were observed in honour of the native Anatolian goddess in other parts of the country. Thus Callimachus (*In Dian.* 24) mentions the performance in her honour of war-dances by armed Amazonian priestesses, such as took place at the Cappadocian Comana. Prof. Ramsay also has drawn attention to the interesting fact, that a cry resembling the Μεγάλη ἡ Ἄρτεμις Ἐφεσίων of Acts 19. 34, viz. Μεγάλη Ἀνάειτις, Μέγας Ἀπόλλω Λειμηνός, is found at the head of some inscriptions in Phrygia: *Journ. Hell. Stud.* 10. p. 226. He further points out (*The Church in the Roman Empire*, p. 140) that in the *Codex Bezae*, the text of which is of especial importance for the Acts of the Apostles, the reading is not Μεγάλη ἡ Ἄρτεμις ('Great is Artemis') but Μεγάλη Ἄρτεμις ('O Great Artemis'), which is an invocation, like those on the inscriptions.

Μεγαβύζους: this title of the priests is vouched for by other authorities: Xenophon (*Anab.* 5. 3. 6, 7) speaking of Ephesus says, παρὰ Μεγαβύζῳ τῷ τῆς Ἀρτέμιδος νεωκόρῳ: also Appian (*B. C.* 5. 9) τὸν ἐν Ἐφέσῳ τῆς Ἀρτέμιδος ἱερέα, ὃν Μεγάβυζον ἠγοῦνται. The name is Persian, and Prof. E. Curtius (*op. cit.*, p. 8) is disposed to connect it with the position of Ephesus as the terminus of the great trade-route from the interior of Asia. Strabo's words καὶ ἀλλαχόθεν imply importation from abroad.

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ἦγον ἐν τιμῇ μεγάλῃ· συνιερᾶσθαι δὲ τούτοις ἐχρῆν παρθένους. νυνὶ δὲ τὰ μὲν φυλάττεται τῶν νομίμων τὰ δ' ἥττων, ἄσυλον δὲ μένει τὸ ἱερὸν καὶ νῦν καὶ πρότερον· τῆς δ' ἀσυλίας τοὺς ὅρους ἀλλαγῆναι συνέβη πολλάκις, Ἀλεξάνδρου μὲν ἐπὶ στάδιον ἐκτείναντος, Μιθριδάτου δὲ τόξευμα ἀφέντος ἀπὸ τῆς γωνίας τοῦ κεράμου καὶ δόξαντος ὑπερβαλέσθαι μικρὰ τὸ στάδιον, Ἀντωνίου δὲ ἐκπλασιάσαντος τοῦτο καὶ συμπεριλαβόντος τῇ ἀσυλίᾳ μέρος τι τῆς πόλεως· ἐφάνη δὲ τοῦτο βλαβερὸν καὶ ἐπὶ τοῖς παυσάμενοις ποιοῦν τὴν πόλιν, ὥστ' ἠκύρωσεν ὁ Σεβαστὸς Καῖσαρ. Right of Asylum.

21. Ἔχει δ' ἡ πόλις καὶ νεώρια καὶ λιμένα· βραχύστομον δ' ἐποίησαν οἱ ἀρχιτέκτονες, συνεξαπατηθέντες τῷ κελεύσαντι βασιλεῖ. οὗτος δ' ἦν Ἄτταλος ὁ φιλάδελφος· οἰκοθεὶς γὰρ οὗτος βαθὺν τὸν εἴσπλουν ἀλκάσι μεγάλαις ἔσεσθαι καὶ αὐτὸν τὸν λιμένα, τεναγώδη ὄντα πρότερον διὰ τὰς ἐκ τοῦ Καύστρου προχώσεις, ἐὰν παραβληθῇ χῶμα τῷ στόματι πλατεῖ τελέως ὄντι, ἐκέλευσε γενέσθαι τὸ χῶμα. συνέβη δὲ τοὐναντίον· ἐντὸς γὰρ ἡ χοῦς εἰργομένη τεναγίζειν μᾶλλον ἐποίησε τὸν λιμένα σίμπαντα μέχρι τοῦ στόματος· πρότερον δ' ἱκανῶς αἱ πλημμυρίδες καὶ ἡ παλίρροια τοῦ πελάγους ἀφῄρει τὴν χοῦν καὶ ἀνέπτυε πρὸς τὸ ἐκτός. ὁ μὲν οὖν λιμὴν τοιοῦτος· ἡ δὲ πόλις τῇ πρὸς τὰ ἄλλα εὐκαιρίᾳ τῶν τόπων αὔξεται καθ' ἑκάστην ἡμέραν, ἐμπόριον οὖσα μέγιστον τῶν κατὰ τὴν Ἀσίαν τὴν ἐντὸς τοῦ Ταύρου. Disadvantages of the Sacred Port.

1. συνιερᾶσθαι: 'to be colleagues in a priestly office.'

2. ἄσυλον: cp. Tac. *Ann.* 3. 61.

6. κεράμου: 'roof'; the nearest approach to this meaning which is found elsewhere is in Thuc. 2. 4, and Ar. *Nub.* 1127, where *κέραμος* signifies 'tiling.'

11. λιμένα: the port of Panormus, or Sacred Port, is here meant.

18. τεναγίζειν μᾶλλον ἐποίησε: we hear of Barea Soranus in the time of Nero as trying to remedy this; Tac. *Ann.* 16. 23 'Portui Ephesiorum aperiendo curam insumpserat.'

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No. 65.—The City of Rhodes.

(XIV. 2. 5.)

The city of Rhodes was founded towards the close of the Peloponnesian war (B. C. 408) by a combination of the three ancient towns of Lindus, Ialysus, and Cameirus, and it rose to greatness during the Macedonian period, in consequence partly of its being a natural point of departure for Egypt and the East from the coasts of the Aegean, and partly of its commercial and political institutions. Strabo's description enables us to realize both its strength, which resisted a siege of a year's duration by Demetrius Poliorcetes, and its attractiveness as a residence, which led Tiberius to choose it for his place of voluntary exile.

Grandeur of Rhodes.

5. Ἡ δὲ τῶν Ῥοδίων πόλις κεῖται μὲν ἐπὶ τοῦ ἐωθινοῦ ἀκρωτηρίου, λιμέσι δὲ καὶ ὁδοῖς καὶ τείχεσι καὶ τῇ ἄλλῃ κατασκευῇ τοσοῦτον διαφέρει τῶν ἄλλων ὥστ' οὐκ ἔχομεν εἰπεῖν ἑτέραν ἀλλ' οὐδὲ πάρισον, μή τί γε κρείττω ταύτης τῆς πόλεως. θαυμαστὴ δὲ καὶ ἡ εὐνομία καὶ ἡ ἐπιμέλεια πρός τε τὴν ἄλλην πολιτείαν καὶ τὴν περὶ τὰ ναυτικά, ἀφ' ἧς ἐθαλαττοκράτησε πολὺν χρόνον καὶ τὰ λῃστήρια καθεῖλε καὶ Ῥωμαίοις ἐγένετο φίλη καὶ τῶν βασιλέων τοῖς φιλορωμαίοις τε καὶ φιλέλλησιν· ἀφ' ὧν αὐτόνομός τε διετέλεσε καὶ πολλοῖς ἀναθήμασιν ἐκοσμήθη, ἃ κεῖται τὰ μὲν πλεῖστα ἐν τῷ Διονυσίῳ

1. ἐωθινοῦ ἀκρωτηρίου: sc. of the island of Rhodes.

2. λιμέσι: of its two harbours, which were contiguous to one another, facing east, the northern became in the time of the Knights of Rhodes the Harbour of the Galleys, the southern the Harbour of Commerce.

6. τὴν περὶ τὰ ναυτικά: the mercantile law of Rhodes was adopted by Rome, and probably much of the naval law of the present time is derived from it: Torr, *Rhodes in Ancient Times*, p. 52.

7. τὰ λῃστήρια καθεῖλε: 'Rhodes undertook to clear the sea of pirates, as the Athenians had done, but in the siege of Demetrius we still hear of the "arch-pirate" as a sort of recognized authority. It is more likely that the Rhodians compelled these corsairs, who always abounded about the southern coast of Asia Minor and in Crete, to come to terms with them, so as not to molest any ship trading under their flag.' Mahaffy, *Greek Life and Thought*, p. 332.

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καὶ τῷ γυμνασίῳ, ἄλλα δ' ἐν ἄλλοις τόποις. ἄριστα δὲ ὅ τε τοῦ Ἡλίου κολοσσός, ὃν φησιν ὁ ποιήσας τὸ Ἰαμβεῖον ὅτι The Colossus.

ἑπτάκις δέκα
Χάρης ἑπτοίει πηχέων ὁ Λίνδιος.

εἶτα δὲ πρὸν ὑπὸ σεισμοῦ πεσόντα περιλασθεὶς ἀπὸ τῶν γονάτων· οὐκ ἀνίστησιν δ' αὐτὸν κατά τι λόγιον. τοῦτό τε δὴ τῶν ἀναθημάτων κράτιστον (τῶν γοῦν ἐπὶ θεαμάτων ὁμολογεῖται) καὶ αἱ τοῦ Πρωτογένους γραφαί, ὅ τε Ἰάλυσος καὶ ὁ Σάτυρος The Satyr of Protogenes.
παρεστὼς στύλῳ, ἐπὶ δὲ τῷ στύλῳ πέρδιξ ἐφειστήκει, πρὸς ὃν οὕτως ἐκεχήνεσαν ὡς ἔοικεν οἱ ἄνθρωποι νεωστὶ ἀνακειμένου τοῦ πίνακος, ὥστ' ἐκεῖνον ἐθαύμαζον, ὁ δὲ Σάτυρος παρεωράτο καίτοι σφόδρα κατωρθωμένος· ἐξέπληττον δ' ἔτι μᾶλλον οἱ περδικοτρόφοι καμίζοντες τοὺς τιθασοὺς καὶ τιθέντες καταντικρύ· ἐφθέγγετο γὰρ πρὸς τὴν γραφὴν οἱ πέρδικες καὶ ὠχλαγώγουν. ὁρῶν δὲ ὁ Πρωτογένης τὸ ἔργον πάρεργον γεγονὸς ἐδεήθη τῶν τοῦ τεμένους προεστώτων ἐπιτρέψαι παρελθόντα ἐξαλεῖψαι τὸν ὄρνιν καὶ ἐποίησε. δημοκηδεῖς δ' εἰσὶν οἱ Benefactions to the poor.
Ῥόδιοι καίτερ οὐ δημοκρατούμενοι, συνέχειν δ' ὅμως βουλόμενοι τὸ τῶν πενήτων πλῆθος. σιτηρκεῖται δὴ ὁ δῆμος καὶ οἱ εὔποροι τοὺς ἐνδεεῖς ὑπολαμβάνουσιν ἕθει τινὶ πατρίῳ, λειτουργίαι τέ τινές εἰσιν ὀψωνιασμοῦ, ὥσθ' ἅμα τόν τε πένητα ἔχειν τὴν διατροφὴν καὶ τὴν πόλιν τῶν χρειῶν μὴ καθυστερεῖν καὶ μάλιστα πρὸς τὰς ναυστολίας. τῶν δὲ ναυστάθμων τινὰ καὶ The Docks.
κρυπτὰ ἦν καὶ ἀπόρρητα τοῖς πολλοῖς, τῷ δὲ κατοπτεύσαντι ἦ

4. Χάρης: this artist, who flourished at the beginning of the third century B.C., was the chief founder of the Rhodian school of sculpture. Among the works that have come down to us, the Laocoon and the Toro Farnese belong to that school.

8. Πρωτογένους: this painter flourished about 332 to 300 B.C. His Ialysus was afterwards taken to Rome, where Pliny saw it; *H. N.* 35. 102.

14. ὀχλαγώγουν: 'attracted a multitude of people.'

19. σιτηρκεῖται: 'is supplied with provisions'; the general reading, which Meineke retains, is σιταρχεῖται, but σιταρχῶ would mean 'to hold the office of σιτάρχης, or commissary-general'; this confusion of forms is found elsewhere: see Liddell and Scott, s. v. σιταρχία.

21. ὀψωνιασμοῦ: e conj. Kramer; MSS. and Meineke ὀψωνιζόμενοι.

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παρελθόντι εἴσω θάνατος ὥριστο ἡ ζημία. κἀνταῦθα δὲ ὥσπερ ἐν Μασσαλίᾳ καὶ Κυζίκῳ τὰ περὶ τοὺς ἀρχιτέκτονας καὶ τὰς ὀργανοποιίας καὶ θησαυροὺς ὅπλων τε καὶ τῶν ἄλλων ἐσπούδασται διαφερόντως, καὶ ἔτι γε τῶν παρ' ἄλλοις μᾶλλον.

No. 66.—Story illustrating the fondness of the Greeks for fish.

(XIV. 2. 21.)

To the Greek palate fish was the greatest of delicacies. Thus Plutarch says (*Mor.* 667 F), πολλῶν ὄντων ὄψων ἐκενίκησεν ὁ ἰχθὺς μόνον ἢ μάλιστά γε ὄψον καλεῖσθαι· καὶ γὰρ ὀψοφάγους καὶ φιλόψους λέγομεν οὐχὶ τοὺς βοείοις χαίροντας, ἀλλὰ τοὺς περὶ τὴν ἰχθυοπωλίαν ἀναδιδόντας ἑκάστοτε, καὶ τοῦ κώδωνος ὀξέως ἀκούοντας. It was in this way that the word ὄψον came to be used simply for 'fish,' as it is in this passage, and elsewhere in Strabo, e. g. 3. 2. 6 οὐκ ὀλίγη ἐκ τῶν ὄψων ταριχεία, and 17. 2. 5 μηδὲν ἀνατρέχειν ὄψον εἰς τὸν Νεῖλον. Hence the diminutive ὀψάριον, which bears this sense in the N. T. (John 21. 10), has become, in the form ψάρι, the regular word for 'fish' in Modern Greek.

21. Εἶτ' Ἰασὸς ἐπὶ νήσῳ κεῖται προσκειμένη τῇ ἠπείρῳ· ἔχει δὲ λιμένα, καὶ τὸ πλεῖστον τοῦ βίου τοῖς ἐνθάδε ἐκ θαλάττης· εὐοψεῖ γὰρ χώραν τ' ἔχει παράλυπρον. καὶ δὴ καὶ διηγήματα τοιαῦτα πλάττουσιν εἰς αὐτήν· κιθαρῳδοῦ γὰρ ἐπιδεικνυμένου τέως μὲν ἀκροᾶσθαι πάντας· ὡς δ' ὁ κώδων ὁ κατὰ τὴν ὀψοπωλίαν ἐψόφησε, καταλιπόντας ἀπελθεῖν ἐπὶ τὸ ὄψον πλὴν ἑνὸς δυσκώφου· τὸν οὖν κιθαρῳδὸν προσιόντα εἰπεῖν ὅτι, ὦ ἄνθρωπε

Fish *versus* music.

'Faithful only he.'

2. ἐν Μασσαλίᾳ καὶ Κυζίκῳ: for Massilia cp. 4. 1. 5 εἰσὶ δὲ καὶ νεώσοικοι παρ' αὐτοῖς καὶ ὁπλοθήκη πρότερον δὲ καὶ πλοίων εὐπορία καὶ ὅπλων καὶ ὀργάνων τῶν τε πρὸς τὰς ναυτιλίας χρησίμων καὶ τῶν πρὸς πολιορκίας: for Cyzicus, 12. 8. 11 τρεῖς ἀρχιτέκτονας τοὺς ἐπιμελουμένους οἰκοδομημάτων τε δημοσίων καὶ ὀργάνων, τρεῖς δὲ καὶ θησαυροὺς κέκτηται, τὸν μὲν ὅπλων, τὸν δ' ὀργάνων, τὸν δὲ σίτου.

ἀρχιτέκτονας: 'chief commissioners of works.'

8. ἐπιδεικνυμένου: 'giving a recital.'

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πολλήν σοι χάριν οἶδα τῆς πρός με τιμῆς καὶ φιλομουσίας· οἱ μὲν γὰρ ἄλλοι ἅμα τῷ κώδωνος ἀκοῦσαι ἀπιόντες οἴχονται. ὁ δέ, τί λέγεις; ἔφη, ἤδη γὰρ ὁ κώδων ἐψόφηκεν; εἰπόντος δέ, εὖ σοι εἴη, ἔφη καὶ ἀναστὰς ἀπῆλθε καὶ αὐτός. The finale

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No. 67.—Tarsus and its Schools.

(XIV. 5. 12, 13.)

12. Ἡ δὲ Ταρσὸς κεῖται μὲν ἐν πεδίῳ κτίσμα δ' ἐστὶ τῶν μετὰ Τριπτολέμου πλανηθέντων Ἀργείων κατὰ ζήτησιν Ἰοῦς· διαρρεῖ δ' αὐτὴν μέσην ὁ Κύδνος παρ' αὐτὸ τὸ γυμνάσιον τῶν νέων· ἄπε δὲ τῆς πηγῆς οὐ πολὺ ἄπωθεν οὔσης, καὶ τοῦ ῥείθρου διὰ φάραγγος βαθείας ὄντος, εἶτ' εὐθὺς εἰς τὴν πόλιν ἐκπίπτοντος, ψυχρόν τε καὶ ταχὺ τὸ ῥεῦμά ἐστιν, ὅθεν καὶ τοῖς παχυνευροῦσι ῥοϊζομένοις καὶ κτήνεσι καὶ ἀνθρώποις ἐπικουρεῖ. The Cydnus at Tarsus.

13. Τοσαύτη δὲ τοῖς ἐνθάδε ἀνθρώποις σπουδὴ πρός τε φιλοσοφίαν καὶ τὴν ἄλλην παιδείαν ἐγκύκλιον ἅπασαν γέγονεν ὥσθ' ὑπερβέβληνται καὶ Ἀθήνας καὶ Ἀλεξάνδρειαν καὶ εἴ τινα ἄλλον τόπον δυνατὸν εἰπεῖν, ἐν ᾧ σχολαὶ καὶ διατριβαὶ φιλοσόφων Famous schools of philosophy

7. διαρρεῖ δ' αὐτήν: the Cydnus has now changed its course, and does not pass through the town, but flows half-a-mile to the eastward of it.

8. τῆς πηγῆς: Strabo's account is confirmed by Th. Kotschy, the only traveller who seems to have visited the fountain of the Cydnus; his narrative is given from his manuscript by Ritter, *Erdkunde*, vol. 19, pp. 190 foll. The river rises about 30 miles to the NW. of Tarsus, not far from the village of Nemrun, and its source is surrounded by an amphitheatre of rocks, 2,000 feet in height. The stream, which is 50 feet broad, plunges at once in a lofty cascade into a pool 12 feet deep, and when it emerges from this it does not admit of wading. The ravine which it traverses between this point and Tarsus is described as impassable.

10. ψυχρόν τε: the dangerous illness which Alexander the Great contracted by bathing in its chilling waters (Plutarch, *Alex.* 19) is well known.

11. παχυνευροῦσι: 'suffering from swollen sinews.' Pliny (*H. N.* 31. 8) says, 'Cydnus Ciliciae amnis podagricis medetur.'

ῥοϊζομένοις: 'when plunged into the water'; ῥοΐζω ἵππον is 'to ride a horse into the water.'

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γεγόνασι. διαφέρει δὲ τοσοῦτον ὅτι ἐνταῦθα μὲν οἱ φιλομαθοῦντες ἐπιχώριοι πάντες εἰσί, ξένοι δ' οὐκ ἐπιδημοῦσι ῥᾳδίως· οὐδ' αὐτοὶ οὗτοι μένουσιν αὐτόθι, ἀλλὰ καὶ τελειοῦνται ἐκδημήσαντες καὶ τελειωθέντες ξενιτεύουσιν ἡδέως, κατέρχονται δ' ὀλίγοι. ταῖς δ' ἄλλαις πόλεσιν ἃς ἀρτίως εἶπον πλὴν Ἀλεξανδρείας συμβαίνει τἀναντία· φοιτῶσι γὰρ εἰς αὐτὰς πολλοὶ καὶ διατρίβουσιν αὐτόθι ἄσμενοι, τῶν δ' ἐπιχωρίων οὐ πολλοὺς οὔτ' ἂν ἔξω φοιτῶντας ἴδοις κατὰ φιλομάθειαν, οὔτ' αὐτόθι περὶ τοῦτο σπουδάζοντας· Ἀλεξανδρεῦσι δ' ἀμφότερα συμβαίνει· καὶ γὰρ δέχονται πολλοὺς τῶν ξένων καὶ ἐκπέμπουσι τῶν ἰδίων οὐκ ὀλίγους. καὶ εἰσὶ σχολαὶ παρ' αὐτοῖς παντοδαπαὶ τῶν περὶ λόγους τεχνῶν, καὶ τἆλλα δ' εὐανδρεῖ καὶ πλεῖστον δύναται τὸν τῆς μητροπόλεως ἐπέχουσα λόγον.

3. τελειοῦνται: 'complete their course.'

11. καὶ εἰσὶ: the transition here is somewhat careless, for at first sight the Alexandrians seem to be referred to; but there is no need, with Meineke, to suppose that some words have dropped out.

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BOOK XV.

INDIA.

No. 68.—Boundaries, rivers, and products of India.

(XV. 1. 11, 13, 14.)

Strabo's information about India—in fact, almost every thing that was known by the Greeks and Romans about that country—was derived from two sources; (1) the narratives of Nearchus, Aristobulus, Onesicritus, and other companions of Alexander on his eastern expedition; (2) the work of Megasthenes, who was sent by Seleucus Nicator as ambassador to Chandragupta (the Sandrocottus of Strabo, 2. 1. 9, &c.) at Pataliputra (Palibothra) on the Ganges, which at that time was the capital of an important empire. A marked distinction must be drawn between the facts communicated by the one or the other of these. The companions of Alexander were military men and good observers, but unscientific in their views and limited in their area of investigation; while Megasthenes was well acquainted with all the northern part of the country, and paid attention to the manners, customs, and mode of life of the natives, to their religion, castes, and similar peculiarities. He wrote early in the third century B. C., and it may be regarded as an extraordinary piece of good fortune, that an account of India at this period, given by an intelligent European who had exceptional opportunities of observation, should have been preserved for us.

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ndaries ıdia.

11. Τὴν Ἰνδικὴν περιώρικεν ἀπὸ μὲν τῶν ἄρκτων τοῦ Ταύρου τὰ ἔσχατα ἀπὸ τῆς Ἀριανῆς μέχρι τῆς ἑῴας θαλάττης, ἅπερ οἱ ἐπιχώριοι κατὰ μέρος Παροπάμισόν τε καὶ Ἠμωδὸν καὶ Ἴμαον καὶ ἄλλα ὀνομάζουσι, Μακεδόνες δὲ Καύκασον· ἀπὸ δὲ τῆς ἑσπέρας ὁ Ἰνδὸς ποταμός· τὸ δὲ νότιον καὶ τὸ προσεῷον πλευρόν, πολὺ μείζω τῶν ἑτέρων ὄντα, προπέπτωκεν εἰς τὸ Ἀτλαντικὸν πέλαγος, καὶ γίνεται ῥομβοειδὲς τὸ τῆς χώρας σχῆμα τῶν μειζόνων πλευρῶν ἑκατέρου πλεονεκτοῦντος παρὰ τὸ ἀπεναντίον πλευρὸν καὶ τρισχιλίοις σταδίοις, ὅσων ἐστὶ τὸ κοινὸν ἄκρον τῆς τε ἑωθινῆς παραλίας καὶ τῆς μεσημβρινῆς, ἔξω προπεπτωκὸς ἐξ ἴσης ἑφ' ἑκάτερον παρὰ τὴν ἄλλην ᾐόνα.

ivers:

13. Ἅπασα δ' ἐστὶ κατάρρυτος ποταμοῖς ἡ Ἰνδική, τοῖς μὲν εἰς δύο τοὺς μεγίστους συρρηγνυμένοις τόν τε Ἰνδὸν καὶ τὸν Γάγγην, τοῖς δὲ κατ' ἴδια στόματα ἐκδιδοῦσιν εἰς τὴν θάλατταν· ἅπαντες δ' ἀπὸ τοῦ Καυκάσου τὴν ἀρχὴν ἔχουσι καὶ φέρονται μὲν ἐπὶ τὴν μεσημβρίαν τὸ πρῶτον, εἶθ' οἱ μὲν μένουσιν ἐπὶ τῆς αὐτῆς φορᾶς καὶ μάλιστα οἱ εἰς τὸν Ἰνδὸν συμβάλλοντες, οἱ δ' Ganges. ἐπιστρέφονται πρὸς ἕω, καθάπερ καὶ ὁ Γάγγης ποταμός. οὗτος μὲν οὖν καταβὰς ἐκ τῆς ὀρεινῆς, ἐπειδὰν ἄψηται τῶν πεδίων

1. τοῦ Ταύρου: the name is here used in the same extended sense as in 11. 1. 2, No. 50, where it means the chain that separates northern from southern Asia.

3. Ἠμωδὸν καὶ Ἴμαον: these names, which were applied to distinct parts of the Himalaya, are only different forms of the same name Haimavata, Hemota, 'snowy'; Kiepert, *Lehrbuch*, p. 33.

5. τὸ δέ νότιον: see the Map of the World according to Strabo, p. 55.

6. τὸ Ἀτλαντικὸν πέλαγος: Strabo and other writers use this as equivalent to the old name Oceanus, for the space of sea which was regarded as encircling the earth: cp. 1. 2. 26 *σύρρουν ἡ πᾶσα Ἀτλαντικὴ θάλασσα, καὶ μάλιστα ἡ κατὰ μεσημβρίαν.*

7. ῥομβοειδὲς: 'lozenge-shaped.'

9. τὸ κοινὸν ἄκρον: this is the land of the Coniaci or Coliaci (see Map), which according to Strabo's view represented Cape Comorin.

12. Ἅπασα: from this, and what Strabo has said just before about the shape of the country, it is clear that he knew hardly anything about the peninsula of Southern India.

13. εἰς δύο τοὺς μεγίστους συρρηγνυμένοις: 'flowing into the two largest rivers'; cp. Herod. 1. 80 *ποταμοὶ καὶ ἄλλοι καὶ Ἅλυς συρρηγνῦσι ἐς τὸν μέγιστον.*

15. τοῦ Καυκάσου: the name is here employed according to the Macedonian usage mentioned above.

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ἐπιστρέφας πρὸς ἕω καὶ μετὰ τὰ Παλίβοθρα μεγίστην πόλιν πρόεισιν ἐπὶ τὴν ταύτῃ θάλατταν καὶ μίαν ἐκβολὴν ποιεῖται, μέγιστος ὢν τῶν κατὰ τὴν Ἰνδικὴν ποταμῶν· ὁ δὲ Ἰνδὸς δυσὶ στόμασιν εἰς τὴν μεσημβρινὴν ἐκπίπτει θάλατταν, περιλαμβάνων τὴν Παταληνὴν καλουμένην χώραν παραπλησίαν τῷ κατ' Αἴγυπτον Δέλτα. ἐκ δὲ τῆς ἀναθυμιάσεως τῶν τοσούτων ποταμῶν καὶ ἐκ τῶν ἐτησίων, ὡς Ἐρατοσθένης φησί, βρέχεται τοῖς θερινοῖς ὄμβροις ἡ Ἰνδική, καὶ λιμνάζει τὰ πεδία· ἐν μὲν οὖν τούτοις τοῖς ὄμβροις λίνον σπείρεται καὶ κέγχρος, πρὸς τούτοις σήσαμον ὄρυζα βόσμορον· τοῖς δὲ χειμερινοῖς καιροῖς πυροὶ κριθαὶ ὄσπρια καὶ ἄλλοι καρποὶ ἐδώδιμοι, ὧν ἡμεῖς ἄπειροι. σχεδὸν δέ τι τοῖς ἐν Αἰθιοπίᾳ καὶ κατ' Αἴγυπτον ζῴοις τὰ αὐτὰ φύεται καὶ ἐν τῇ Ἰνδικῇ, καὶ τῶν ἐν τοῖς ποταμοῖς πλὴν ἵππου ποταμίου τὰ ἄλλα φέρουσι καὶ οἱ Ἰνδικοί. Ὀνησίκριτος δὲ καὶ τοὺς ἵππους γίνεσθαί φησι. τῶν δ' ἀνθρώπων οἱ μὲν μεσημβρινοὶ τοῖς Αἰθίοψίν εἰσιν ὁμοιοι κατὰ

1. Παλίβοθρα: near the site of the modern Patna. It is described in § 36 as situated at the junction of the Ganges and the Erannoboas, and forming a parallelogram 80 stades in length by 15 in breadth, surrounded by a palisade loopholed for shooting through.

2. μίαν ἐκβολήν: no stronger proof than this could be given that no Greeks had been further E. than Palibothra: see Bunbury, *Hist. of Anc. Geogr.* 2. p. 307.

4. δυσὶ στόμασιν: this is correct, as might be expected, since Alexander spent some time at Patala, the modern Hyderabad, near the head of the delta of the Indus, from which city the district called Patalene received its name. The channel of what at that time was the eastern branch of the river is now dry, except at the period of inundation; Bunbury, 1. pp. 450, 513.

7. τῶν ἐτησίων: the south-west monsoon, which brings the rains that continue from June to October.

Ἐρατοσθένης: though Eratosthenes is quoted, Megasthenes was no doubt the author of the statement; Lassen, *Ind. Alterthumskunde*, 2. p. 675, note 5.

9. λίνον σπείρεται: what is here said about the two seasons of harvest and the products of each is correct, except that flax is not grown in the summer season: what βίσμορον was is not known: Lassen, 2. pp. 675, 676 note.

13. ἵππους: this word is not in the MSS., but requires to be supplied, as Kramer suggests; Meineke leaves a lacuna.

14. ἵππου ποταμίου: this was formerly common in Egypt, though it is now rarely seen as low as the second cataract: Herod. 2. 71 and Rawlinson's note.

16. κατὰ τὴν χροάν: the hill-tribes of Central India are negroid in their physical characteristics, and

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τὴν χροιάν, κατὰ δὲ τὴν ὄψιν καὶ τὴν τρίχωσιν τοῖς ἄλλοις (οὐδὲ γὰρ οὐλοτριχοῦσι διὰ τὴν ὑγρότητα τοῦ ἀέρος), οἱ δὲ βόρειοι τοῖς Αἰγυπτίοις.

Taprobane (*Ceylon*).

14. Τὴν δὲ Ταπροβάνην πελαγίαν εἶναί φασι νῆσον ἀπέχουσαν τῶν νοτιωτάτων τῆς Ἰνδικῆς τῶν κατὰ τοὺς Κωνιακοὺς πρὸς μεσημβρίαν ἡμερῶν ἑπτὰ πλοῦν, μῆκος μὲν ὡς πεντακισχιλίων σταδίων ἐπὶ τὴν Αἰθιοπίαν· ἔχειν δὲ καὶ ἐλέφαντας.

No. 69.—Remarkable trees.

(XV. 1. 21.)

21. Πολλὰ γὰρ δὴ δένδρα παράδοξα ἡ Ἰνδικὴ τρέφει, ὧν ἐστι καὶ τὸ κάτω νεύοντας ἔχον τοὺς κλάδους τὰ δὲ φύλλα ἀσπίδος οὐκ ἐλάττω. Ὀνησίκριτος δὲ καὶ περιεργότερον τὰ ἐν τῇ Μουσικανοῦ διεξιών, ἃ φησι νοτιώτατα εἶναι τῆς Ἰνδικῆς, διηγεῖται μεγάλα δένδρα τινά, ὧν τοὺς κλάδους αὐξηθέντας ἐπὶ πήχεις καὶ δώδεκα, ἔπειτα τὴν λοιπὴν αὔξησιν καταφερῆ λαμβάνειν ὡς ἂν κατακαμπτομένους, ἕως ἂν ἅψωνται τῆς γῆς· ἔπειτα κατὰ γῆς διαδοθέντας ῥιζοῦσθαι ὁμοίως ταῖς κατώρυξιν, εἶτ' ἀναδοθέντας στελεχοῦσθαι· ἐξ οὗ πάλιν ὁμοίως τῇ αὐξήσει κατακαμφθέντας ἄλλην κατώρυγα ποιεῖν, εἶτ' ἄλλην, καὶ οὕτως ἐφεξῆς, ὥστ' ἀφ' ἑνὸς δένδρου σκιάδιον γίνεσθαι μακρὸν πολυστύλῳ σκηνῇ ὅμοιον. λέγει δὲ καὶ μεγέθη δένδρων ὥστε πέντε ἀνθρώποις δυσπερίληπτα εἶναι τὰ στελέχη. κατὰ δὲ τὸν

Banyan tree.

some of them are black; *Encycl. Brit.*, art. India, by Sir W. W. Hunter, pp. 745, 777.

11. τῇ Μουσικανοῦ: near the lower course of the Indus; its chieftain of that name was conquered and taken prisoner by Alexander; Arrian, *Anab.* 6. 15–17.

νοτιώτατα: Onesicritus, as being one of Alexander's companions, naturally thought so, because this was the southernmost part of the country that was reached in their expedition.

13. τὴν λοιπὴν αὔξησιν καταφερῆ λαμβάνειν: 'subsequently grow downward.'

15. κατώρυξιν: 'layers'; the Banyan tree, which is here described, is the *ficus Indica*.

16. στελεχοῦσθαι: 'grow into a stem.'

ὁμοίως τῇ αὐξήσει: 'according as they grow.'

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Ἀκεσίνῃ καὶ τὴν συμβολὴν τὴν πρὸς Πῶρον καὶ Ἀριστόβουλος εἴρηκε περὶ τῶν κατακαιπτομένων ἐχόντων τοὺς κλάδους καὶ περὶ τοῦ μεγέθους ὥσθ' ὑφ' ἑνὶ δένδρῳ μεσημβρίζειν σκιαζομένους ἱππέας πεντήκοντα· οὗτος δὲ τετρακοσίους. λέγει δὲ ὁ Ἀριστόβουλος καὶ ἄλλο δένδρον οὐ μέγα, λοπιμοὺς ἔχον ὡς ὁ κάραμος δεκαδακτύλους τὸ μῆκος πλήρεις μέλιτος, τοὺς δὲ φαγόντας οὐ ῥᾳδίως σώζεσθαι. ἅπαντας δ' ὑπερβάλλοντας περὶ τοῦ μεγέθους τῶν δένδρων οἱ φήσαντες ἐωρᾶσθαι πέραν τοῦ Ταξίτιδος δένδρον πεντεκαίδεκα σκιὰν ταῖς μεσημβρίαις τεττάρων στάδιον. καὶτῶν ἐριοφόρων δένδρων φησὶν οὗτος τὸ ἄνθος ἔχειν πυρῆνα· ἐξαιρεθέντος δὲ τούτου ξαίνεσθαι τὸ λοιπὸν ὁμοίως ταῖς ἐρίοις.

No. 70.—Catching and Taming Elephants.

(XV. 1. 42.)

At the present day 'the regular mode of catching elephants is by means of a *kheda* or gigantic stockade, into which a wild herd is driven, then starved into submission, and tamed by animals already domesticated. The practice of capturing them in pitfalls is discouraged as cruel and wasteful.' *Encycl. Brit.*, art. India, p. 742. The latter practice is described by Strabo, § 43 Νέαρχος δὲ καὶ πολύγυρα ἐν ταῖς θήραις τίθεσθαι κατά τινας συνδρόμους φησί.

1. Ἀκεσίνην: this was one of the rivers of the Punjab.

5. ἄλλο δένδρον οὐ μέγα: *borassus flabelliformis*, called the palmyra-tree by the English, the fruit of which is 'about as big as a child's head'; the liquor which is extracted from this tree is highly intoxicating: *Eng. Cyclop.*, Nat. Hist., s.v. Borassus. *Tari*, the Hindustani word for this sap, is the original of our 'toddy'; Skeat, *Etym. Lex.*, s.v. Toddy. The sugar-cane is mentioned by Strabo in § 20.

10. ἐριοφόρων δένδρων: the cotton-tree or *bombax Malabaricum*, which is also called ἐριοφόρον δένδρον by Theophrastus, *H. P.* 4. 7. 7. The seed-vessel of this, which is here called πυρήν, contains the down. This down is now used in India to stuff pillows and beds; *Eng. Cyclop.*, Nat. Hist., s.v. Bombax. Herodotus also (3. 106) mentions tree-wool as found in India, but perhaps what he there refers to is the cotton-*plant*, which is not related to this tree.

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The *kheda* or stockade.

42. Θήρα δὲ τῶν θηρίων τούτων τοιάδε. χωρίον ψιλὸν ὅσον τεττάρων ἢ πέντε σταδίων τάφρῳ περιχαράξαντες βαθείᾳ γεφυροῦσι τὴν εἴσοδον στενωτάτῃ γεφύρᾳ· εἶτ' εἰσαφιᾶσι θηλείας τὰς ἡμερωτάτας τρεῖς ἢ τέτταρας, αὐτοὶ δ' ἐν καλυβίοις κρυπτοῖς ὑποκάθηνται λοχῶντες· ἡμέρας μὲν οὖν οὐ προσίασιν οἱ ἄγριοι, νύκτωρ δ' ἐφ' ἕνα ποιοῦνται τὴν εἴσοδον· εἰσιόντων δὲ κλείουσι τὴν εἴσοδον λάθρᾳ, εἶτα τῶν ἡμέρων ἀθλητῶν τοὺς ἀλκιμωτάτους εἰσάγοντες διαμάχονται πρὸς αὐτούς, ἅμα καὶ λιμῷ καταπονοῦντες· ἤδη δὲ καμνόντων οἱ εὐθαρσέστατοι τῶν ἡνιόχων λάθρᾳ καταβαίνοντες ὑποδύνουσιν ἕκαστος τῇ γαστρὶ τοῦ οἰκείου ὀχήματος· ὁρμώμενος δ' ἐνθένδε ὑποδύνει τῷ ἀγρίῳ καὶ σύμποδα δεσμεῖ· γενομένου δὲ τούτου κελεύουσι τοῖς τιθασοῖς τύπτειν τοὺς συμποδισθέντας ἕως ἂν πέσωσιν εἰς τὴν γῆν, πεσόντων δ' ὠμοβοίνοις ἱμᾶσι προσλαμβάνονται τοὺς αὐχένας αὐτῶν πρὸς τοὺς τῶν τιθασῶν· ἵνα δὲ μὴ σειόμενοι τοὺς ἀναβαίνειν ἐπ' αὐτοὺς ἐπιχειροῦντας ἀποσείοιντο, τοῖς τραχήλοις αὐτῶν ἐμβάλλονται κύκλῳ τομὰς καὶ κατ' αὐτὰς τοὺς ἱμάντας περιτιθέασιν ὥσθ' ὑπ' ἀλγηδόνων εἴκειν τοῖς δεσμοῖς καὶ ἡσυχάζειν· τῶν δ' ἀλόντων ἀπολέξαντες τοὺς πρεσβυτέρους ἢ νεωτέρους τῆς χρείας τοὺς λοιποὺς ἀπάγουσιν εἰς τοὺς σταθμούς, δήσαντες δὲ τοὺς μὲν πόδας πρὸς ἀλλήλους τοὺς δὲ αὐχένας πρὸς κίονα εὖ πεπηγότα, δαμάζουσι λιμῷ· ἔπειτα χλόῃ καλάμου καὶ πόας ἀναλαμβάνουσι· μετὰ δὲ ταῦτα πειθαρχεῖν διδάσκουσι, τοὺς μὲν διὰ λόγου τοὺς δὲ μελισμῷ τινι καὶ τυμπανισμῷ κηλοῦντες· σπάνιοι δ' οἱ δυστιθάσευτοι· φύσει γὰρ διάκεινται πράως καὶ ἡμέρως, ὥστ' ἐγγὺς εἶναι λογικῷ ζῴῳ· οἱ δὲ καὶ ἐξαίμους τοὺς ἡνιόχους ἐν τοῖς ἀγῶσι πεσόντας ἀνελόμενοι σώζουσιν ἐκ τῆς μάχης, τοὺς δὲ ὑποδύντας

Method of taming.

Intelligence and faithfulness of elephants.

8. ἀθλητῶν: 'champion elephants.'

11. ὀχήματος: an animal for riding; cp. Ar. *Pax* 866 ὄχημα *καινόν*: the word is very rarely used absolutely in this sense, as it is here: Fr. *monture*.

14. προσλαμβάνονται: 'fasten'; mostly used active in this sense.

17. ἐμβάλλονται τομάς: 'make incisions.'

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μεταξὺ τῶν προσθίων ποδῶν ὑπερμηκόμενοι διάπυρον τὸν δὲ χαροπόφρων καὶ διδασκάλων εἴ τινα παρὰ θηρῶν ἀνίκτιναν, οὕτως ἐπιτροθοῦσιν ἄνθ' ὧν ἀνίας ἀνέχεσθαι τροφῆς, ἔστι δ' ὅτε καὶ ἀπωκαστρεῦν.

No. 71.—THE CASTE-SYSTEM.

(XV. 1. 39–41, 46–49.)

Megasthenes' division of the Indian castes, which is here reported, is given in the same form by Diodorus (2. 40, 41) and by Arrian (*Ind.* 11, 12). It differs, however, in many points from what we know to have been the real classification, and this divergence arises in some cases from misconception on his part, in others from his treating classes, which combined to form a single caste, as if they were separate castes. This will appear from a comparison of the two. According to the primitive system in India there were four castes—(1) priests, (2) warriors, (3) husbandmen, artisans and tradesmen, (4) serfs. Besides these there were numerous impure or mixed castes, which were outside the regular caste-system. Megasthenes enumerates seven castes—(1) philosophers, (2) husbandmen, (3) shepherds and hunters, (4) artisans and tradesmen, (5) warriors, (6) inspectors, (7) counsellors. Thus he does not include the serfs, though this is hardly surprising owing to the low position which they held; his third group, the shepherds and hunters, and in part the fourth, viz. the manufacturers of arms and the shipwrights, belonged to the mixed castes; and his sixth group, that of the inspectors, was not a caste at all. The warriors he has rightly represented as a separate caste. The Brahmans form his first and seventh groups, for they were partly priestly, partly secular; and we know from native sources that, according as they were the one or the other, they performed the duties which are here assigned to the philosophers and the counsellors respectively. The third caste, which comprised the husbandmen, artisans and tradesmen, he has subdivided according to their occupations into two groups, the second and fourth; and the mistake in this instance possesses an element of truth, for the law which forbade members of one caste to transfer themselves to another prevailed also within

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the various castes, so that a husbandman could not become an artisan or tradesman. As regards the rules of the caste-system Megasthenes' account is generally accurate. See Lassen, *Indische Alterthumskunde*, vol. 1, pp. 797, 798, 818, 819; vol. 2, pp. 704, 710–712.

The seven castes: 1. Philosophers.

39. Φησὶ δὴ [ὁ Μεγασθένης] τὸ τῶν Ἰνδῶν πλῆθος εἰς ἑπτὰ μέρη διῃρῆσθαι, καὶ πρώτους μὲν τοὺς φιλοσόφους εἶναι κατὰ τιμήν, ἐλαχίστους δὲ κατ' ἀριθμόν· χρῆσθαι δ' αὐτοῖς ἰδίᾳ μὲν ἑκάστῳ τοὺς θύοντας ἢ τοὺς ἐναγίζοντας, κοινῇ δὲ τοὺς βασιλέας κατὰ τὴν μεγάλην λεγομένην σύνοδον, καθ' ἣν τοῦ νέου ἔτους ἅπαντες οἱ φιλόσοφοι τῷ βασιλεῖ συνελθόντες ἐπὶ θύρας ὅ τι ἂν αὐτῶν ἕκαστος συντάξῃ τῶν χρησίμων ἢ τηρήσῃ πρὸς εὐετηρίαν καρπῶν τε καὶ ζῴων καὶ περὶ πολιτείας, προσφέρει τοῦτ' εἰς τὸ μέσον· ὃς δ' ἂν τρὶς ἐψευσμένος ἁλῷ, νόμος ἐστὶ σιγᾶν διὰ βίου· τὸν δὲ κατορθώσαντα ἄφορον καὶ ἀτελῆ κρίνουσι.

2. Husbandmen.

40. Δεύτερον δὲ μέρος εἶναι τὸ τῶν γεωργῶν, οἳ πλεῖστοί τέ εἰσι καὶ ἐπιεικέστατοι ἀστρατείᾳ καὶ ἀδείᾳ τοῦ ἐργάζεσθαι, πόλει μὴ προσιόντες μηδ' ἄλλῃ χρείᾳ μηδ' ὀχλήσει κοινῇ· πολλάκις γοῦν ἐν τῷ αὐτῷ χρόνῳ καὶ τόπῳ τοῖς μὲν παρατετάχθαι συμβαίνει καὶ διακινδυνεύειν πρὸς τοὺς πολεμίους, οἱ δ' ἀροῦσιν ἢ σκάπτουσιν ἀκινδύνως, προμάχους ἔχοντες ἐκείνους.

4. ἐναγίζοντας: 'making offerings to the dead.'

6. ὅ τι ἂν: 'whatever useful plans each may have drawn up, or whatever useful observations he may have made.' Forecasting the weather, with a view to make adequate provision against a coming deficiency, formed a special duty of the Brahmans. This was, no doubt, the chief reason why they were bound to keep silence afterwards, in case of their prognostications being repeatedly falsified by the result.

13. μηδ' ἄλλῃ χρείᾳ: προσιόντες, which governs this, must here be taken in the sense of 'betaking themselves to.'

16. ἀκινδύνως: we learn further from Diodorus (2. 36. 6, 7) that in war the contending forces were bound to respect the agriculturists: παρὰ μὲν γὰρ τοῖς ἄλλοις ἀνθρώποις οἱ πολέμιοι καταφθείροντες τὴν χώραν ἀγεώργητον κατασκευάζουσι, παρὰ δὲ τούτοις τῶν γεωργῶν ἱερῶν καὶ ἀσύλων ὑπαρχόντων οἱ πλησίον τῶν παρατάξεων γεωργοῦντες ἀνεπαίσθητοι τῶν κινδύνων εἰσίν. ἀμφότεροι γὰρ οἱ πολεμοῦντες ἀλλήλοις μὲν ἀποκτείνουσιν ἐν ταῖς μάχαις, τοὺς δὲ περὶ τὴν γεωργίαν ὄντας ἐῶσιν ἀβλαβεῖς, ὡς κοινοὺς ὄντας ἁπάντων εὐεργέτας, τάς τε χώρας τῶν ἀντιπολεμούντων οὔτ' ἐμπυρίζουσιν οὔτε δενδροτομοῦσιν. Cp. Arrian, *Ind.* 11. 9, 10.

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ἐστι δ' ἡ χώρα βασιλικὴ
ἐργάζονται τῶν καρπῶν.

41. Τρίτον τὸ τῶν που
θηρεύειν καὶ θραυματοπ
ζεύγη· ἀντὶ δὲ τοῦ τὴν γῆ
μοδόγων ὁμοίως μετροῦντα
καὶ σκηνίτην νεμόμενον βία
οὐκ ἔξεστιν ἰδιώτῃ βασιλι
καὶ εἰσὶν αὐτῶν ἐπιμεληταί.

46. Μετὰ τοὺς θηρευτὰς
εἶναι μέρος τοὺς ἐργαζομένου
καὶ οἷς ἀπὸ τοῦ σώματος ἡ ἐρ
καὶ λειτουργίας παρέχονται
συναγωγοῖς μισθοὶ καὶ τροφαὶ
γὰρ ἐργάζονται· παρέχει δὲ τ
στρατοφίλαξ, τὰς δὲ ναῦς μισ
καὶ τοῖς ἐμπόροις.

47. Πέμπτον δ' ἐστὶ τὸ τῶ
χρύσων ἐν σχολῇ καὶ πότους ὁ
διατιμωμένους, ὥστε τὰς ἐζόδους ὅ
πλὴν τῶν σωμάτων μηδὲν ἄλλο κ

48. Ἕκτοι δ' εἰσὶν οἱ ἔφοροι·

1. *μισθοῦ*: i.e. they rented the land, and in addition paid a fourth part of the produce. This is shown to be the meaning by the corresponding statement of Diodorus, 2. 40. 5: τὴν δὲ χώραν μισθοῦν τελοῦσι τῷ βασιλεῖ ... χωρὶς δὲ τῆς μισθώσεως τετάρτην εἰς τὸ βασιλικὸν τελοῦσι.

ἐπὶ τετάρτοις: sub. *μέρεσι*; 'on condition of paying a fourth part.' This was a much larger proportion than what is contemplated in the ancient Indian codes of law. In them, also, the right of private property is recognized, so that in the earlier period at all

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τὰ πραττόμενα καὶ ἀναγγέλλειν λάθρᾳ τῷ βασιλεῖ συνεργοὺς ποιουμένοις τὰς ἑταίρας, τοῖς μὲν ἐν τῇ πόλει τὰς ἐν τῇ πόλει τοῖς δὲ ἐν στρατοπέδῳ τὰς αὐτόθι· καθίστανται δ' οἱ ἄριστοι καὶ πιστότατοι.

Councellors.

49. Ἕβδομοι δ' οἱ σύμβουλοι καὶ σύνεδροι τοῦ βασιλέως, ἐξ ὧν τὰ ἀρχεῖα καὶ δικαστήρια καὶ ἡ διοίκησις τῶν ὅλων. οὐκ ἔστι δ' οὔτε γαμεῖν ἐξ ἄλλου γένους οὔτ' ἐπιτήδευμα οὔτ' ἐργασίαν μεταλαμβάνειν ἄλλην ἐξ ἄλλης, οὐδὲ πλείους μετα-

Strict separation of castes.

χειρίζεσθαι τὸν αὐτὸν πλὴν εἰ τῶν φιλοσόφων τις εἴη· ἐᾶσθαι γὰρ τοῦτον δι' ἀρετήν.

No. 72.—The official administration.

(XV. 1. 50–52.)

The description here given of the official system of the Indians, numerous details of which are confirmed by the ancient Hindoo codes of law, gives evidence of an elaborate organization; and certain features of it, such as the provision made for foreigners, and for the maintenance and measurement of the roads, point to a highly developed civilization. The various functions of the administration were divided between three departments—(1) the superintendents of public works, (2) the superintendents of the city (3) the superintendents of the war department. The first-named of these, the ἀγορανόμοι—a title which is used elsewhere in Greek to represent the Latin 'aedilis'—superintended the river-courses and the storage of water; acted as overseers of the hunting class, and of the artificers in the country districts; collected the land-tax and maintained the roads. The two other departments were even more minutely subdivided, being composed respectively of six boards, each of which had five members. The superintendents of the city,

that there were two sorts of inspectors—the higher, who watched the proceedings of the local officials, and the lower, who were government spies: Lassen, 2. p. 712. The former of these two classes is referred to in the present passage, where it is said that men of worth were chosen for the office.

8. ἐξ ἄλλης: 'in place of another.'

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the ἀστυνόμοι, comprised (*e*) the insp
superintendents of resident foreigners,
deaths, (*d*) the commissioners of the
of manufactured goods, (*f*) the collecti
These thirty officers, besides their sep
a council for purposes of general admi
tenance of public buildings and institut
into which the superintendents of the
στρατιωτῶν, were divided, had the ad
branches of the service—the naval fo
infantry, the cavalry, the chariots, and
perceived from the details of the syste
was made for employing all classes, ev
who were occupied in keeping in chec
couraging communication and trade, and
for securing the food supply, and guardi
dangers arising either from natural caus
enemies; above all, for guaranteeing th
deficiency.

50. Τῶν δ' ἀρχόντων οἱ μέν εἰσιν
νόμοι οἱ δ' ἐπὶ τῶν στρατιωτῶν ὧν οἱ
ζονται καὶ ἀναμετροῦσι τὴν γῆν ὡς
κλειστὰς διώρυγας, ἀφ' ὧν εἰς τὰς ὀχετεί
5 ἐπισκοποῦσιν ὅπως ἐξ ἴσης πᾶσιν ἡ τῶν
οἱ δ' αὐτοὶ καὶ τῶν θηρευτῶν ἐπιμελο

2. ἐξεργάζονται: 'keep in good order.'

3. ἀναμετροῦσι τὴν γῆν: this was rendered necessary by the inundations, which, as we have already seen (15. 1. 13, No. 68), were produced by the monsoon rains; these destroyed the landmarks and boundaries of properties, as the rising of the Nile did in Egypt. The ancient laws contain minute directions for determining the limits, and settling the suits that arose from this cause: Lassen, 2. p. 716.

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Lassen, ibid

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κολάσεώς εἰσι κύριοι τοῖς ἐπαξίοις· καὶ φορολογοῦσι δὲ καὶ τὰς τέχνας τὰς περὶ τὴν γῆν ἐπιβλέπουσιν ὑλοτόμων τεκτόνων χαλκέων μεταλλευτῶν· ὁδοποιοῦσι δὲ καὶ κατὰ δέκα στάδια στήλην τιθέασι τὰς ἐκτροπὰς καὶ τὰ διαστήματα δηλοῦσαν.

Superintendents of the city; their six classes.

51. Οἱ δ' ἀστυνόμοι εἰς ἓξ πεντάδας διῄρηνται· καὶ οἱ μὲν τὰ δημιουργικὰ σκοποῦσιν οἱ δὲ ξενοδοχοῦσιν· καὶ γὰρ καταγωγὰς νέμουσι καὶ τοῖς βίοις παρακολουθοῦσι παρέδρους δόντες, καὶ προπέμπουσιν ἢ αὐτοὺς ἢ τὰ χρήματα τῶν ἀποθανόντων, νοσούντων τε ἐπιμελοῦνται καὶ ἀποθανόντας θάπτουσι. τρίτοι δ' εἰσὶν οἱ τὰς γενέσεις καὶ θανάτους ἐξετάζουσι πότε καὶ πῶς, τῶν τε φόρων χάριν καὶ ὅπως μὴ ἀφανεῖς ἦσιν αἱ κρείττους καὶ χείρους γοναὶ καὶ θάνατοι. τέταρτοι δ' οἱ περὶ τὰς καπηλείας καὶ μεταβολάς, οἷς μέτρων μέλει καὶ τῶν ὡραίων, ὅπως ἀπὸ συσσήμου πωλοῖτο. οὐκ ἔστι δὲ πλείω τὸν αὐτὸν μεταβάλλεσθαι πλὴν εἰ διττοὺς ὑποτελοίη φόρους. πέμπτοι δ' οἱ προεστῶτες τῶν δημιουργουμένων καὶ πωλοῦντες ταῦτ' ἀπὸ συσσήμου, χωρὶς μὲν τὰ καινὰ χωρὶς δὲ τὰ παλαιά· τῷ μιγνύντι δὲ ζημία. ἕκτοι δὲ καὶ ὕστατοι οἱ τὰς δεκάτας ἐκλέγοντες τῶν πωλουμένων· θάνατος

Regulations respecting this class are found in the laws, and also as regards the artificers, the retail dealers and the road-makers: Lassen, 2. pp. 711, 716.

1. φορολογοῦσι: the *φόροι* were the rent and the fourth part of the produce, which were paid by the husbandmen; see § 40 in the preceding extract.

7. τοῖς βίοις παρακολουθοῦσι: 'keep a careful watch on their behaviour.' The attendants (πάρεδροι), who were assigned to them, were partly advisers, partly spies.

8. προπέμπουσιν: they escort them on their way on leaving, and, in case of their death, forward their possessions to their relations; cp. Diodor. 2. 42. 3 *τὰ καταλειφθέντα χρήματα τοῖς προσήκουσιν ἀποδιδόασιν.*

13. μεταβολάς: 'barter.'

14. ἀπὸ συσσήμου: 'by the stamp impressed on weights and measures.' These were not only stamped to prevent cheating, but were tested every six months; Lassen, 2. p. 572.

15. πλείω: 'more than one kind of article'; a separate tax had to be paid for selling each kind.

18. τῷ μιγνύντι: regulations for preventing the indiscriminate sale of old and new articles are found in the codes of law; Lassen, 2. p. 717.

19. τὰς δεκάτας: both in respect of the amount demanded, and of the punishment imposed for defrauding the revenue, greater severity was

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δὲ τῷ ελλίψαντι τὸ τέλος. ἰδίᾳ
ἐπιμελοῦνται τῶν τε ἰδίων καὶ τ
δημοσίων ἐπισκευῆς, τειχῶν τε κ
ἱερῶν.

52. Μετὰ δὲ τοὺς ἀστυνόμους τρ
στρατιωτικά, καὶ αὕτη ταῖς πεντάσι
τὴν μὲν μετὰ τοῦ ναυάρχου τάττουσι,
βοϊκῶν ζευγῶν, δι' ὧν ἅρματα κομίζετ
κτήνεσι καὶ τὰ ἄλλα τὰ χρήσιμα τῇ
τοὺς διακόνους παρέχουσι, τυμπανιστά
καὶ ἱπποκόμους καὶ μηχανοποιοὺς καὶ
ἐκπέμπουσί τε πρὸς κώδωνα τοὺς χορτο
τὸ τάχος κατασκευαζόμενοι καὶ τὴν ἀσφ
οἱ τῶν πεζῶν ἐπιμελούμενοι· τέταρτοι δ'
δ' ἁρμάτων· ἕκτοι δὲ ἐλεφάντων· βασι
ἵπποις καὶ θηρίοις, βασιλικὸν δὲ καὶ ὁπλο
γὰρ ὁ στρατιώτης τήν τε σκευὴν εἰς τὸ ὁ
ἵππον εἰς τὸν ἱππῶνα καὶ τὸ θηρίον ὁμοίως
τώτοις· τὰ δ' ἅρματα ἐν ταῖς ὁδοῖς βόες ἕλ
ἀπὸ φορβειᾶς ἄγονται τοῦ μὴ παρεμπίπρασ
τὸ πρόθυμον αὐτῶν τὸ ὑπὸ τοῖς ἅρμασιν ἀμ

introduced as time advanced. The early code speaks of a twentieth, and not a tenth, as the amount of the impost, and of a milder punishment than death as being inflicted in cases of cheating: Lassen, 2. p. 717.

2. τῶν τε ἰδίων καὶ τῶν πολιτικῶν: 'both private and public matters.'

3. τειχῶν: this is Kramer's conjecture, followed by Meineke, for τιμῶν of the MSS.; Madvig, perhaps rightly, suggests μυῶν; *Adv. Crit.* 1. p. 562. Vogel (*Philologus*, vol. 39, p. 346) defends τιμῶν in the sense of 'prices,' which would naturally fall under the s
ἀστυνόμοι: bu
spoken of mu
(ἐπισκευή).

7. μετὰ τοῦ
istence of a ch
superintend the
intended for use o
that ships must h
ably employed by

12. πρὸς κώδων
of a bell.'

20. παρεμπίπρα
from inflammation.'

21. δύο: Lassen te
that originally, ins
being two fighting m

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εἰσὶν ἐπὶ τῷ ἅρματι παραβάται πρὸς τῷ ἡνιόχῳ· ὁ δὲ τοῦ ἐλέφαντος ἡνίοχος τέταρτος, τρεῖς δ' οἱ ἀπ' αὐτοῦ τοξεύοντες.

No. 73.—Mode of life of the Indians.

(XV. 1. 53, 54.)

The facts here mentioned are to a great extent corroborated by what we learn from native sources, and as Megasthenes probably resided for some time in India, there is no reason for mistrusting the pleasing view of Indian life which he has given. Lassen remarks (2. p. 723) that it was under their Mahometan rulers that the Indians lost the virtues of truthfulness and honesty. One repulsive custom which is not introduced in this passage, that of *suttee* or widow-burning, is noticed in § 62: *παρά τισι δ' ἀκούειν φησὶν* [*ὁ Ἀριστόβουλος*] *καὶ συγκατακαιομένας τὰς γυναῖκας τοῖς ἀνδράσιν ἀσμένας, τὰς δὲ μὴ ὑπομενούσας ἀδοξεῖν.*

Their honesty;

53. Εὐτελεῖς δὲ κατὰ τὴν δίαιταν Ἰνδοὶ πάντες, μᾶλλον δ' ἐν ταῖς στρατείαις· οὐδ' ὄχλῳ περιττῷ χαίρουσι, διόπερ εὐκοσμοῦσι. πλείστη δ' ἐκεχειρία περὶ τὰς κλοπάς· γενόμενος γοῦν ἐν τῷ Σανδροκόττου στρατοπέδῳ φησὶν ὁ Μεγασθένης, τετταράκοντα μυριάδων πλήθους ἱδρυμένου μηδεμίαν ἡμέραν ἰδεῖν ἀνηνεγμένα κλέμματα πλειόνων ἢ διακοσίων δραχμῶν ἄξια, ἀγράφοις καὶ ταῦτα νόμοις χρωμένοις. οὐδὲ γὰρ γράμματα εἰδέναι αὐτούς, ἀλλ' ἀπὸ μνήμης ἕκαστα διοικεῖσθαι· εὐπραγεῖν

and three to an elephant, as here described, neither of these was accompanied by more than one fighting man.

5. ἐκεχειρία: 'a truce to,' 'abstention.'

6. Σανδροκόττου: see the introductory notice to No. 68.

9. ἀγράφοις καὶ ταῦτα: for the anastrophe of *καὶ ταῦτα* cp. 11. 4. 3, No. 53 *ἑνέαστον καὶ ταῦτα.*

οὐδὲ γὰρ γράμματα εἰδέναι: the opposite of this is stated in § 67 on the authority of Nearchus: *ἐπιστολὰς δὲ γράφειν ἐν σινδόσι λίαν κεκροτημέναις.* Lassen (2. p. 719) believes that Strabo has misunderstood Megasthenes' meaning, which was, not that the Indians were unacquainted with writing, nor that the laws were not written, but that the judges knew them by heart, which is known to have been the custom.

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δ' ὅμως διὰ τὴν ἁπλότητα καὶ
πόνων ἀλλ' ἐν θυσίαις μόνον, τ
συντιθέντας· καὶ σιτία δὲ τὸ π
ἐκ τούτων νόμους δὲ καὶ συμβολαί
5 τινῶν μὴ πολεμίους εἶναι· οὐτ
ταθήκην εἶναι δίκας, οὐδὲ μαρ
δοῦν, ἀλλὰ πιστεύειν παραβαλ
πλέον ἀφροσυνεῖν. ταῦτα μὲν δ
τας ἀποδύεσθαι, τὸ μόνους διαιτᾶ
10 τῶν ὥραν κουρὰν δείπνου τε κ
φίλους· πρὸς γὰρ τὸν κοσμιωτ
ἐκείνους κρεῖττον.

54. Γυμνασίων δὲ μάλιστα τ
καὶ διὰ σκυταλίδων ἐβενίνων λεί
15 λιταὶ δὲ καὶ αἱ τοφαὶ καὶ μικρὰ
ἄλλῃ λιτότητι κοσμοῦνται· χρυσ
κόσμῳ χρῶνται σανδάλας τε φορ
αὐτοὺς ἕπεται· τὸ γὰρ κάλλος τιμᾷ
τίζει τὴν ὕψιν· ἀληθείᾳ τε ὁμοῦ
20 διόπερ οὐδὲ τῇ ἡλικίᾳ τῶν γερόντων
καὶ τῷ φρονεῖν ἐλεοκεκτῶσι. πα
παρὰ τῶν γονέων, λαμβάνουσί τε ἀν
τὰς μὲν εὐτυχείας χάριν τὰς δ' ἄλλ

2. ἀπ' ὀρύζης : this is attack.
κριθίνων : it is hard to see what this word can agree with; Coray suggests either κριθῶν or κριθίνου, i. e. οἴνου.

3. ζοφητῆρι : 'in the form of pottage.'

7. συντιθεν παραβαλλομένους : 'make deposits on trust.'

9. μόνους διαιτᾶσθαι : 'take their meals alone.'

12. ἐκείνως : 'in the opposite way.'

14. διὰ σκυτ[illegible]λίδων : this custom is mentioned in the Indian epic and

dran
21
state
limit
to co
have
third
selves
Lasser
23.
but εὐ
read b
Coray,
idea is
θεραπεί

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εἰ δὲ μὴ σωφρονεῖν ἀναγκάσαιεν, πορνεύειν ἔξεστι. θύει δὲ οὐδεὶς ἐστεφανωμένος οὐδὲ θυμιᾷ οὐδὲ σπένδει, οὐδὲ σφάττουσι τὸ ἱερεῖον ἀλλὰ πνίγουσιν, ἵνα μὴ λελωβημένον ἀλλ' ὁλόκληρον διδῶται τῷ θεῷ· ψευδομαρτυρίας δ' ὁ ἁλοὺς ἀκρωτηριάζεται, ὅ τε πηρώσας οὐ τὰ αὐτὰ μόνον ἀντιπάσχει ἀλλὰ καὶ χειροκοπεῖται· ἐὰν δὲ καὶ τεχνίτου χεῖρα ἢ ὀφθαλμὸν ἀφέληται, θανατοῦται. δούλοις δὲ οὗτος μέν φησι μηδένα Ἰνδῶν χρῆσθαι, Ὀνησίκριτος δὲ τῶν ἐν τῇ Μουσικανοῦ τοῦτ' ἴδιον ἀποφαίνει καὶ ὡς κατόρθωμά γε· καθάπερ καὶ ἄλλα πολλὰ λέγει τῆς χώρας ταύτης κατορθώματα ὡς εὐνομωτάτης.

No. 74.—The Brahmans and their observances.

(XV. 1. 59, 60.)

The life of the Brahman, as it is known to have existed in ancient times, was divided into four stages. The first stage is that of the student, who learns the Veda with a teacher; the second that of the householder; the third that of the forest-dweller or hermit, who retires after his sons are grown up to lead a contemplative life in the forest; and the fourth that of the religious mendicant, who renounces intellectual as well as domestic interests in preparation for his final absorption into the deity, and wanders about living on alms. For some time it would seem that this system was maintained in its completeness, but gradually the number of those who proceeded to the two final stages greatly diminished, and thus the ascetics must to a great extent have become, what Megasthenes regarded them as being, a separate order. That writer has carefully described these various modes of life; he is only in error when he extends the name Sarmanes, which signifies 'mendicants,' so as to include the third class, the forest-dwellers, as well as the fourth. A similar mistake is made by Anglo-Indians at the present day, when they use the Arabic

7. δούλοις: we have seen that Megasthenes ignored the serf-caste; Lassen (2. p. 713) conjectures that he ranked them with those of his fourth class who worked for wages.

8. τῇ Μουσικανοῦ: see note on No. 69.

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word *fakir*, 'poor,' which
mendicant, to describe
classes of Indian ascetics.
the Brahmans is remark
failed to be impressed by
as a Stoic.

59. Ἄλλην δὲ διαίρεσ
γένη φάσκων, ὧν τοὺς μὲν
τοὺς μὲν οὖν Βραχμᾶνας
ὁμολογεῖν ἐν τοῖς δόγμασιν
ἐπιμελητὰς λογίους ἄνδρας,
δοκεῖν καὶ τὴν μητέρα καὶ
ἀληθεῖς σωφρονικάς τινας
τὰς δ' ἥδιστα ἀκροωμένας μά
μετὰ δὲ τὴν γένεσιν ἄλλο
ἐπιμέλειαν, ἀεὶ τῆς μείζονος ἡ
διδασκάλων. διατρίβειν δὲ τ
σύλεως ὑπὸ περιβόλῳ συμμέτρ
δοραῖς, ἀπεχομένους ἐμψύχων
λόγων σπουδαίων, μεταδιδόντα
ἀκροώμενον οὔτε λαλῆσαι θέμ
πτύσαι, ἢ ἐκβάλλεσθαι τῆς συν
ἀκολασταίνοντα. ἔτη δ' ἑπτὰ
ἀναχωρεῖν εἰς τὴν ἑαυτοῦ κτῆσιν
ἀνειμένως μᾶλλον, σινδονοφοροῦντ
ἐν τοῖς ὠσὶ καὶ ταῖς χερσί, προ
πρὸς τὴν χρείαν συνεργῶν ζῴων, δρ
μενον γαμεῖν δ' ὅτι πλείστας εἰς π

2. Γαρμᾶνας: this is an erroneous form of Σαρμᾶναι, the Indian Sramanas, which is due either to Strabo or his copyists.

3. μᾶλλον ὁμολογεῖν: 'have greater uniformity.'

12. size'; 20. of'; li food.'

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καὶ τὰ σπουδαῖα πλείω γίνεσθαι ἄν, ἀδουλοῦσί τε τὴν ἐκ τέκνων ὑπηρεσίαν ἐγγυτάτω οὖσαν πλείω δεῖν παρασκευάζεσθαι. ταῖς δὲ γυναιξὶ ταῖς γαμεταῖς μὴ συμφιλοσοφεῖν τοὺς Βραχμᾶνας, εἰ μὲν μοχθηραὶ γένοιντο, ἵνα μή τι τῶν οὐ θεμιτῶν ἐκφέροιεν εἰς τοὺς βεβήλους, εἰ δὲ σπουδαῖαι, μὴ καταλείποιεν αὐτούς. οὐδένα γὰρ ἡδονῆς καὶ πόνου καταφρονοῦντα, ὡς δ' αὕτως ζωῆς καὶ θανάτου, ἐθέλειν ὑφ' ἑτέρῳ εἶναι· τοιοῦτον δ' εἶναι τὸν σπουδαῖον καὶ τὴν σπουδαίαν. πλείστους δ' αὐτοῖς εἶναι λόγους περὶ τοῦ θανάτου· νομίζειν γὰρ δὴ τὸν μὲν ἐνθάδε βίον ὡς ἂν ἀκμὴν κυομένων εἶναι, τὸν δὲ θάνατον γένεσιν εἰς τὸν ὄντως βίον καὶ τὸν εὐδαίμονα τοῖς φιλοσοφήσασι· διὸ τῇ ἀσκήσει πλείστῃ χρῆσθαι πρὸς τὸ ἑτοιμοθάνατον· ἀγαθὸν δὲ ἢ κακὸν μηδὲν εἶναι τῶν συμβαινόντων ἀνθρώποις· οὐ γὰρ ἂν τοῖς αὐτοῖς τοὺς μὲν ἄχθεσθαι τοὺς δὲ χαίρειν ἐνυπνιώδεις ὑπολήψεις ἔχοντας, καὶ τοὺς αὐτοὺς τοῖς αὐτοῖς τοτὲ μὲν ἄχθεσθαι τοτὲ δ' αὖ χαίρειν μεταβαλλομένους. τὰ δὲ περὶ φύσιν τὰ μὲν εὐήθειαν ἐμφαίνειν φησίν· ἐν ἔργοις γὰρ αὐτοὺς κρείττους ἢ λόγοις εἶναι, διὰ μύθων τὰ πολλὰ πιστουμένους· περὶ πολλῶν δὲ τοῖς Ἕλλησιν ὁμοδοξεῖν· ὅτι γὰρ γενητὸς ὁ κόσμος καὶ φθαρτὸς λέγειν κἀκείνους, καὶ ὅτι σφαιροειδής, ὅ τε διοικῶν αὐτὸν καὶ ποιῶν θεὸς δι' ὅλου διαπεφοίτηκεν αὐτοῦ· ἀρχαὶ δὲ τῶν μὲν συμπάντων ἕτεραι, τῆς δὲ κοσμοποιίας τὸ ὕδωρ· πρὸς δὲ τοῖς

1. τὰ σπουδαῖα: 'their comforts'; the real reason for desiring a numerous family was not that here given, but to ensure that there might be no cessation in the future of the offerings to the spirits of their ancestors: Lassen, 2. p. 703.

6. οὐδένα γὰρ: this, which was the true Brahman view, exactly represents the Stoic principle of independence.

10. ὡς ἂν ἀκμὴν κυομένων: 'as it were the life of those still in an embryo stage'; ἀκμήν is here not a substantive but an adverb, with the meaning 'still,' which it bears in later Greek; cp. 17. 1. 27, No. 81 ἑστῶτες ἀκμήν. Hence is derived the Modern Greek ἀκόμ, 'yet,' 'still.'

τὸν δὲ θάνατον γένεσιν: in § 68 it is said to be a 'counsel of perfection' for the Brahman to commit suicide: Μεγασθένης δ' ἐν τοῖς μὲν φιλοσόφοις οὐκ εἶναι δόγμα φησὶν ἑαυτοὺς ἐξάγειν· τοὺς δὲ ποιοῦντας τοῦτο νεανικοὺς κρίνεσθαι.

20. ὅ τε διοικῶν ... θεὸς: that is, Brahma.

21. διαπεφοίτηκεν: cp. Virg. *Georg.* 4. 221 'deum namque ire per omnis | Terrasque tractusque maris caelumque profundum.'

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τέτταρσι στοιχείοις πέμπτη τις
τὰ ἄστρα· γῆν δ' ἐν μέσῳ ἵδρυται
δὲ καὶ ψυχὴν ὅρμια λέγεται κα
δὲ καὶ μίθουν, ὥσπερ καὶ Πλά
καὶ τῶν καθ' ἕδου κρίσεων καὶ
Βραχμάνων ταῦτα λέγει.

60. Τοὺς δὲ Γαρμᾶνας τοὺς
φησὶν ἀναμάζεσθαι, ζῶντας ἐν
καρπῶν ἀγρίων, ἐσθῆτας φλοιῶ
καὶ οἶνον· τοῖς δὲ βασιλεῦσι συ
μένους περὶ τῶν αἰτίων καὶ δ
λειτουργοῦσι τὰ θεῖα. μετὰ δὲ τοὺ
τιμᾶν τοὺς ἰατρικοὺς καὶ ὡς περὶ
λειτοὺς μὲν μὴ ἀγραύλους δέ, δρόζη
ἃ παρέχειν αὐτοῖς πάντα τὸν αἰτηθέ
δύνασθαι δὲ καὶ πολυγόνους ποιεῖν
γόνους διὰ φαρμακευτικῆς· τὴν δὲ ἰα
οὐ διὰ φαρμάκων ἐπιτελεῖσθαι· τ
εὐδοκιμεῖν τὰ ἐπίχρυστα καὶ τὰ κ
κακουργίας πολὺ μετέχειν. ἀσκεῖν
καρτερίαν τήν τε ἐν πόνοις καὶ τὴν ἐν
ἐνὸς σχήματος ἀκίνητον διατελέσαι τ

1. πέμπτη τις φύσις: according to the Indians there were five elements, the first and finest of which was the aether; but they did not believe, as is stated here, that the heaven and the stars were created out of it: Lassen, 2. p. 699.

2. σπέρματος: they supposed the Creator to have dropped into the water a seed, from which the world-egg sprang: ibid.

7. ἱλαρίους: this name is a translation of the Indian Vanaprastha, 'forest-dwellers'; in 16. 2. 39 Strabo calls them γυμνοσοφισταί, which title is used also by other writers.

9. this is of ἐσθῆ MSS., correct. it is not and, if reading, count for

11. τῶν things.'

21. ἐφ' confirmed derived fro Alexander; of the Fakir

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The mendicants.

δ' εἶναι τοὺς μὲν μαντικοὺς καὶ ἐπῳδοὺς καὶ τῶν περὶ τοὺς κατοιχομένους λόγων καὶ νομίμων ἐμπείρους, ἐπαιτοῦντας κατὰ κώμας καὶ πόλεις, τοὺς δὲ χαριεστέρους μὲν τούτων καὶ ἀστειοτέρους, οὐδ' αὐτοὺς δὲ ἀπεχομένους τῶν καθ' ἡδὴν θρυλουμένων ὅσα δοκεῖ πρὸς εὐσέβειαν καὶ ὁσιότητα· συμφιλοσοφεῖν δ' ἐνίοις καὶ γυναῖκας ἀπεχομένας καὶ αὐτὰς ἀφροδισίων.

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B

SOUTE

No. 75.—INUNDATIONS

THE cause of the inu
remarks, is the melting of
in which it takes its rise.
flows in two separate strea
the northern part of that
Frat, being in the neighb
of the eastern, or Murad,
Mt. Ararat. The elevatio
much as 6,000 feet above t
mountains, so that the am
winter is very great; hen
rivers are swollen with a v
stream which they form, de
south, floods the level cou
according to Rich (*Memoir*
mences in March, and at th
full, and continues so until the
of its waters is the cause o
region, to which the early civil
due. At the same time, it wa
softness of the soil, and the co
denudation through the action
restrain the stream; and with

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taken at an early period. These took the form of canals, which served the twofold purpose of diverting the surplus water from the river, and at the same time acting as reservoirs, in which the water could be stored, so as to be used for irrigation during the dry season. They were not mere channels dug in the soil, but capacious water-courses, elevated on huge embankments to a considerable height above the surface of the ground. Herodotus describes Babylonia as being intersected by such canals (1. 193 *κατατέτμηται εἰς διώρυχας*); and from his time to the present day it has been the work of successive governments to construct and reconstruct them. Rich (*op. cit.* p. 15) speaks of those that now remain as being of all ages, and adds that 'it is not uncommon to see workmen employed in excavating a new canal close to and parallel with an old one, when it might be supposed that the clearing of the old one would be a work of much less toil.' The method of irrigation is clearly described by Xenophon (*Anab.* 2. 4. 13): *κατετέτμητο δὲ ἐξ αὐτῶν [τῶν διωρύχων] καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα δὲ ἐλάττους· τέλος δὲ καὶ μικροὶ ὀχετοί, ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας.*

The Euphrates and Tigris.

9. Διαρρεῖται δ' ὑπὸ πλειόνων μὲν ποταμῶν ἡ χώρα, μεγίστων δὲ τοῦ τε Εὐφράτου καὶ τοῦ Τίγριος· μετὰ γὰρ τοὺς Ἰνδικοὺς οὗτοι λέγονται δευτερεύειν κατὰ τὰ νότια μέρη τῆς Ἀσίας οἱ ποταμοί· ἔχουσι δ' ἀνάπλους ὁ μὲν ἐπὶ τὴν Ὄπιν καὶ τὴν νῦν Σελεύκειαν (ἡ δὲ Ὄπις κώμη ἐμπόριον τῶν κύκλῳ τόπων) ὁ δ' 5

4. Ὄπιν: the exact position of this city on the Tigris is a much disputed question, though we learn from Xenophon (*Anab.* 2. 4. 25) that it was on the left bank of that river. It would seem, however, from the present passage that Strabo regarded it as being near Seleucia; and this is corroborated by 2. 3. 26, where he quotes Eratosthenes as saying that it was not far from the point at which the Euphrates and Tigris approach nearest to one another. Xenophon speaks of Opis as being an important city (*πόλις μεγάλη*), and it appears from Arrian (*Anab.* 7. 7. 6) to have continued to be so in the time of Alexander; its having sunk into the condition of a village (*κώμη*), as Strabo here describes it, is an instance of the rapid decline of the cities in this part of Asia; see Bunbury, *Anc. Geogr.* 1. p. 458.

τὴν νῦν Σελεύκειαν: Groskurd (*Germ. Transl.* vol. 3, p. 210) is probably right in thinking that this means 'the city now called Seleucia,' implying that that place occupied the site of an earlier town; in support of this view he quotes Zosimus 3. 23 *τῆς πρότερον μὲν Ζωχάσης, νῦν δὲ Σελευκείας ὀνομαζομένης*. The

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ἐπὶ Βαβυλῶνα πλευ
Πέρσαι τοὺς ἀνάπλου
ἐξωθεν ἐφέλων κατα
δὲ Ἀλέξανδρος ἐπιὼν
3 τοὺς ἐπὶ τῇ Ὠπιν.
μαρεῖ γὰρ ὁ Εὐφράτη
ἔαρος ἀρξάμενος, ἡνίκα
ὥστ' ἀνάγκη λιμνάζειν
διεχετεύει τις ταφρείαις
10 ἐπιπολάζον ὕδωρ, καθά
ἐντεῦθεν μὲν οὖν αἱ
ὑπουργίας μεγάλης· βαθ
ὥστε καὶ ἐκπίπτειν ῥᾳδί
πεδία, πλησθεῖσι δὲ τὰς διώρ
15 ῥᾳδίως ἡ χοῦς· οὕτω δὲ
ὕδατων εἰς τὰ πρὸς τῇ
ἀνατελεῖν καὶ ὅλη καὶ κα
παντοῖα σπείρῃ, τὰ μὲν ὑγ
φύοντων, τοῖς δ' ἄλλοις ψιλ
20 καλάμινα ψιάθοις ἢ μυρὶ π

prosperity of Seleucia on the Tigr
which was built by Seleucus Nicat
near the place where the great Nah
Malcha canal from the Euphrat
joins that river, was the ultimat
cause of the desertion of Babylo
(see Strabo, 16. 1. 5). It was a
this time the capital of all this region
but Ctesiphon, which was destined
in turn to supersede it, was already
rising to importance on the opposite
bank of the Tigris as the winter
residence of the Parthian monarchs
(16. 1. 16).

3. καταράκτας χειροποιήτους : 'weirs.'

4. μάλιστα τοὺς ἐπὶ τὴν Ὠπιν : Cp. Arrian, 7. 7. 6 ἐκεῖθεν δὲ αὖθις ἔπλει ἐς Ὠπιν, πόλιν ἐπὶ τοῦ Τίγρητος ποταμοῦ. ἐν δὲ τῷ ἀνάπλῳ τοὺς

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10. Τὸ μὲν οὖν παντάπασι κωλύειν τὴν τοιαύτην πλήμμυραν οὐχ οἷόν τε ἴσως, τὸ δὲ τὴν δυνατὴν προσφέρειν βοήθειαν ἡγεμόνων ἀγαθῶν ἐστιν. ἡ δὲ βοήθεια αὕτη, τὴν μὲν πολλὴν παρέκχυσιν ἐμφράξει κωλύειν, τὴν δὲ πλήρωσιν ἣν ἡ χοῦς ἐργάζεται, τοὐναντίον ἀνακαθάρσει τῶν διωρύγων καὶ ἐξανοίξει τῶν στομάτων. ἡ μὲν οὖν ἀνακάθαρσις ῥᾳδία ἡ δὲ ἔμφραξις πολυχειρίας δεῖται· εὐένδοτος γὰρ οὖσα ἡ γῆ καὶ μαλακὴ τὴν ἐπιφορηθεῖσαν οὐχ ὑπομένει χοῦν, ἀλλ' εἴκουσα συνεφέλκεται κἀκείνην καὶ ποιεῖ δυσέγχωστον τὸ στόμα. καὶ γὰρ καὶ τάχους δεῖ πρὸς τὸ ταχέως κλεισθῆναι τὰς διώρυγας καὶ μὴ πᾶν ἐκπεσεῖν ἐξ αὐτῶν τὸ ὕδωρ. ξηρανθεῖσαι γὰρ τοῦ θέρους ξηραίνουσι καὶ τὸν ποταμόν· ταπεινωθεὶς δὲ τὰς ἐποχετείας οὐ δύναται παρέχεσθαι κατὰ καιρὸν ὧν δεῖται πλεῖστον τοῦ θέρους ἔμπυρος οὖσα ἡ χώρα καὶ καυματηρά· διαφέρει δ' οὐδὲν ἢ τῷ πλήθει τῶν ὑδάτων κατακλύζεσθαι τοὺς καρπούς, ἢ τῇ λειψυδρίᾳ τῷ δίψει διαφθείρεσθαι· ἅμα δὲ καὶ τοὺς ἀνάπλους, πολὺ τὸ χρήσιμον ἔχοντας ἀεὶ δὲ λυμαινομένους ὑπ' ἀμφοτέρων τῶν λεχθέντων παθῶν, οὐχ οἷόν τε ἐπανορθοῦν, εἰ μὴ ταχὺ μὲν ἐξανοίγοιτο τὰ στόμια τῶν διωρύγων, ταχὺ δὲ κλείοιτο, καὶ αἱ διώρυγες ἀεὶ μετριάζοιεν ὥστε μήτε πλεονάζειν ἐν αὐταῖς τὸ ὕδωρ μήτ' ἐλλείπειν.

3. τὴν μὲν . . . κωλύειν: 'to prevent a too great outflow by stopping up the mouths.' When the canal was to be used as a reservoir, the outlet was closed by raising a dam.

7. εὐένδοτος: as the soil at the mouth of the canal is yielding, it gives way with the dam that is being raised upon it.

9. δυσέγχωστον: 'renders it difficult to dam up the outlet.'

καὶ γὰρ: these words introduce a further reason for the need of employing many hands (πολυχειρία), viz. the importance of losing no time over the operation.

12. ξηραίνουσι καὶ τὸν ποταμόν: Arrian, speaking of the Pallacopas, the great canal which carried off the inundation water of the Euphrates below Babylon, remarks (7. 21. 4) that in the dry season, if its entrance were not closed, and the stream of the Euphrates prevented from flowing into it, *ἐκίνουν ἂν τὸν Εὐφράτην ἐς αὐτόν, ὡς μηδ' ἐπάρδεσθαι ἀπ' αὐτοῦ τὴν Ἀσσυρίαν γῆν.*

ἐποχετείας: ἐποχετεία is 'irrigation by water-courses'; hence the passage means 'when the river is low, it cannot supply water for irrigation.'

17. ὑπ' ἀμφοτέρων: both by superfluity and by deficiency of water.

20. μετριάζοιεν: 'maintain an average level.'

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11. Φησὶ δ' Ἀριστόβουλος τὸν
πλέοντα καὶ κυβερνῶντα τὸ σκάφ
καθαίρειν τὰς διώρυγας μετὰ τοῦ
θησάντων· ὡς δ' αὕτως καὶ τὰ στ
5 ἀνοίγειν· καταροήσαντα δὲ μίαν τὴν
τὰ ἕλη καὶ τὰς λίμνας τὰς πρὸ
χείριστον ἔχουσαν τὸ στόμα καὶ μ
δυναμένην διὰ τὸ εὐένδοτον καὶ μαλ
καινὸν στόμα, ἀπὸ σταδίων τριάκοντα ὑπό
10 κἀκεῖ μεταγαγεῖν τὸ ῥεῖθρον· ταῦτα δὲ
καὶ τοῦ μὴ τὴν Ἀραβίαν δυσείσβολον τ
ᾗ καὶ τῶν ἐλῶν ἀποτελεσθῆναι, νησίζου
τοῦ ὕδατος· διανοεῖσθαι γὰρ δὴ κατακτᾶσ
καὶ στόλους καὶ ὁρμητήρια ἤδη κατεσκευά
15 ἐν Φοινίκῃ τε καὶ Κύπρῳ ναυπηγησάμε
γομφωτά, ἃ κομισθέντα εἰς Θάψακον στ
ποταμῷ κατακομισθῆναι μέχρι Βαβυλῶ
Βαβυλωνίᾳ συμπηξάμενον τῶν ἐν τοῖς ἅλ
δείσους κυπαρίττων· σπάνις γὰρ ὕλης ἐνται

1. **Ἀριστόβουλος**: companion and historian of Alexander. The story of Alexander's preparations for his Arabian campaign is more fully given in the seventh book of Arrian's *Anabasis*.

5. **τὴν μάλιστα τείνουσαν**: the Pallacopas. It ran nearly parallel to the Euphrates, and entered the Persian gulf by a mouth of its own at some distance to the west of the embouchure of that river.

6. **τὰ ἕλη καὶ τὰς λίμνας**: these are the same pieces of water which have been mentioned above as occupying parts of τὰ **πρὸς τῇ θαλάττῃ πεδία**: the most extensive of them was called Chaldaicus Lacus (Plin. 6. 130, 134). Strabo speaks of them as being **πρὸ τῆς Ἀραβίας**, because they direction of th

9. **ὑπόπεν** the surface';

15. **διάλυτά** 'capable of b and bolted tog

16. **Θάψακο** situated on the part of its up begins to trend neighbourhood It commanded a of that river, w (3. 7. 1) there when Alexande way to the conq

19. **Κοσσαίου** a tribe who inhal between Media a

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καὶ ἄλλοις τισὶ μετρία τίς ἐστιν εὐπορία. σκήψασθαι μὲν οὖν αἰτίαν τοῦ πολέμου φησίν, ἐπειδὴ μόνοι τῶν ἁπάντων οὐ πρεσβεύσαιντο οἱ Ἄραβες ὡς αὐτόν, τὸ δ' ἀληθὲς ὀρεγόμενον πάντων εἶναι κύριον· καὶ ἐπεὶ δύο θεοὺς ἐπυνθάνετο τιμᾶσθαι μόνους ὑπ' αὐτῶν, τόν τε Δία καὶ τὸν Διόνυσον, τοὺς τὰ κυριώτατα πρὸς τὸ ζῆν παρέχοντας, τρίτον ὑπολαβεῖν ἑαυτὸν τιμήσεσθαι, κρατήσαντα καὶ ἐπιτρέψαντα τὴν πάτριον αὐτονομίαν ἔχειν ἣν εἶχον πρότερον. ταῦτά τε δὴ πραγματεύεσθαι περὶ τὰς διώρυγας τὸν Ἀλέξανδρον, καὶ τοὺς τάφους σκευωρεῖσθαι τοὺς τῶν βασιλέων καὶ δυναστῶν· τοὺς γὰρ πλείστους ἐν ταῖς λίμναις εἶναι.

No. 76.—Phoenicia and its cities.

(XVI. 2. 22–25.)

Phoenicia was the district that lay between Mount Libanus and the sea, extending southward as far as Mount Carmel. This territory, though 120 miles long, is seldom more than 12 miles broad, and is divided into a succession of small distinct areas by spurs of Libanus. Owing to its physical conformation the country was naturally partitioned into a number of little states, which, like those of the geographically similar district of Achaia in the Peloponnese, with a view to their common safety formed themselves into a confederation. Of the two cities which have caused it to be famous, Sidon ('the fishers' town') was situated on a promontory, while its rival, Tyre (*Sur*, 'the rock'), occupied a small island—in reality a rocky reef—from which it afterwards spread to the mainland. The question which, as Strabo tells us, was hotly debated between them, whether of the two was prior in the date of its foundation, is still a matter of discussion. This much, however, is certain, that the fame of Sidon was the more widely spread in the

6. ὑπολαβεῖν: 'he took up the idea that he should be honoured.'

9. σκευωρεῖσθαι: 'ransacked'; cp. 8. 6. 23, No. 42 *οὐδένα τάφον ἀσκεύωρητον εἶασαν.*

10. τοὺς τῶν βασιλέων: these royal tombs are not mentioned elsewhere in literature, but we may suppose that they were the burial-places of Chaldaean monarchs.

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earlier period, for it is named as the
Homeric poems, and in the Egyptian mo
the thirteenth centuries B.C. (see Kiepert
at a later time it was eclipsed by Tyr
colonies and the commercial position of
renown, which arose from the three great
the hands of the Assyrians under Shalmane
Nebuchadnezzar, and the Macedonians un
The xxxvi-xxxviii chapters of Ezekiel, wh
nezzar's siege, give an extraordinary idea
The policy, however, of the Phoenician
a selfish one, and they kept secret their
prevent other nations from entering on the
the history of civilization their importance
colonies, and from their having carried seve
Greece. It is remarkable that among these
tion the alphabet, though it was generally re
as having been derived from Phoenicia.

22. Ἐπεὶ οὖν τὴν ἰδίως λεγομένην
λελύθαμεν, ἐπὶ τὴν Φοινίκην μέτιμεν. τα
Ὀρθωσίας μέχρι Βηρυτοῦ λόγον τετύχηκε.
ἔστι Σιδὼν ὅσον ἐν τετρακοσίοις σταδίοις· μ
ποταμὸς καὶ τὸ τοῦ Ἀσκληπιοῦ ἄλσος κ
μετὰ δὲ Σιδῶνα μεγίστη τῶν Φοινίκων καὶ
Τύρος ἐστίν, ἐνάμιλλος αὐτῇ κατά τε μέγεθ
ἐπιφάνειαν καὶ τὴν ἀρχαιότητα ἐκ πολλῶ
δομένην. οἱ μὲν οὖν ποιηταὶ τὴν Σιδῶνα τεθ
Ὅμηρος δὲ οὐδὲ μέμνηται τῆς Τύρου), αἱ δ

3. λόγον τετύχηκε: 'have been already described.' By 'the parts from Orthosia to Berytus' the southern portion of Phoenicia is intended.

4. τετρακοσίοις: the distance in reality is less than 200 stades. Hence Isambert (quoted by Müller, *Index Var. Lect.* p. 1036) suggests that the readin
διακοσίοις (σ' inst
9. ποιηταὶ: the city of Sidon
μὲν Σιδῶνος πο
εἶναι: the country
291; *Od.* 13. 2
Sidonii, *Od.* 4. 84,

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καὶ τὴν Ἰβηρίαν ἀποικίαι μέχρι καὶ ἔξω στηλῶν τὴν Τύρον πλέον ἐξυμνοῦσιν. ἀμφότεραι δ' οὖν ἔνδοξοι καὶ λαμπραὶ καὶ πάλαι καὶ νῦν· ὁποτέραν δ' ἄν τις εἴποι μητρόπολιν Φοινίκων ἔρις ἐν ἀμφοτέραις ἐστίν. ἡ μὲν οὖν Σιδὼν ἐπὶ εὐφυεῖ λιμένι τῆς ἠπείρου τὴν ἵδρυσιν ἔχει. 23. Τύρος δ' ἐστὶν ὅλη νῆσος σχεδόν τι συνῳκισμένη παραπλησίως ὥσπερ ἡ Ἄραδος, συνῆπται δὲ χώματι πρὸς τὴν ἤπειρον, ὃ κατεσκεύασε πολιορκῶν Ἀλέξανδρος· δύο δ' ἔχει λιμένας τὸν μὲν κλειστὸν τὸν δ' ἀνειμένον, ὃν Αἰγύπτιον καλοῦσιν. ἐνταῦθα δέ φασι πολυστέγους τὰς οἰκίας, ὥστε καὶ τῶν ἐν Ῥώμῃ μᾶλλον· διὸ καὶ σεισμοὺς γενομένους ἀπολιπεῖν μικρὸν τοῦ ἄρδην ἀφανίσαι τὴν πόλιν. ἠτύχησε δὲ καὶ ὑπ' Ἀλεξάνδρου πολιορκίᾳ ληφθεῖσα· ἀλλὰ τῶν τοιούτων συμφορῶν κατέστη κρείττων καὶ ἀνέλαβεν αὑτὴν τῇ τε ναυτιλίᾳ, καθ' ἣν ἁπάντων τῶν ἀεὶ κρειττους εἰσὶ

1. ἀποικίαι: Carthage and Gades are especially meant.

4. ἐπὶ εὐφυεῖ λιμένι: Sidon had two harbours, one on the northern, the other on the southern, side of the city. The northern harbour was capable of being closed, and continued in use until the seventeenth century, when its mouth was filled up by Fakr-ed-Din, emir of the Druses, as a protection against the Turkish galleys; since that time only small boats have been able to enter it: *Dict. Bible*, 3. p. 1849.

6. ὥσπερ ἡ Ἄραδος: Aradus is described in 16. 2. 13 as τέτρα περίκλυστος, ὅσον ἑπτὰ τὸν κύκλον σταδίων, πλήρης κατοικίας, and it is added, that the houses were of many storeys (πολυώροφοι).

7. χώματι: owing to the accretion of sand at the sides in the course of centuries, Alexander's mole has now become a wide isthmus. The same thing has happened at Alexandria with the mole that joined the island of Pharos to the mainland; see No. 79.

8. δύο δ' ἔχει λιμένας: these are mentioned by Arrian 2. 24, in his account of Alexander's siege; οἵ τε Φοίνικες κατὰ τὸν λιμένα τὸν πρὸς Αἰγύπτου . . . καὶ οἱ Κύπριοι κατὰ τὸν ἄλλον λιμένα τὸν ἐκ Σιδῶνος φέροντα. Of the κλειστὸς λιμήν we are there told, ἐκ μὲν τὸν λιμένα τὸν πρὸς Σιδῶνος βιάζεσθαι ἀπέγνω [Ἀλέξανδρος] διὰ στενότητα τοῦ στόματος.

10. ὥστε καὶ: 'so that they are even more so.' Coray would omit ὥστε: Kramer would read ὥστε εἶναι.

τῶν ἐν Ῥώμῃ: in 5. 3. 7 Strabo mentions Augustus' regulations with regard to these: πρὸς τὰς συμπτώσεις τὰ ὕψη τῶν καινῶν οἰκοδομημάτων καθελών, καὶ κωλύσας ἐξαίρειν ποδῶν ἑβδομήκοντα τὸ πρὸς ταῖς ὁδοῖς ταῖς δημοσίαις. Seventy feet would represent five or six storeys; and if the houses at Tyre exceeded that height, it is easy to understand how a numerous population could be housed within the limits of the small island.

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καιῇ Φοίνικες, καὶ τοῖς πορφυρείοις·
πασῶν ἡ Τυρία καλλίστη πορφύρα· κα
τἆλλα εὔπορα τὰ πρὸς βαφὴν ἐπιτήδεια
ποιεῖ τὴν πόλιν ἡ πολυπληθία τῶν βαφ
5 τὴν τοιαύτην ἀνδρείαν. οὐχ ὑπὸ τῶν β
αὐτάρκους μόνον, μικρὰ ἀναλώσαντες,
Ῥωμαίων βεβαιωσάντων τὴν ἐκείνων γνώ
ὑπερβολὴν Ἡρακλῆς ὑπ' αὐτῶν. τῆς δὲ
δυνάμεως τὸ πλῆθος καὶ τὸ μέγεθος τῶν ἀπ
10 τεκμήριον· αὗται μὲν οὖν τοιοῦτοι.

24. Σιδώνιοι δὲ πολύτεχνοί τινες παρα
τεχνοι, καθάπερ καὶ ὁ ποιητὴς δηλοῖ· πρὸς
περί τε ἀστρονομίαν καὶ ἀριθμητικήν, ἀπ
ἀρξάμενοι καὶ τῆς νυκτιπλοΐας· ἐμπορικὸν
15 καὶ ἐκάτερον· καθάπερ καὶ τῶν Αἰγυπτίων
φασὶν ἀπὸ τῆς χωρομετρίας, ἣν ὁ Νεῖλος ἀπ
τοὺς ὅρους κατὰ τὰς ἀναβάσεις. τοῦτο μὲν οὖ
ἦκειν εἰς τοὺς Ἕλληνας πεπιστεύκασιν, ἀσ

3. δυσθάνατον: 'unpleasant to live in.'

5. ἀνδρείαν: 'superior skill'; cp. 3. 1. 8, of Gades, ἀνδρείᾳ δὲ τῶν ἐνοικούντων τῇ περὶ τὰς ναυτολίας.

τῶν βασιλέων: the successors of Alexander.

ἐκρίθησαν: 'were recognised as.'

6. ὑπὸ τῶν Ῥωμαίων: Strabo here had not brought his information up to date. He is referring to the privileges accorded to Tyre and Sidon by Antony, who, when he made the rest of the Phoenician and Syrian coast a present to Cleopatra, left those cities in the enjoyment of their independence — as Josephus tells us (*Ant.* 15. 4. 1), ἐκ προγόνων εἰθὺς ἐλευθέρας. But we learn from Dio Cassius (64. 7. 6) that when Augustus subsequently visited Syria, he deprived Tyre and Sidon of their liberty: τούτ ἐβουλώσατο, κ Τυρίους τούς τε στάσεις ἐτοίμους μενον.

8. Ἡρακλῆς: Melcarth.

12. ὁ ποιητής: Strabo quotes *Il.* the embroidery of *Il.* 23. 743, *Od.* 4 their ornamental

13. λογιστικῆς metic,' 'summing.'

14. νυκτιπλοΐας 'siderum observatio Phoenices [inveneru

16. ἀπεργάζεται 'renders necessary' πλήθους σκορπίων κα ἀπεργασαμένου τοὺς ναυτελῆ.

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ἀριθμητικὴν παρὰ Φοινίκων· νυνὶ δὲ πάσης καὶ τῆς ἄλλης φιλοσοφίας εὐπορίαν πολὺ πλείστην λαβεῖν ἔστιν ἐκ τούτων τῶν πόλεων· εἰ δὲ δεῖ Ποσειδωνίῳ πιστεῦσαι, καὶ τὸ περὶ τῶν ἀτόμων δόγμα παλαιόν ἐστιν ἀνδρὸς Σιδωνίου Μώχου πρὸ τῶν Τρωικῶν χρόνων γεγονότος. τὰ μὲν οὖν παλαιὰ ἐάσθω· καθ' ἡμᾶς δὲ ἐκ Σιδῶνος μὲν ἔνδοξοι φιλόσοφοι γεγόνασι Βόηθός τε, ᾧ συνεφιλοσόφησαμεν ἡμεῖς τὰ Ἀριστοτέλεια, καὶ Διόδοτος ἀδελφὸς αὐτοῦ· ἐκ Τύρου δὲ Ἀντίπατρος καὶ μικρὸν πρὸ ἡμῶν Ἀπολλώνιος ὁ τὸν πίνακα ἐκθεὶς τῶν ἀπὸ Ζήνωνος φιλοσόφων καὶ τῶν βιβλίων. διέχει δὲ τῆς Σιδῶνος ἡ Τύρος οὐ πλείους τῶν διακοσίων σταδίων· ἐν δὲ τῷ μεταξὺ πολίχνιον Ὀρνίθων πόλις λεγομένη· εἶτα πρὸς Τύρῳ ποταμὸς ἐξίησι· μετὰ δὲ τὴν Τύρον ἡ Παλαίτυρος ἐν τριάκοντα σταδίοις.

Distinguished philosophers.

Ptolemais (*Acre*).

25. Εἶθ' ἡ Πτολεμαΐς ἐστι μεγάλη πόλις ἣν Ἄκην ὠνόμαζον πρότερον, ᾗ ἐχρῶντο ὁρμητηρίῳ πρὸς τὴν Αἴγυπτον οἱ Πέρσαι. μεταξὺ δὲ τῆς Ἄκης καὶ Τύρου θινώδης αἰγιαλός ἐστιν ὁ φέρων τὴν ὑαλῖτιν ἄμμον· ἐνταῦθα μὲν οὖν φασι μὴ χεῖσθαι, κομισ-

4. Μώχου: a writer of this name is mentioned by Josephus, *Ant.* 1. 3. 9, but we have no means of knowing whether he was the same person who is mentioned here, or what his date was.

7. συνεφιλοσόφησαμεν: their common teacher may have been, as the French translators suggest, Xenarchus of Seleucia in Cilicia, who gave lessons both at Alexandria and Rome, for Strabo mentions (14. 5. 4) that he studied under him. But an equally strong claim may be put in for Andronicus of Rhodes, who taught at Rome, and numbered Boëthus among his disciples. Both Xenarchus and Andronicus were Peripatetic philosophers.

9. πίνακα: this seems to have been a short survey. Diog. Laert. (7. 1. 2) speaks of Apollonius as the author of a work on Zeno.

12. ποταμὸς: probably the Leontes is meant, which enters the sea five miles to the N. of Tyre.

13. Παλαίτυρος: this name for the city on the mainland seems to date from the time of its destruction by Alexander. After that time it was known as 'ancient Tyre,' in distinction from the 'new Tyre,' which he built partly on the island, partly on the mole by which he joined the island to the shore: Stanley, *Sinai and Palestine*, p. 265.

14. Ἄκην: Heb. *Accho*, Arab. *Akka*, from which is derived the name *Acre*, by which it has been known from the time of its occupation by the Knights of St. John. It was called Ptolemais in the time of Ptolemy Soter, when this part of Syria belonged to him.

17. τὴν ὑαλῖτιν ἄμμον: the well-known story of the discovery of glass, which is given by Pliny, 36. 191, viz. that it was produced by

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θεῖσαν εἰς Σιδῶνα δι' ἣν χωνείαν δ
Σιδωνίους εἶναι τὴν ἁλίτυπ ψάμμον
πᾶσαν πανταχοῦ χεῖσθαί φασιν. ἥκ
παρὰ τῶν ἁλουργῶν εἶναί τινα καὶ κ
ἧς χωρὶς οὐχ οἷόν τε τὰς πολυχρόο
σκευὰς ἀποτελεσθῆναι, καθάπερ καὶ
θεῖν· καὶ ἐν Ῥώμῃ δὲ πολλὰ παρεμφύσ
χρόας καὶ πρὸς τὴν ῥᾳστώνην τῆς κ
τῶν κρυσταλλοφανῶν ὅπου γε καὶ τρ
καὶ ἐκπωμάτων ἐστιν.

No. 77.—Origin and customs

(XVI. 2. 34–37.)

Of the accounts of the Exodus which are
the two most important are that of Tacit
following by Strabo. Neither of these sh
with the Scripture narrative. In both
probably derived from Egyptian sources, f
I. 25) expressly accuses the Egyptians and t
lating falsehoods about the Exodus; this is e
happened in Strabo's case, since he resid

the fusing effect on the sand of this coast of lumps of nitre, with which some traders, who had landed there, supported their cooking vessels over a fire, is now discredited, because a much greater heat than that of any ordinary fire is necessary to produce this result. Anyhow, the art of glass-making was known to the Assyrians and Egyptians at a much earlier period.

χεῖσθαι: 'fused'; the substantive χωνεία expresses the same idea.

κομισθῆσαν εἰς Σιδῶνα: it was brought to Sidon, in order that the 'flux,' or dissolvent ingredient necessary to be applied t

3. πᾶσαν that glass ca from vitreou the 'flux' is true that it every kind of

4. ἁλίτυπ

5. κατασκ lit. 'pieces of

6. ἄλλοις: taken as masc.

8. τὴν ῥᾳ σκευῆς: 'faci this explains δ

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Alexandria. Strabo and Tacitus agree in little else except in the fact of the Jews having come out of Egypt under the guidance of Moses; but in their descriptions of the customs of that people both mention their monotheism and avoidance of idolatry, their abstaining from certain meats, and their practising circumcision. The other notices of the Jews by heathen writers will be found collected in Meir's *Judaica*, Jena, 1832.

Moses an Egyptian priest.

34. Ἡ κρατοῦσα μάλιστα φήμη τῶν περὶ τὸ ἱερὸν τὸ ἐν τοῖς Ἱεροσολύμοις πιστευομένων Αἰγυπτίους ἀποφαίνει τοὺς προγόνους τῶν νῦν Ἰουδαίων λεγομένων. 35. Μωσῆς γάρ τις τῶν Αἰγυπτίων ἱερέων ἔχων τι μέρος τῆς Κάτω καλουμένης χώρας, ἀπῆρεν ἐκεῖσε ἐνθένδε δυσχεράνας τὰ καθεστῶτα, καὶ

His views concerning God.

συνεξῆραν αὐτῷ πολλοὶ τιμῶντες τὸ θεῖον. ἔφη γὰρ ἐκεῖνος καὶ ἐδίδασκεν, ὡς οὐκ ὀρθῶς φρονοῖεν οἱ Αἰγύπτιοι θηρίοις εἰκάζοντες καὶ βοσκήμασι τὸ θεῖον, οὐδ' οἱ Λίβυες· οὐκ εὖ δὲ οὐδ' οἱ Ἕλληνες ἀνθρωπομόρφους τυποῦντες· εἷς γὰρ ἐν τοῦτο μόνον θεὸς τὸ περιέχον ἡμᾶς ἅπαντας καὶ γῆν καὶ θάλατταν, ὃ καλοῦμεν οὐρανὸν καὶ κόσμον καὶ τὴν τῶν ὄντων φύσιν.

Opposition to idolatry.

τούτου δὴ τίς ἂν εἰκόνα πλάττειν θαρρήσειε νοῦν ἔχων ὁμοίαν τινὶ τῶν παρ' ἡμῖν; ἀλλ' ἐᾶν δεῖν πᾶσαν ξοανοποιίαν, τέμενος δ' ἀφορίσαντας καὶ σηκὸν ἀξιόλογον τιμᾶν ἔδους χωρίς. ἐγκοιμᾶσθαι δὲ καὶ αὐτοὺς ὑπὲρ ἑαυτῶν καὶ ὑπὲρ τῶν ἄλλων ἄλλους τοὺς εὐονείρους· καὶ προσδοκᾶν δεῖν ἀγαθὸν παρὰ τοῦ θεοῦ καὶ δῶρον ἀεί τι καὶ σημεῖον τοὺς σωφρόνως ζῶντας καὶ μετὰ δικαιοσύνης, τοὺς δ' ἄλλους μὴ προσδοκᾶν.

The Exodus.

36. Ἐκεῖνος μὲν οὖν τοιαῦτα λέγων ἔπεισεν εὐγνώμονας ἄνδρας οὐκ ὀλίγους καὶ ἀπήγαγεν ἐπὶ τὸν τόπον τοῦτον, ὅπου νῦν ἐστι τὸ ἐν τοῖς Ἱεροσολύμοις κτίσμα. κατέσχε δὲ ῥᾳδίως οὐκ ἐπίφθονον ὂν τὸ χωρίον οὐδ' ὑπὲρ οὗ ἄν τις ἐσπουδασμένως

4. τῆς Κάτω καλουμένης: Κάτω, which is not in the existing MSS., was inserted by Coray: it might easily have been omitted owing to its resemblance to the commencement of the following word.

14. ἔδους: 'image'; on this meaning of the word see Jebb's note on Soph. *O. T.* 886.

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No. 78.—Jericho and the 'Cities of the Plain.'

(XVI. 2. 41, 44.)

In the Augustan age Jericho, the 'city of palms,' was an attractive place of resort. Its palm-groves and gardens of balsam were presented to Cleopatra by Antony, and were first farmed for her, and then redeemed for himself, by Herod the Great, who made this one of his princely residences. They are the 'Herodis palmeta pinguia' of Horace (*Epist.* 2. 2. 184). At the present day, according to Dean Stanley (*Sinai and Palestine*, p. 301), 'at Jericho even the solitary relic of the palm-forest—seen as late as 1838—has disappeared.' To judge from the accounts of Palestine which are given by Strabo, Pliny (*H. N.* 5. 72; 12. 111 foll.), and Tacitus (*Hist.* 5. 6), the balsam-tree and the Dead Sea seem to have been the objects of greatest interest in that country to the Roman world in ancient times. In his description of that piece of water Strabo has confused the lake Sirbonis with the Lacus Asphaltites, but in the passage here quoted what he is referring to is evidently the neighbourhood of the Dead Sea. The features of this which attracted the attention of ancient writers—the bituminous character of the lake, and the calcined appearance of the rocks—have often been noticed by travellers, and at one time men of science were disposed to attribute these to volcanic action (see Daubeny, *On Volcanos*, pp. 278 foll.); but modern geologists do not seem inclined to accept this view. See Sir G. Grove's art. Salt Sea, in *Dict. Bibl.* 3. p. 1187.

Jericho.

41. Ἱερικοῦς δ' ἐστὶ πεδίον κύκλῳ περιεχόμενον ὀρεινῇ τινι καί που καὶ θεατροειδῶς πρὸς αὐτὸ κεκλιμένῃ· ἐνταῦθα δ' ἐστὶν ὁ φοινικών, μεμιγμένην ἔχων καὶ ἄλλην ὕλην ἥμερον καὶ εὔκαρπον, πλεονάζων δὲ τῷ φοίνικι, ἐπὶ μῆκος σταδίων ἑκατόν, διάρρυτος ἅπας καὶ μεστὸς κατοικιῶν· ἔστι δ' αὐτοῦ καὶ βασίλειον καὶ ὁ τοῦ βαλσάμου παράδεισος· ἔστι δὲ τὸ φυτὸν θαμνῶδες, κυτίσῳ ἐοικὸς καὶ τερμίνθῳ, ἀρωματίζον· οὗ τὸν

Its palm-grove.

Garden of balsam.

6. βασίλειον: the palace built by Herod the Great.

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φλοιὸν ἐπισχίσαντες ὑπολαμβάνο
γλίσχρῳ γάλακτι παραπλήσιον· ἀ
λαμβάνει πῆξιν· λύει δὲ κεφαλαλγί
ἀρχομένας καὶ ἀμβλυωπίας· τίμιος
μόνον γεννᾶται· καὶ ὁ φοινικὼν δὲ τ
φοίνικα ἐνταῦθα μόνον, πλὴν τοῦ Ba
πρὸς τὴν ἕω· μεγάλη οὖν ἀπ' αὐ
ξυλοβαλσάμῳ δὲ ὡς ἀρώματι χρῶντ

44. Τοῦ δ' ἐμπίπρου τὴν χώραν
φέρουσι πολλά· καὶ γὰρ πέτρας τυφ
τραχείας περὶ Μοασάδα καὶ σήρ
τεφρώδη, σταγόνας τε πίττης ἐκ
δυσώδεις πόρρωθεν ποταμοὺς ζέουσας
μένας σπυράδην· ὥστε πιστεύειν τ
ἐγχωρίοις, ὡς ἄρα φκοῦντό ποτε τρι
ὧν τῆς μητροπόλεως Σοδόμων σώζ
σταδίων· ὑπὸ δὲ σεισμῶν καὶ ἀναφυ
ὑδάτων ἀσφαλτωδῶν τε καὶ θειωδῶν

1. φλοιὸν ἐπισχίσαντες: cp. Tac. *Hist.* 5. 6 'balsamum modica arbor: ut quisque ramus intumuit, si vim ferri adhibeas, pavent venae; fragmine lapidis aut testa aperiuntur.' Josephus (*B. J.* 4. 8. 3), who speaks in rapturous terms of the gardens of Jericho, distinguishes two kinds of balsam, the opobalsamum, which was the most precious, and the myrobalsamum. The balsam is the Balm of Gilead of Scripture.

3. ὑποχύσεως: 'cataract.'

5. καὶ ὁ φοινικὼν δὲ τοιοῦτος: 'the same thing may be said of the palm-grove, for &c.'

τὸν καρυωτὸν φοίνικα: *palmula caryota*, one of the finest kinds of palms, with walnut-like fruit.

8. ξυλοβαλσάμῳ: according to Jahn, *Bibl. Ant.* 1. § 74, quoted in *Dict. Bibl.* 1. p. 164, this is the

liquid
branc
11.
Josep
shore
which
situate
with s
hood:
foll.
12.
'smoot
17.
tus, on
reports
the rep
inde cu
magnisq
num jac
tigia, te
dam vim

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πέτραι πυρίληπτοι γένοιντο, αἱ τε πόλεις αἱ μὲν καταποθεῖεν, ἃς δ' ἐκλίποιεν οἱ δυνάμενοι φυγεῖν. Ἐρατοσθένης δέ φησι τἀναντία, λιμναζούσης τῆς χώρας ἐκρήγμασιν ἀνακαλυφθῆναι τὴν πλείστην, καθάπερ τὴν Θετταλίαν.

4. καθάπερ τὴν Θετταλίαν: cp. Herod. 7. 129 *τὴν δὲ Θεσσαλίην λόγος ἐστὶ τὸ παλαιὸν εἶναι λίμνην, ὥστε γε συγκεκληϊσμένην πάντοθεν ὑπερμήκεσι οὔρεσι.* Herodotus goes on to say, that Thessaly was drained when the vale of Tempe was formed by means of an earthquake.

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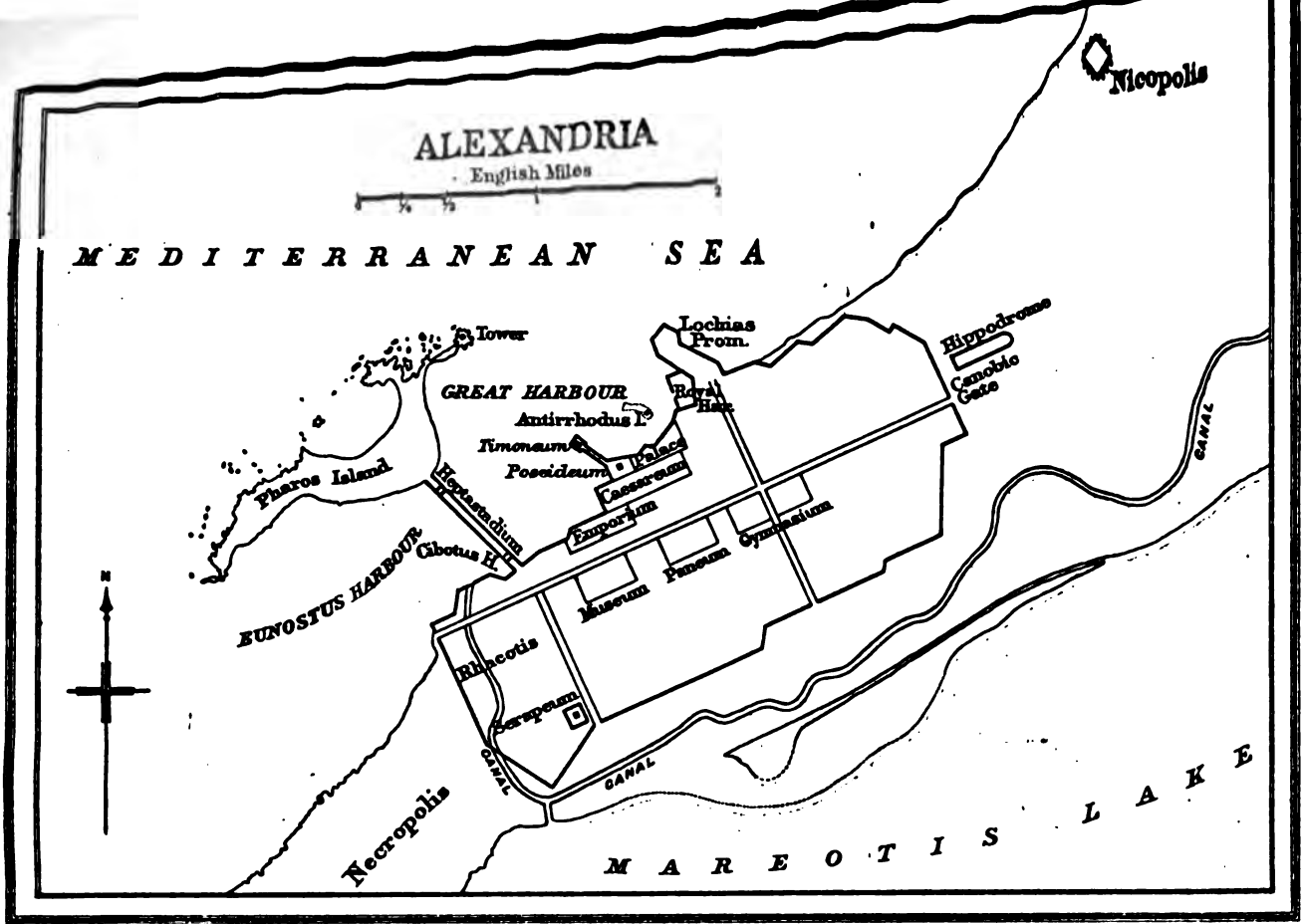

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BOOK

EGY

No. 79.—ALE

(XVII. 1. 6–

STRABO's account of Alexandria is
which he has given of any city. As h
he was well acquainted with the place
ance as the greatest commercial centre
τῆς οἰκουμένης). In size it was at this
It was also the great university of that
literature, philosophy and science, and
finest library known in antiquity. Th
situation between ancient and modern
importance which the mole or Heptast
island of Pharos with the mainland, grad
the soil deposited along its sides by the
ages its width has been greatly increased
the position has attracted the inhabitant
present day the greater part of the town is

6. Ἐπεὶ δὲ τὸ πλεῖστον τοῦ ἔργου το
ἡ Ἀλεξάνδρειά ἐστι καὶ τὰ περὶ αὐτήν, ἐ
τοίνυν ἡ ἀπὸ Πηλουσίου παραλία πρὸς
μέχρι μὲν τοῦ Κανωβικοῦ στόματος χιλίω
ε σταδίων, ὃ δὴ καὶ βάσιν τοῦ Δέλτα ἔφα
Φάρον τὴν νῆσον ἄλλοι στάδιοι πεντήκοντ
ἡ δὲ Φάρος νησίον ἐστὶ παράμηκες, προσεχ

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λιμένα πρὸς αὐτὴν ποιοῦν ἀμφίστομον. ἠὼν γάρ ἐστι κολπώδης, ἄκρας εἰς τὸ πέλαγος προβεβλημένη δύο· τούτων δὲ μεταξὺ ἡ νῆσος ἵδρυται κλείουσα τὸν κόλπον, παραβέβληται γὰρ αὐτῷ κατὰ μῆκος· τῶν δ' ἄκρων τῆς Φάρου τὸ μὲν ἑῷον μᾶλλόν ἐστι προσεχὲς τῇ ἠπείρῳ καὶ τῇ κατ' αὐτὴν ἄκρᾳ (καλεῖται δ' ἄκρα Λοχιάς), καὶ ποιεῖ τὸν λιμένα ἀρτίστομον· πρὸς δὲ τῇ στενότητι τοῦ μεταξὺ πόρου καὶ πέτραι εἰσὶν αἱ μὲν ὕφαλοι αἱ δὲ καὶ ἐξέχουσαι, τραχύνουσαι πᾶσαν ὥραν τὸ προσπίπτον ἐκ τοῦ πελάγους κλυδώνιον. ἔστι δὲ καὶ αὐτὸ τὸ τῆς νησίδος ἄκρον
wer. πέτρα περίκλυστος, ἔχουσα πύργον θαυμαστῶς κατεσκευασμένον λευκοῦ λίθου πολυώροφον, ὁμώνυμον τῇ νήσῳ· τοῦτον δ' ἀνέθηκε Σώστρατος Κνίδιος, φίλος τῶν βασιλέων, τῆς τῶν πλοϊζομένων σωτηρίας χάριν, ὡς φησιν ἡ ἐπιγραφή. ἀλιμένου γὰρ οὔσης καὶ ταπεινῆς τῆς ἐκατέρωθεν παραλίας, ἐχούσης δὲ καὶ χοιράδας καὶ βράχη τινά, ἔδει σημείου τινὸς ὑψηλοῦ καὶ λαμπροῦ τοῖς ἀπὸ τοῦ πελάγους προσπλέουσιν ὥστ' εὐστοχεῖν τῆς εἰσβολῆς τοῦ λιμένος. καὶ τὸ ἐσπέριον δὲ στόμα οὐκ
bour of εὐείσβολόν ἐστιν, οὐ μὴν τοσαύτης γε δεῖται προνοίας· ποιεῖ
ostus. δὲ καὶ τοῦτο ἄλλον λιμένα τὸν τοῦ Εὐνόστου καλούμενον· πρόκειται δ' οὗτος τοῦ ὀρυκτοῦ καὶ κλειστοῦ λιμένος· ὁ μὲν γὰρ ἐκ τοῦ λεχθέντος πύργου τῆς Φάρου τὸν εἴσπλουν ἔχων ὁ μέγας ἐστὶ λιμήν· οὗτοι δὲ συνεχεῖς ἐν βάθει ἐκείνῳ, τῷ ἑπτασταδίῳ καλουμένῳ χώματι διειργόμενοι ἀπ' αὐτοῦ, παράκεινται· τὸ δὲ
e mole. χῶμά ἐστιν ἀπὸ τῆς ἠπείρου γέφυρα ἐπὶ τὴν νῆσον κατὰ

6. ἀρτίστομον: 'with a clear opening.'

8. πᾶσαν ὥραν: 'constantly.'

19. Εὐνόστου: Prof. Mahaffy suggests that this name may have been caused by the prevalence of the north wind, because return was easy from it as compared with the Great Harbour: *Greek Life and Thought*, p. 163.

20. τοῦ ὀρυκτοῦ καὶ κλειστοῦ λιμένος: this harbour, which, as Strabo afterwards tells us, was called Cibotus, lay at the innermost angle of the harbour of Eunostus, where the Heptastadion met the city.

22. συνεχεῖς ἐν βάθει ἐκείνῳ ... παράκεινται: 'the Eunostus and the closed harbour lie close by contiguous to it in their innermost part.'

ἑπτασταδίῳ καλουμένῳ: the name was derived from its length.

24. γέφυρα: here used for a 'dam,' which is probably its meaning in Homer; while γεγεφυρωμένους immediately below is 'spanned by bridges.'

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τὸ ἑσπέριον αὐτῆς μέρος ἐκ
μέσου κὶς τὸν Ἑλλήσποντον λι
δ' αὖ χῶρα μέσον ἐπὶ τ
θεραγώγους, ὅτε γε φασὶν
3 Κεῖται δὲ τῇ πρὸς Ἀλεξαν
βασιλέως· ἀλίμενα δ' ἐστὶν
ἡ γοῦν μέγας λιμὴν πρὸς τῇ
καὶ τῇ φύσει ἐγχω
ἐπὶ κλίμακος ὁρμεῖν, καὶ
τὸ μὲν οὖν πρότερον τῶν Λίγυπ
καὶ νῦν τάττουσιν ἐπιτηδειότατον δεύτ
τοὺς πλέοντας καὶ μάλιστα τ
καὶ ἐπιβηματικὸν τῆς ἀλλοτρία
φυλακὴν τῷ τόπῳ τούτῳ πολεί
15 κατοικίαν δ' αὐτοῖς ἔδωκαν τὴ
νῦν μὲν τῆς Ἀλεξανδρέων πόλ
τῶν γεωμόρων, τότε δὲ κώμη ἐπ
βασιλέως παρέδοσαν Ἕλλησιν
ἐπιόντας. ἐπελθὼν δὲ Ἀλέξαν
20 τειχίζειν ἐπὶ τῷ λιμένι τὴν πόλ
κτίσει εἰδωλοποιίας τῇ πόλει μυθ
ἐπιγραφὴν τοῦ κτίσματος στηλ
λευκῇ διαστηλιτευόμενον τὴν τοῦ
τοιότητα τῆς γῆς καὶ τοῦ βασιλέ
25 ἀλφίτων μέρος τῶν παρεσκευασμέ

1. τὸ ἑσπέριον αὐτῆς μέρος: this must mean 'its western extremity'; in reality the mole met the island just at its middle.

9. ἐπὶ κλίμακος ὁρμεῖν: 'can be moored to the steps.'

15. αὐτοῖς: sc. to the guards, understood in φυλακήν.

Ῥακώτιν: this primitive settlement continued in later times to form the Egyptian quarter, and

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δι' ὧν καὶ αἱ ὁδοὶ κατετμήθησαν εἰς πλείους· τοῦτ' οὖν οἰωνίσθαι λέγονται πρὸς ἀγαθοῦ γεγονός.

7. Ἡ δ' εὐκαιρία πολύτροπος· ἀμφίκλυστόν τε γάρ ἐστι τὸ χωρίον δυσὶ πελάγεσι, τῷ μὲν ἀπὸ τῶν ἄρκτων τῷ Αἰγυπτίῳ λεγομένῳ τῷ δ' ἀπὸ μεσημβρίας τῷ τῆς λίμνης τῆς Μαρείας ἣ καὶ Μαρεῶτις λέγεται· πληροῖ δὲ ταύτην πολλαῖς διώρυξιν ὁ Νεῖλος ἄνωθέν τε καὶ ἐκ πλαγίων, δι' ὧν τὰ εἰσκομιζόμενα πολλῷ πλείω τῶν ἀπὸ θαλάττης ἐστὶν ὥσθ' ὁ λιμὴν ὁ λιμναῖος ὑπῆρχε πλουσιώτερος τοῦ θαλαττίου· ταύτῃ δὲ καὶ τὰ ἐκκομιζόμενα ἐξ Ἀλεξανδρείας πλείω τῶν εἰσκομιζομένων ἐστί· γνοίη δ' ἄν τις ἔν τε τῇ Ἀλεξανδρείᾳ καὶ τῇ Δικαιαρχείᾳ γενόμενος, ὁρῶν τὰς ὁλκάδας ἔν τε τῷ κατάπλῳ καὶ ἐν ταῖς ἀναγωγαῖς ὅσον βαρύτεραί τε καὶ κουφότεραι δεῦρο κἀκεῖσε πλέοιεν. πρὸς δὲ τῷ πλούτῳ τῶν καταγομένων ἑκατέρωσε εἴς τε τὸν κατὰ θάλατταν λιμένα καὶ εἰς τὸν λιμναῖον καὶ τὸ εὐάερον ἄξιον σημειώσεώς ἐστιν, ὃ καὶ αὐτὸ συμβαίνει διὰ τὸ ἀμφίκλυστον καὶ τὸ εὔκαιρον τῆς ἀναβάσεως τοῦ Νείλου. αἱ μὲν γὰρ ἄλλαι πόλεις αἱ ἐπὶ λιμνῶν ἱδρυμέναι βαρεῖς καὶ πνιγώδεις ἔχουσι τοὺς ἀέρας ἐν τοῖς καύμασι τοῦ θέρους· ἐπὶ γὰρ τοῖς χείλεσιν αἱ λίμναι τελματοῦνται διὰ τὴν ἐκ τῶν ἡλίων ἀναθυμίασιν· βορβορώδους οὖν ἀναφερομένης τοσαύτης ἰκμάδος, νοσώδης ὁ ἀὴρ ἕλκεται καὶ λοιμικῶν κατάρχει παθῶν. ἐν Ἀλεξανδρείᾳ δὲ τοῦ θέρους ἀρχομένου πληρούμενος ὁ Νεῖλος

1. δι' ὧν καὶ αἱ ὁδοὶ κατετμήθησαν: 'by means of which (the meal) the lines of the streets also (as well as the circuit of the city) were drawn out.' Nothing can be made of the words εἰς πλείους, and I suspect that they are a gloss which has crept into the text, arising from a misinterpretation of *κατετμήθησαν* in the sense of 'were subdivided.' *Αἱ ὁδοὶ κατετμήθησαν εἰς πλείους* cannot mean 'the number of the streets was multiplied'; and, if it could, this would not suit the context, for there was no time for such a proceeding.

2. πρὸς ἀγαθοῦ γεγονός: the good omen consisted in the foundations of the city being laid in corn; cp. Ammianus Marcellinus, 22. 16. 7.

7. ἐκ πλαγίων: 'by cross channels.'

8. ὁ λιμὴν ὁ λιμναῖος: the port on the lake Mareotis, southward of the city.

11. Δικαιαρχείᾳ: the Greek name for Puteoli, which was now one of the greatest ports in Italy; see 3. 2. 6, No. 9; 5. 4. 6, No. 27.

22. ἕλκεται: 'is inhaled.'

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πληροῖ καὶ τὴν λίμ
φορὰν τοιῆσαν μοχθ
τῶν βορείων καὶ το
θέρους Ἀλεξανδρεῖα
8. Ἔστι δὲ χλαμυ
οὗ τὰ μὲν ἐπὶ μῆκος
κοντα σταδίων ἔχοντι
ἑπτὰ ἢ ὀκτὼ σταδίων
της τῇ δ' ἐπὶ τῆς λίμ
ἱππηλάτους καὶ ἁρματη
πλέθρων ἀνατεταμένο
ἀλλήλας. ἔχει δ' ἡ π
βασίλεια, τέταρτον ἢ
τῶν γὰρ βασιλέων ἕκα
ἐφιλοκάλει τινὰ κόσμο
πρὸς ταῖς ὑπαρχούσαις,
ἕτερ' ἐστίν· ἅπαντα μέν
καὶ ὅσα ἔξω αὐτοῦ. τ
Μουσεῖον, ἔχον περίπατ
τὸ συνέδριον τῶν μετεχόν
ἔστι δὲ τῇ συνόδῳ ταύτῃ
τῷ Μουσείῳ τεταγμένος τ
Καίσαρος. μέρος δὲ τῶν
Σῆμα, ὃ περίβολος ἦν ἐν
Ἀλεξάνδρου· ἔφθη γὰρ τὸ
Λάγου Πτολεμαῖος κατακομ

1. ἀναφορὰν: 'exhalations.'
5. χλαμυδοειδὲς: a favouri
word with Strabo for an irregul
oblong: properly speaking, it de
scribes an oblong which tapers a
either end, like the Greek Chlamys;
thus in 2. 5. 14, No. 6, it is applied
to the inhabited earth; see the note
on that passage.
16. ἐξ ἑτέρων ἕτερ' ἐστίν: 'one

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πόμενον ταύτῃ κατὰ πλεονεξίαν καὶ ἐξιδιασμὸν τῆς Αἰγύπτου· καὶ δὴ καὶ ἀπώλετο διαφθαρεὶς ὑπὸ τῶν στρατιωτῶν, ἐπελθόντος τοῦ Πτολεμαίου καὶ κατακλείσαντος αὐτὸν ἐν νήσῳ ἐρήμῃ· ἐκεῖνος μὲν οὖν ἀπέθανεν ἐμπεριπαρεὶς ταῖς σαρίσσαις ἐπελθόντων ἐπ' αὐτὸν τῶν στρατιωτῶν· σὺν αὐτῷ δὲ . . . καὶ οἱ βασιλεῖς Ἀριδαῖός τε καὶ τὰ παιδία τὰ Ἀλεξάνδρου καὶ ἡ γυνὴ Ῥωξάνη ἀπῆραν εἰς Μακεδονίαν· τὸ δὲ σῶμα τοῦ Ἀλεξάνδρου κομίσας ὁ Πτολεμαῖος ἐκήδευσεν ἐν τῇ Ἀλεξανδρείᾳ ὅπου νῦν ἔτι κεῖται, οὐ μὴν ἐν τῇ αὐτῇ πυέλῳ· ὑαλίνη γὰρ αὕτη, ἐκεῖνος δ' ἐν χρυσῇ κατέθηκεν· ἐσύλησε δ' αὐτὴν ὁ Κόκκης καὶ Παρείσακτος ἐπικληθεὶς Πτολεμαῖος, ἐκ τῆς Συρίας ἐπελθὼν καὶ ἐκπεσὼν εὐθύς, ὥστ' ἀνόνητα αὐτῷ τὰ σῦλα γενέσθαι.

Objects near the Great Harbour.

9. Ἔστι δ' ἐν τῷ μεγάλῳ λιμένι κατὰ μὲν τὸν εἴσπλουν ἐν δεξιᾷ ἡ νῆσος καὶ ὁ πύργος ὁ Φάρος, κατὰ δὲ τὴν ἑτέραν χεῖρα αἵ τε χοιράδες καὶ ἡ Λοχιὰς ἄκρα ἔχουσα βασίλειον. εἰσπλεύσαντι δ' ἐν ἀριστερᾷ ἐστι συνεχῆ τοῖς ἐν τῇ Λοχιάδι τὰ ἐνδοτέρω βασίλεια, πολλὰς καὶ ποικίλας ἔχοντα διαίτας καὶ ἄλση· τούτοις δ' ὑπόκειται ὅ τε ὀρυκτὸς λιμὴν καὶ κλειστός, ἴδιος τῶν βασιλέων, καὶ ἡ Ἀντίρροδος νησίον προκείμενον τοῦ ὀρυκτοῦ λιμένος, βασίλειον ἅμα καὶ λιμένιον ἔχον· ἐκάλεσαν δ' οὕτως ὡς ἂν τῇ Ῥόδῳ ἐνάμιλλον. ὑπέρκειται δὲ τούτου τὸ θέατρον· εἶτα τὸ Ποσείδιον, ἀγκών τις ἀπὸ τοῦ ἐμπορίου καλουμένου προπεπτωκώς, ἔχων ἱερὸν Ποσειδῶνος· ᾧ προσθεὶς χῶμα Ἀντώνιος ἔτι μᾶλλον προενεῦον εἰς μέσον τὸν λιμένα ἐπὶ τῷ

Ptolemy Soter (ὁ τοῦ Λάγου) persuaded Arrhidaeus, who had been entrusted with the funeral of Alexander, to allow his body to be transported to Egypt.

2 ὑπὸ τῶν στρατιωτῶν: by his own soldiers. They mutinied in consequence of his attempting to force them to cross the Nile, notwithstanding that numbers had been drowned, when he was invading Ptolemy's dominions.

5. σὺν αὐτῷ δέ: after these words ὄντες or some word of similar meaning seems to have been lost.

9. ὅπου νῦν ἔτι κεῖται: this is confirmed by Suetonius (*Octav.* 18) and Dio Cassius (51. 16. 5), both which writers state that the body was seen by Augustus at Alexandria.

10. ὁ Κόκκης καὶ Παρείσακτος ἐπικληθεὶς: Ptolemy XI, the illegitimate (παρείσακτος) son of Ptolemy Lathyrus, by Cleopatra, whose nickname was Cocce: see Groskurd, *Germ. Transl.* 3. p. 348.

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ἔκρυψε κατεσκεύασε δίαιταν βασιλικὴν ἣν Τ
μενος. τοῦτο δ' ἔπραξε τὸ τελευταῖον, ἡνίκα
τῶν φίλων ἀπῆρεν εἰς Ἀλεξάνδρειαν μετὰ τὴν
πραγίαν, Τιμώνειον αὑτῷ κρίνας τὸν λοιπὸν
ἐμέλλεν ἔρημος τῶν τοσούτων φίλων. εἶτ
καὶ τὸ ἐμπύρευμα καὶ ἀποστάσεις, καὶ μετὰ
μέχρι τοῦ ἐπιστολίου. ταῦτα μὲν τὰ περὶ τ

10. Ἑξῆς δ' Εὐνόστου λιμὴν μετὰ τὸ
ὑπὲρ τούτου ὁ ἀμφιτὸς ὃν καὶ Κιβωτὸν κα
αὐτὸς νεώρια. ἐνδοτέρω δὲ τούτου διῶρυξ
λίμνης τεταμένη τῆς Μαρεώτιδος· ἔξω μὲν
μικρὸν ἔτι λοιπεται τῆς πόλεως· εἶθ' ἡ Νε
στειον, ἐν ᾧ κῆποί τε πολλοὶ καὶ τυφαὶ καὶ
τὰς τερυχείας τῶν νεκρῶν ἐτιτήδευσα. ἐντὸ
τό τε Σαράπειον καὶ ἄλλα τεμένη ἀρχαῖα
δυὰ τὴν τῶν νέων κατασκευὴν τῶν ἐν Νι
ἀμφιθέατρον καὶ στάδιον καὶ οἱ τεττερ
συστελοῦσται· τὰ δὲ παλαιὰ ἀλογώρητα. σ
ἡ πύλις μεστή ἐστιν ἀναθημάτων καὶ ἱερῶν
γυμνάσιον μείζονα ἢ σταδιαίας ἔχον τὰς στο
τε Ἑλληστήριον καὶ τὰ ἄλση. ἔστι δὲ καὶ
χειροποίητον στρογγυλοειδὲς ἐμφερὲς ὄχθῳ πε
τὴν ἀνάβασιν ἔχον· ἀπὸ δὲ τῆς κορυφῆς ἐ
τὴν πόλιν ὑπεκειμένην αὐτῷ πανταχόθεν. ἀ
πόλεως ἢ ἐπὶ τὸ μῆκος πλατεῖα διατείνει π
μέχρι τῆς πύλης τῆς Κανωβικῆς· εἶθ' ἱππόδ

1. Τιμώνιον: 'the Growlery.'
6. ἀποστάσεις: 'repositories.'
9. Κιβωτόν: this name was probably derived from its being a πλωτὴ λιμήν.
16. Νικοπόλει: this was the city which Augustus founded, to the eastward of Alexandria, as a rival to it, in order to mark his displeasure at the sup
bitants of tha
Antony.
17. οἱ περὶ
festival probabl
quennial game
Nicopolis in E
victory at Actiu
22. κοχλίου

ἐστι καὶ αἱ παρακείμεναι ἄλλαι μέχρι τῆς διώρυγος τῆς Κανω-
Kanobic. βικῆς. διὰ δὲ τοῦ ἱπποδρόμου διελθόντι ἡ Νικόπολις ἔστιν, ἔχουσα κατοικίαν ἐπὶ θαλάττῃ πόλεως οὐκ ἐλάττω· τριάκοντα δέ εἰσιν ἀπὸ τῆς Ἀλεξανδρείας στάδιοι. τοῦτον δὲ ἐτίμησεν ὁ Σεβαστὸς Καῖσαρ τὸν τόπον, ὅτι ἐνταῦθα ἐνίκα τῇ μάχῃ τοὺς ἐπεξιόντας ἐπ' αὐτὸν μετὰ Ἀντωνίου, καὶ λαβὼν ἐξ ἐφόδου τὴν πόλιν ἠνάγκασε τὸν μὲν Ἀντώνιον ἑαυτὸν διαχειρίσασθαι, τὴν δὲ Κλεοπάτραν ζῶσαν ἐλθεῖν εἰς τὴν ἐξουσίαν· μικρὸν δ' ὕστερον κἀκείνη ἑαυτὴν ἐν τῇ φρουρᾷ διεχειρίσατο λάθρᾳ δήγματι ἀσπίδος ἢ φαρμάκῳ ἐπιχρίστῳ (λέγεται γὰρ ἀμφοτέρως), καὶ συνέβη καταλυθῆναι τὴν τῶν Λαγιδῶν ἀρχὴν πολλὰ συμμείνασαν ἔτη.

Commercial importance. 13. Τῆς δ' εὐκαιρίας τῆς κατὰ τὴν πόλιν τὸ μέγιστόν ἐστιν ὅτι τῆς Αἰγύπτου πάσης μόνος ἐστὶν οὗτος ὁ τόπος πρὸς ἀμφω πεφυκὼς εὖ, τά τε ἐκ θαλάττης διὰ τὸ εὐλίμενον, καὶ τὰ ἐκ τῆς χώρας ὅτι πάντα εὐμαρῶς ὁ ποταμὸς πορθμεύει συνάγει τε εἰς τοιοῦτον χωρίον ὅπερ μέγιστον ἐμπόριον τῆς οἰκουμένης ἐστί. τῆς μὲν οὖν πόλεως ταύτας ἄν τις λέγοι τὰς ἀρετάς· τῆς Αἰγύπτου δὲ τὰς προσόδους ἔν τινι λόγῳ Κικέρων φράζει φήσας κατ' ἐνιαυτὸν τῷ τῆς Κλεοπάτρας πατρὶ τῷ Αὐλητῇ προσφέρεσθαι φόρον ταλάντων μυρίων δισχιλίων πεντακοσίων. ὅπου οὖν ὁ κάκιστα καὶ ῥᾳθυμότατα τὴν βασιλείαν διοικῶν τοσαῦτα προσωδεύετο, τί χρὴ νομίσαι τὰ νῦν διὰ τοσαύτης ἐπιμελείας οἰκονομούμενα καὶ τῶν Ἰνδικῶν ἐμποριῶν καὶ τῶν Τρωγλοδυτικῶν ἐπηυξημένων ἐπὶ τοσοῦτον; πρότερον μέν γε

1. αἱ παρακείμεναι ἄλλαι: Kramer suggests that κατοικίαι has fallen out here; Vogel (*Philologus*, vol. 39, p. 335) would correct ἄλλαι into ἅλαι, 'salt-works,' and this emendation is rendered probable by our finding these words confused elsewhere; for instances see Liddell and Scott, s.v. ἅλς.

τῆς διώρυγος τῆς Κανωβικῆς: this canal, which was about 15 miles E. of Alexandria, connected the Lake Mareotis with the Canobic mouth of the Nile.

19. ἔν τινι λόγῳ: this oration is now lost.

20. τῷ Αὐλητῇ: a title of Ptolemy XI, ὁ Κόκκης, already mentioned.

24. τῶν Τρωγλοδυτικῶν: the Troglodytae lived on the western coast of the Red Sea, to the south of Egypt.

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οὐδ' εἴκοσι πλοῖα ἰθάρ
ἔξω τῶν στενῶν ὑπερκ
λουσι μέχρι τῆς Ἰνδ
ὧν ὁ πολυτιμότατος κ
5 τεῦθεν πάλιν εἰς τοὺς ἄ
δεπλάσια συνάγεται τὰ
δὲ βαρυτίμων βορέα κα
ἔχει· μόση γὰρ ἡ Ἀλε
καὶ ὑποδοχεῖόν ἐστι καὶ

No. 80.—THE PA

10 15. Φύεται δ' ἐν τοῖς
τε βύβλος καὶ ὁ Αἰγύπτ
τι ἰσοῦψεις ῥάβδοι ὅσον
ῥάβδος ἐστὶν ἐπ' ἄκρῳ χ
μέρη φύλλα καὶ ἄνθη ἐκ
15 κνάμῳ, μεγέθει μόσον κα
μῶνες ἡδεῖαν ὄψιν παρέ
βουλομένοις· εὐωχοῦνται δ
εἰς τὸ πύκνωμα τῶν κνάμω
γὰρ σφόδρα μεγάλα ὥστε
20 χρῆσθαι· ἔχει γάρ τινα κ
καὶ δὴ καὶ ἡ Ἀλεξάνδρεια
στήρια ὡς σκεύεσι χρωμέ
προσοδων καὶ ταύτην ἔχουσ

11. ἐξ οὗ τὸ κιβώριον: 'fro
which comes the seed-vessel'; c
this seed-vessel, as well as from th
leaves, drinking-cups were made
cp. Hor. *Od.* 2. 7. 22 'ciboria
exple': but the terms κιβώριον and

A

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κύαμος τοιοῦτος, ἡ δὲ βύβλος ἐνταῦθα μὲν οὐ πολλὴ φύεται (οὐ γὰρ ἀσκεῖται), ἐν δὲ τοῖς κάτω μέρεσι τοῦ Δέλτα πολλή, ἡ μὲν χείρων, ἡ δὲ βελτίων ἡ ἱερατική· κἀνταῦθα δέ τινες τῶν τὰς προσόδους ἐπεκτείνειν βουλομένων μετήνεγκαν τὴν Ἰουδαϊκὴν ἐντρέχειαν, ἣν ἐκεῖνοι παρεῦρον ἐπὶ τοῦ φοίνικος καὶ μάλιστα τοῦ καρυωτοῦ, καὶ τοῦ βαλσάμου· οὐ γὰρ ἐῶσι πολλαχοῦ φύεσθαι, τῇ δὲ σπάνει τιμὴν ἐπιτιθέντες τὴν πρόσοδον οὕτως αὔξουσι, τὴν δὲ κοινὴν χρείαν διαλυμαίνονται.

No. 81.—Heliopolis; plan of an Egyptian temple; learning of the priests.

(XVII. 1. 27–29.)

The ruins of Heliopolis, the On of the Bible, are situated at a place about 6 miles to the north-east of Cairo, where a spring of water and an obelisk of red granite mark the site of the once famous city. Of the obelisk Dean Stanley remarks—'It is the oldest known in Egypt, and therefore in the world,—the father of all that have arisen since. It was raised about a century before the coming of Joseph; it has looked down on his marriage with Asenath; it has seen the growth of Moses; it is mentioned by Herodotus;

2. ἀσκεῖται: 'is cultivated.'

ἡ μὲν χείρων: Sir Gardner Wilkinson says (Rawlinson's *Herodotus*, vol. 2, p. 129 *note*): 'It is evident that other *Cyperi*, and particularly the *Cyperus dives*, were sometimes confounded with the *Papyrus*, or *Byblus hieraticus* of Strabo; and when we read of its being used for mats, sails, baskets, sandals, and other common purposes, we may conclude that this was an inferior kind mentioned by Strabo.'

5. ἐντρέχειαν: 'shrewd practice'; but as this word is elsewhere used only in a good sense for 'skill,' 'industry,' Cobet suggests (*Miscell. Crit.* p. 203) that κακεντρέχειαν should be read, comparing 7. 3. 7 ἀπλουστάτους τε γὰρ αὐτοὺς νομίζομεν καὶ ἥκιστα κακεντρεχεῖς.

6. τοῦ καρυωτοῦ: see note on 16. 2. 41, No. 78.

οὐ γὰρ ἐῶσι πολλαχοῦ φύεσθαι: it would seem to be a result of this, that the Papyrus is now extinct in Egypt. It is found however in Europe, at the Fons Cyane near Syracuse, to which place it was not improbably transplanted by the Syracusan kings in the days of their intimate relations with the Ptolemies; *Dict. Geogr.* s. v. Cyane. Hooker also found it in Syria, on the shores of the Sea of Galilee; *Dict. Bibl.* s. v. Reed.

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Plato sate under its shado
around it, it alone has kep
p. xxxi. For the early pe
what Alexandria subsequ
home of scientific learnin
which Strabo speaks of in
proceeded from this place
wisdom of the Egyptian
attaching to them, became
perpetuated to a much la
the ancient wisdom of Eg
Christian theology. By
Alexandria had inherited t
On them, therefore, was in
day for the celebration of e
it for each following year, l
after the Feast of Epipha
within their own jurisdicti
through the Bishop of Rom
Bishop of Antioch.' Stanle

Strabo's account of Egy
narrative of an eye-witness,
friend Aelius Gallus, who w
years 25 and 24 B.C.

27. Αὐτοῦ δὲ καὶ ἡ Βα
γωνὸς καὶ ὑπὲρ αὐτὸν ὁ Ἡ
ἡ τοῦ Ἡλίου πόλις ἐπὶ χώ
ἔχουσα τοῦ Ἡλίου καὶ τὸν
3 τρεφόμενον, ὃς παρ' αὐτοῖς
Μέμφει ὁ Ἆπις. πρόκειτ
ἀνέχουσι ἐκ τῆς πλησίον βυθ
παύρημος ἡ πόλις, τὸ ἱερὸ

3. ἐπὶ χώματος ἀξιολόγου: the
level of the ground has been so much
raised by the alluvium of the Nile,
that the obelisk is now buried to the
depth of nearly 6 feet.

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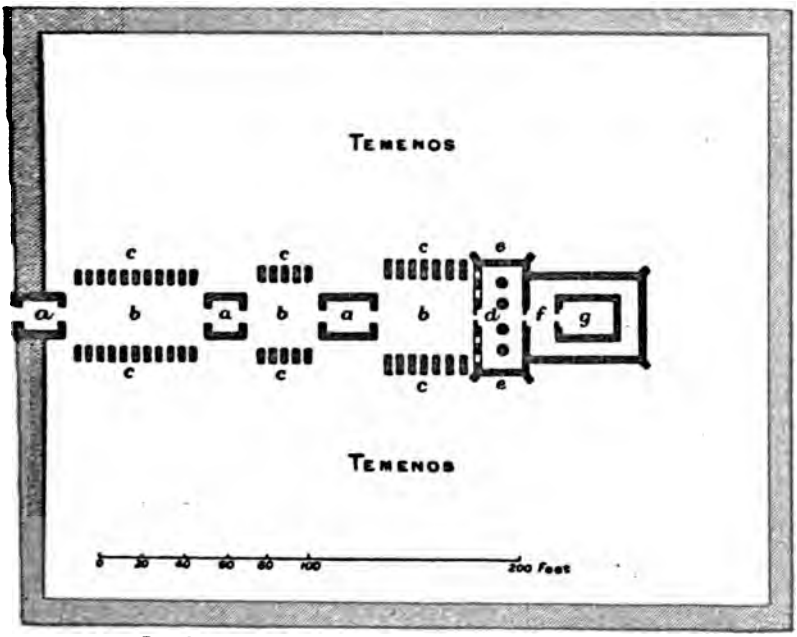
ge of yses.

κατεσκευασμένον ἀρχαῖον, ἔχον πολλὰ τεκμήρια τῆς Καμβύσου μανίας καὶ ἱεροσυλίας, ὃς τὰ μὲν πυρὶ τὰ δὲ σιδήρῳ διελωβᾶτο τῶν ἱερῶν, ἀκρωτηριάζων καὶ περικαίων, καθάπερ καὶ τοὺς ὀβελίσκους, ὧν δύο καὶ εἰς Ῥώμην ἐκομίσθησαν οἱ μὴ κεκακωμένοι τελέως, ἄλλοι δ' εἰσὶ κἀκεῖ καὶ ἐν Θήβαις, τῇ νῦν Διοσπόλει, οἱ μὲν ἑστῶτες ἀκμὴν πυρίβρωτοι οἱ δὲ καὶ κείμενοι.

28. Τῆς δὲ κατασκευῆς τῶν ἱερῶν ἡ διάθεσις τοιαύτη· κατὰ τὴν εἰσβολὴν τὴν εἰς τὸ τέμενος λιθόστρωτόν ἐστιν ἔδαφος,

6. ἑστῶτες ἀκμὴν: 'still standing'; for the use of ἀκμὴν see note on 15. 1. 59, No. 74 ἀκμὴν κυομένων.



a a a Propyla. *b b b* Dromos. *c c c* Sphinxes. *d* Pronaos.
e e Wings. *f* Naos. *g* Sanctuary.

7. τῶν ἱερῶν ἡ διάθεσις: what follows is a description, not of the temple at Heliopolis in particular, but of the arrangement usually found in Egyptian temples.

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ἔστι δὲ ταῦτα ἰσοῦψῆ τῷ νεῷ τείχη δύο, κατ' ἀρχὰς μὲν ἀφεστῶτα ἀπ' ἀλλήλων μικρὸν πλέον ἢ τὸ πλάτος ἐστὶ τῆς κρηπῖδος τοῦ νεώ, ἔπειτ' εἰς τὸ πρόσθεν προϊόντι κατ' ἐπινενούσας γραμμὰς μέχρι πηχῶν πεντήκοντα ἢ ἑξήκοντα· ἀναγλυφὰς δ' ἔχουσιν οἱ τοῖχοι οὗτοι μεγάλων εἰδώλων, ὁμοίων τοῖς Τυρρηνικοῖς καὶ τοῖς ἀρχαίοις σφόδρα τῶν παρὰ τοῖς Ἕλλησι δημιουργημάτων. ἔστι δέ τις καὶ πολύστυλος οἶκος, καθάπερ ἐν Μέμφει, βαρβαρικὴν ἔχων τὴν κατασκευήν· πλὴν γὰρ τοῦ μεγάλων εἶναι καὶ πολλῶν καὶ πολυστίχων τῶν στύλων οὐδὲν ἔχει χαρίεν οὐδὲ γραφικόν, ἀλλὰ ματαιοπονίαν ἐμφαίνει μᾶλλον.

29. Ἐν δὲ τῇ Ἡλίου πόλει καὶ οἴκους εἴδομεν μεγάλους ἐν οἷς διέτριβον οἱ ἱερεῖς· μάλιστα γὰρ δὴ ταύτην κατοικίαν ἱερέων γεγονέναι φασὶ τὸ παλαιὸν φιλοσόφων ἀνδρῶν καὶ ἀστρονομικῶν· ἐκλέλοιπε δὲ καὶ τοῦτο νυνὶ τὸ σύστημα καὶ ἡ ἄσκησις. ἐκεῖ μὲν οὖν οὐδεὶς ἡμῖν ἐδείκνυτο τῆς τοιαύτης ἀσκήσεως προεστώς, ἀλλ' οἱ ἱεροποιοὶ μόνον καὶ ἐξηγηταὶ τοῖς ξένοις τῶν περὶ τὰ ἱερά. παρηκολούθει δέ τις ἐξ Ἀλεξανδρείας ἀναπλέοντι εἰς τὴν Αἴγυπτον Αἰλίῳ Γάλλῳ τῷ ἡγεμόνι Χαιρήμων τοὔνομα, προσποιούμενος τοιαύτην τινὰ ἐπιστήμην, γελώμενος δὲ τὸ πλέον ὡς ἀλαζὼν καὶ ἰδιώτης· ἐκεῖ δ' οὖν ἐδείκνυντο οἵ τε τῶν ἱερέων οἶκοι καὶ Πλάτωνος καὶ Εὐδόξου διατριβαί. συνανέβη γὰρ δὴ τῷ Πλάτωνι ὁ Εὔδοξος δεῦρο, καὶ συνδιέτριψαν τοῖς ἱερεῦσιν ἐνταῦθα ἐκεῖνοι τρισκαίδεκα ἔτη, ὡς εἴρηταί τισι· περιττοὺς γὰρ ὄντας κατὰ τὴν ἐπιστήμην τῶν οὐρανίων, μυστικοὺς δὲ καὶ δυσμεταδότους, τῷ χρόνῳ καὶ ταῖς

eye was deceived by the perspective of the temples, so that he thought that the walls really converged, when they did not.

4. ἀναγλυφάς: 'figures in low relief.'

6. τοῖς Τυρρηνικοῖς: the figures in the Etruscan tombs.

7. πολύστυλος οἶκος: what is meant is a hall with several rows of columns, like the Grand Hall of the Memnonium at Thebes.

10. γραφικόν: 'picturesque'; so Diodorus (2. 53) says of the growth of certain palm-trees, γραφικὴν ἀποτελεῖ τὴν πρόσοψιν.

20. Χαιρήμων: it is not certain whether this person was the same as the philosopher and historian of that name.

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successive corpses of the bull Apis! These galleries formed part of the great temple of Serapis, in which the Apis mummies were deposited; and here they lay, not in royal, but in divine state.'

31. Ἐγγὺς δὲ καὶ ἡ Μέμφις αὐτὴ τὸ βασίλειον τῶν Αἰγυπτίων· ἔστι γὰρ ἀπὸ τοῦ Δέλτα τρίσχοινον εἰς αὐτήν· ἔχει δὲ ἱερά, τό τε τοῦ Ἄπιδος ὃς ἐστιν ὁ αὐτὸς καὶ Ὄσιρις, ὅπου ὁ βοῦς ὁ Ἄπις ἐν σηκῷ τινι τρέφεται, θεὸς ὡς ἔφην νομιζόμενος, διάλευκος τὸ μέτωπον καὶ ἄλλα τινὰ μικρὰ τοῦ σώματος, τἆλλα δὲ μέλας· οἷς σημείοις ἀεὶ κρίνουσι τὸν ἐπιτήδειον εἰς τὴν διαδοχήν, ἀπογενομένου τοῦ τὴν τιμὴν ἔχοντος. ἔστι δ' αὐλὴ προκειμένη τοῦ σηκοῦ, ἐν ᾗ καὶ ἄλλος σηκὸς τῆς μητρὸς τοῦ βοός· εἰς ταύτην δὲ τὴν αὐλὴν ἐξαφιᾶσι τὸν Ἄπιν καθ' ὥραν τινὰ καὶ μάλιστα πρὸς ἐπίδειξιν τοῖς ξένοις· ὁρῶσι μὲν γὰρ καὶ διὰ θυρίδος ἐν τῷ σηκῷ, βούλονται δὲ καὶ ἔξω· ἀποσκιρτήσαντα δ' ἐν αὐτῇ μικρὰ ἀναλαμβάνουσι πάλιν εἰς τὴν οἰκείαν στάσιν.

38. Παραπλεύσαντι δὲ ταῦτα ἐφ' ἑκατὸν σταδίους πόλις ἐστὶν Ἀρσινόη· κροκοδείλων δὲ πόλις ἐκαλεῖτο πρότερον, σφόδρα γὰρ ἐν τῷ νομῷ τούτῳ τιμῶσι τὸν κροκόδειλον, καὶ ἔστιν ἱερὸς παρ' αὐτοῖς ἐν λίμνῃ καθ' αὐτὸν τρεφόμενος, χειροήθης τοῖς ἱερεῦσι· καλεῖται δὲ Σοῦχος· τρέφεται δὲ σιτίοις καὶ κρέασι καὶ οἴνῳ, προσφερόντων ἀεὶ τῶν ξένων τῶν ἐπὶ τὴν θέαν ἀφικνουμένων. ὁ γοῦν ἡμέτερος ξένος, ἀνὴρ τῶν ἐντίμων, αὐτόθι μυσταγωγῶν ἡμᾶς, συνῆλθεν ἐπὶ τὴν λίμνην, κομίζων ἀπὸ τοῦ δείπνου πλακουντάριόν τι καὶ κρέας ὀπτὸν καὶ προχοΐδιόν τι μελικράτου· εὕρομεν δὲ ἐπὶ τῷ χείλει κείμενον τὸ θηρίον· προσιόντες δὲ οἱ ἱερεῖς οἱ μὲν διέστησαν αὐτοῦ τὸ στόμα, ὁ δὲ ἐνέθηκε τὸ πέμμα καὶ πάλιν τὸ κρέας, εἶτα τὸ μελίκρατον κατήρασε· καθαλόμενος δὲ εἰς τὴν λίμνην διῆξεν εἰς τὸ πέραν· ἐπελθόντος δὲ καὶ ἄλλου τῶν ξένων κομίζοντος ὁμοίως ἀπαρχήν, λαβόντες περιῆλθον δρόμῳ καὶ καταλαβόντες προσήνεγκαν ὁμοίως τὰ προσενεχθέντα.

ie sacred ocodile.

2. τρίσχοινον: about 11 miles, reckoning 30 stades to the σχοῖνος, but Strabo remarks (17. 1. 24) that the estimate varied.

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N

Ancient Thebes was bu
banks of the Nile, but the
to some extent different pur
lie the villages of Luxor an
the population, and formed
which is partially occupied b
Abu, was the royal and ecc
two was closely connected wi
rock-hewn painted tombs, whi
rear. The fame of Thebes
throughout the ancient world
may have been the point of vie
its reputation had reached Eur
Homer,—which are the only p
mentioned—sufficiently testify.
Tapé, the 'head' or 'capital,' w
which it is familiarly known. B
the sanctuary of Ammon; and
(3. 8. 9) in his denunciation of
No-Amon, that was situate amon
round about her, whose rampart
her wall was of the sea: Ethiopi
and it was infinite.'

46. Μετὰ δὲ τὴν Ἀπόλλωνος
τῶν Διὸς πύλης)

αἳ θ' ἑκατόμπυλοί εἰσι, θεσ
ἀνέρες ἐξοιχνεῦσι σὺν ἵπποι

3. αἳ θ' ἑκατόμπυλοί εἰσι: according to Dean Stanley, the fame of Thebes as the 'city of a hundred gates' originated in the avenues of gateways, like those described in No. 81, which led up to the great temple at Karnak. He adds, that

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mul
poin
from
south
p. xxx

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μηρος μὲν οὕτω· λέγει δὲ καὶ τὸν πλοῦτον,
οὐδ' ὅσα Θήβας
Αἰγυπτίας, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται.
αἱ ἄλλοι δὲ τοιαῦτα λέγουσι, μητρόπολιν τιθέντες τῆς Αἰγύπτου ταύτην· καὶ νῦν δ' ἴχνη δείκνυται τοῦ μεγέθους αὐτῆς ἐπὶ ὀγδοήκοντα σταδίους τὸ μῆκος· ἔστι δ' ἱερὰ τὰ πλείω. καὶ τούτων δὲ τὰ πολλὰ ἠκροτηρίασε Καμβύσης· νυνὶ δὲ κωμηδὸν συνοικεῖται, μέρος μέν τι ἐν τῇ Ἀραβίᾳ ἐν ᾗπερ ἡ πόλις, μέρος δέ τι καὶ ἐν τῇ περαίᾳ ὅπου τὸ Μεμνόνιον· ἐνταῦθα δὲ δυεῖν κολοσσῶν ὄντων μονολίθων ἀλλήλων πλησίον, ὁ μὲν σώζεται, τοῦ δ' ἑτέρου τὰ ἄνω μέρη τὰ ἀπὸ τῆς καθέδρας πέπτωκε σεισμοῦ γενηθέντος, ὥς φασι. πεπίστευται δ' ὅτι ἅπαξ καθ' ἡμέραν ἑκάστην ψόφος ὡς ἂν πληγῆς οὐ μεγάλης ἀποτελεῖται ἀπὸ τοῦ μένοντος ἐν τῷ θρόνῳ καὶ τῇ βάσει μέρους· κἀγὼ δὲ παρὼν ἐπὶ τῶν τόπων μετὰ Γάλλου Αἰλίου καὶ τοῦ πλήθους τῶν συνόντων αὐτῷ φίλων τε καὶ στρατιωτῶν περὶ ὥραν

5. ἐπὶ ὀγδοήκοντα σταδίους: Diodorus, who visited Thebes about sixty years earlier than Strabo, estimated its circuit at 140 stades; Diod. 1. 45. 4. We can thus trace the progress of its decline.

8. ἐν τῇ Ἀραβίᾳ: i. e. on the right bank of the Nile.

9. τὸ Μεμνόνιον: this was an inaccurate name for the Rameseium.

δυεῖν κολοσσῶν: with their pedestals these colossi must have stood more than 60 feet above the surrounding plain. They form very conspicuous objects at the present day, especially at the time of inundation, when they stand out of the water. They are represented thus in David Roberts's *Sketches*, vol. 5, Plate 204.

11. τοῦ δ' ἑτέρου: to the Egyptians this was the statue of Amenophis III, and as Strabo does not speak of it as the statue of Memnon, it would seem that that name was not yet attached to it by the Greeks. In Juvenal's time this was the case, for he says 'Dimidio magicae resonant ubi Memnone chordae' (15. 5).

πέπτωκε: the statue was repaired in the reign of Septimius Severus.

13. ψόφος: 'The sound it uttered was said to resemble the breaking of a harp-string, or, according to the preferable authority of a witness, a metallic ring—*ὡς χαλκοῦ τυπέντος*, one of the inscriptions says. This happened daily, about the first or second hour after sunrise'; Wilkinson, *Topography of Thebes*, p. 36. There is every reason to believe that it was a device of the priests. Sir G. Wilkinson, who tried the experiment for himself, says (p. 37), 'in the lap of the statue is a stone, which on being struck emits a metallic sound.'

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of the Nile as measured by this is proclaimed in the streets of Cairo every day during the inundation. Of the ancient nilometer which Strabo describes the following account is given by Sir G. Wilkinson: 'The nilometer in the island of Elephantine is a staircase between two walls descending to the Nile, on one of which is a succession of graduated scales containing one or two cubits, accompanied by inscriptions recording the rise of the river at various periods, during the rule of the Caesars.' *Popular Account of the Ancient Egyptians*, 2. p. 257. It is now for the most part destroyed.

48. Ἡ δὲ Συήνη καὶ ἡ Ἐλεφαντίνη ἡ μὲν ἐπὶ τῶν ὅρων τῆς Αἰθιοπίας καὶ τῆς Αἰγύπτου πόλις, ἡ δ' ἐν τῷ Νείλῳ προκειμένη τῆς Συήνης νῆσος ἐν ἡμισταδίῳ καὶ ἐν ταύτῃ πόλις ἔχουσα ἱερὸν Κνούφιδος καὶ νειλομέτριον, καθάπερ Μέμφις. ἔστι δὲ τὸ νειλομέτριον συννόμῳ λίθῳ κατεσκευασμένον ἐπὶ τῇ ὄχθῃ τοῦ Νείλου φρέαρ, ἐν ᾧ τὰς ἀναβάσεις τοῦ Νείλου σημειοῦνται τὰς μεγίστας τε καὶ ἐλαχίστας καὶ τὰς μέσας· συναναβαίνει γὰρ καὶ συνταπεινοῦται τῷ ποταμῷ τὸ ἐν τῷ φρέατι ὕδωρ. εἰσὶν οὖν ἐν τῷ τοίχῳ τοῦ φρέατος παραγραφαί, μέτρα τῶν τελείων καὶ τῶν ἄλλων ἀναβάσεων· ἐπισκοποῦντες οὖν ταύτας διασημαίνουσι τοῖς ἄλλοις, ὅπως εἰδεῖεν· πρὸ πολλοῦ γὰρ ἴσασιν ἐκ τῶν τοιούτων σημείων καὶ τῶν ἡμερῶν τὴν ἐσομένην ἀνάβασιν καὶ προδηλοῦσι. τοῦτο δὲ καὶ τοῖς γεωργοῖς χρήσιμον τῆς τῶν ὑδάτων ταμιείας χάριν καὶ παραχωμάτων καὶ διωρύγων καὶ ἄλλων τοιούτων, καὶ τοῖς ἡγεμόσι τῶν προσόδων χάριν· αἱ γὰρ μείζους ἀναβάσεις μείζους καὶ τὰς προσόδους ὑπαγορεύουσιν. ἐν δὲ τῇ Συήνῃ καὶ τὸ φρέαρ ἐστὶ τὸ διασημαῖνον

Syene (*Assouan*).

3. ἐν ἡμισταδίῳ: 'at the distance of half a stade.'

4. Κνούφιδος: this god was called Nef, Nû, or Num.

5. συννόμῳ λίθῳ: 'stone wrought to fit,' 'ashlar'; cp. 5. 3. 8, No. 25.

12. καὶ τῶν ἡμερῶν: that is, according to Groskurd, from the days on which the observations are taken, because the early commencement and rapid progress of the inundation make it probable that it will ultimately reach a greater height. Coray suggests καὶ μέτρων.

15. τοῖς ἡγεμόσι: the prefects of Egypt; the title is applied to Aelius Gallus in § 29, No. 81.

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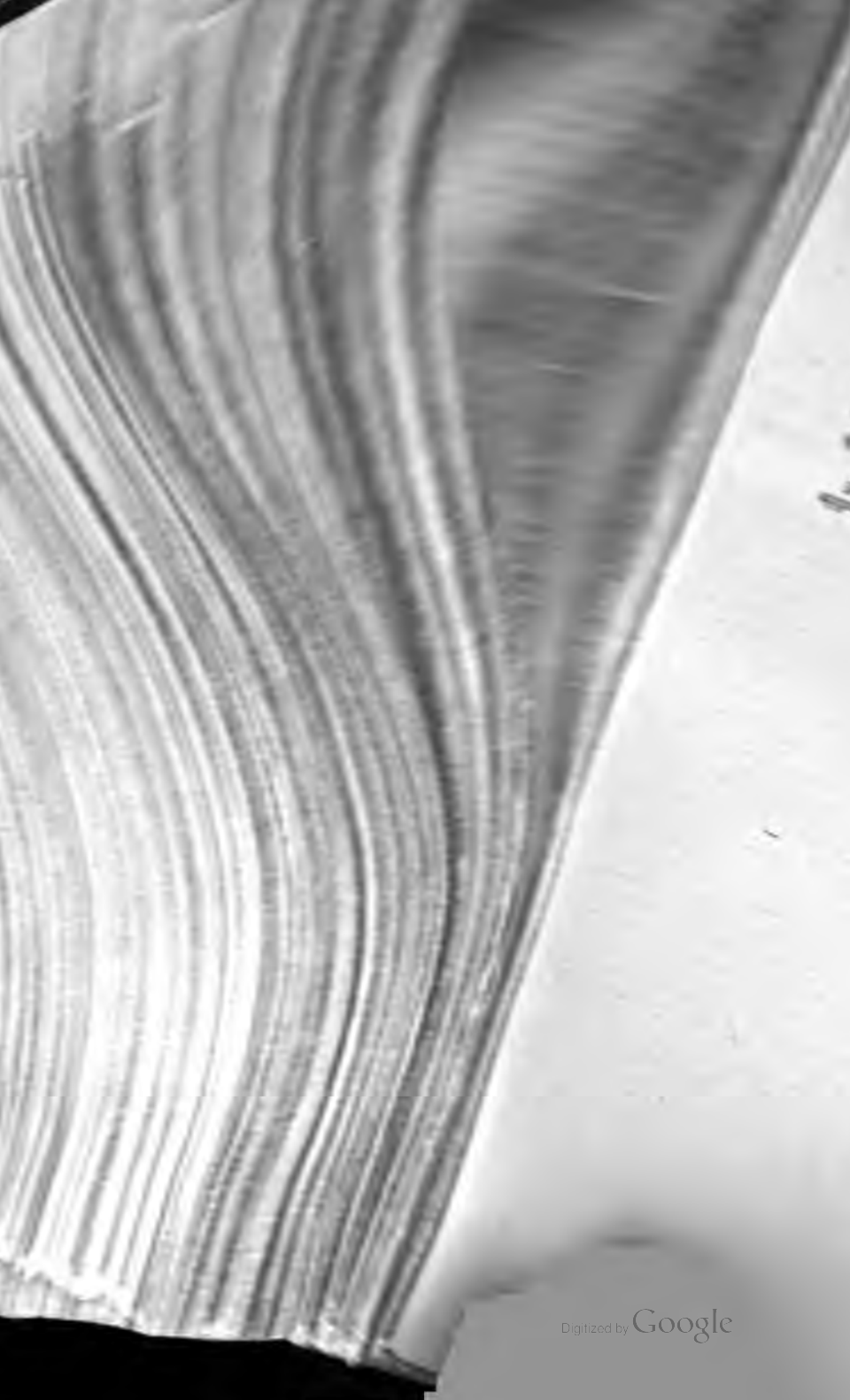
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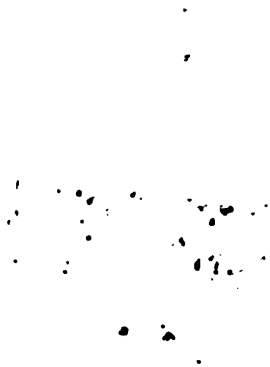

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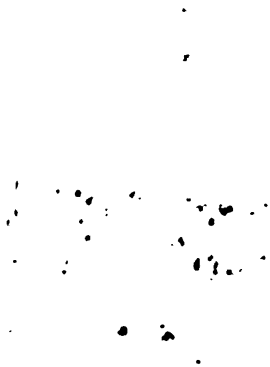

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